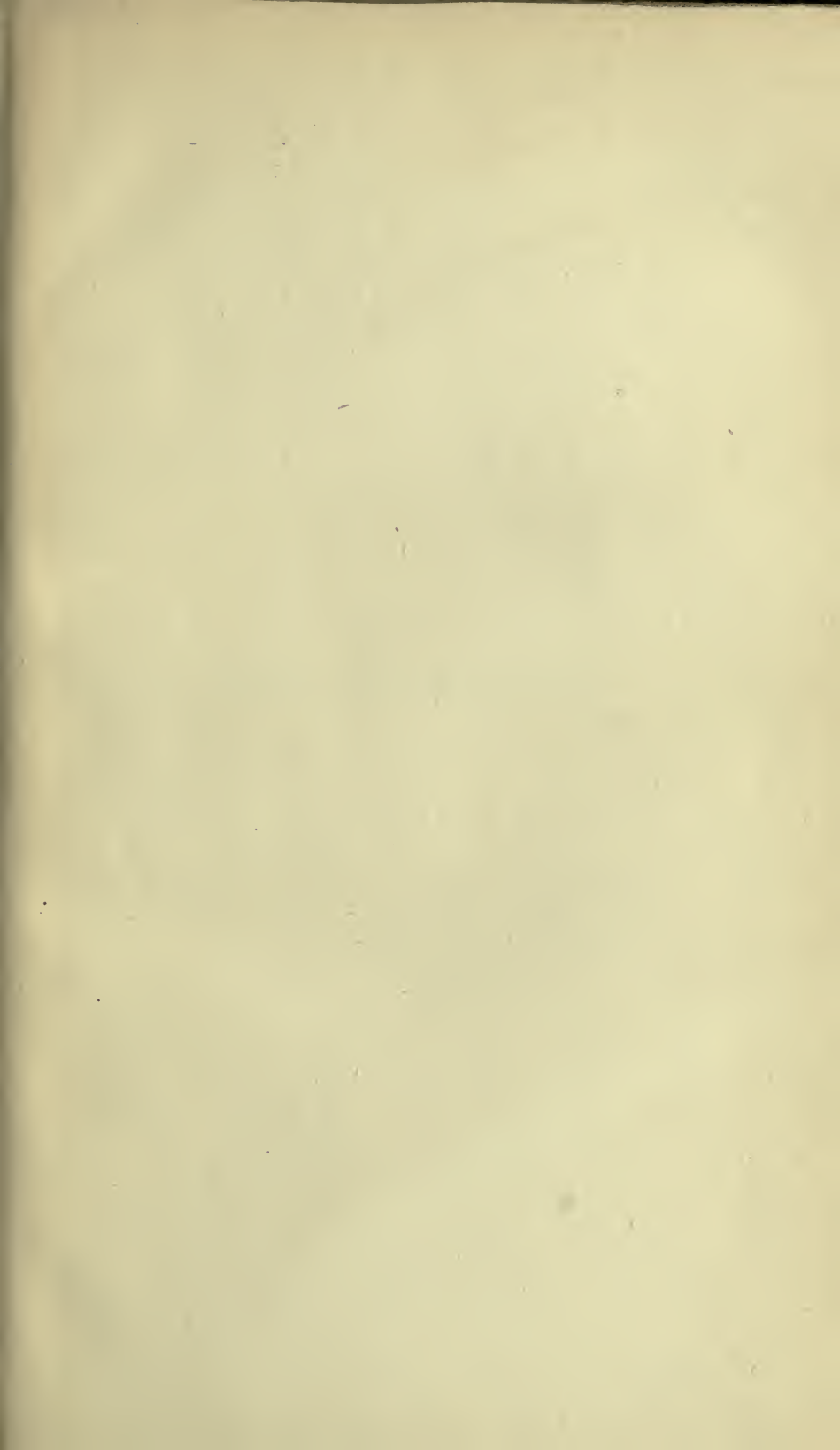




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**'HEBREW' EXERCISE-BOOK.**





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# 'HEBREW' EXERCISE-BOOK

(HEBREW-ENGLISH AND ENGLISH-HEBREW EXERCISES)

WITH

PRACTICAL GRAMMAR OF THE WORD-FORMS

AND AN

APPENDIX

CONTAINING

ANALYSIS OF THE VERB-FORMS IN GEN. I-III, & XII, AND LIST OF ALL THE FORMS OF THE SO-CALLED 'DOUBLY-IRREGULAR' VERBS IN THE BIBLE;

ALSO

FULL AND EXTENSIVE TABLES.

(SECOND EDITION)

BY

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FELLOW AND HEBREW LECTURER AND SENIOR DEAN OF ST. JOHN'S COLLEGE,  
CAMBRIDGE.

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## ADDRESS TO THE READER.

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It is gratifying to have to bring out now a Second Edition\* of the 'First Part of the Exercise-book,' and also of the 'Continuation.' The author was anxious to complete the whole work before having to spend time on a new Edition of any Part; and therefore no part of the Exercise-book has been advertised at all as yet in the Papers or Reviews. He desires however to express his best thanks to those who have caused such a re-issue to be necessary now, although it is required rather earlier than he anticipated. And perhaps he may trust that the expenditure of time and labour demanded for going carefully over every page in the preparation of the re-issue may be kindly taken into consideration as offering some excuse for the delay in the completion of the work.

He is very glad to be enabled to put forth now the whole work complete in one volume—with 'INDEX OF HEBREW

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\* The 'First Part of the Exercise-book' was published at the beginning of the year 1872. A new Edition of it was really required about a year ago; and there was then issued what might have been called a Second Edition of it. This issue was not so called because it was only intended to serve temporarily. The 'Continuation' was published in May, 1873; and what might have been called a Second Edition of it was required and issued some months ago.

WORDS' (so far as was thought necessary), and an 'INDEX OF MATTERS.' A 'Vocabulary' of some Hebrew words which are sometimes not given (after Exercise XX) in the Notes to the Exercises may be found useful; as also the very brief English-Hebrew Vocabulary following it. Generally all the necessary help is given in the 'Notes to the Exercises.'

The purpose of the author is to enable Students to learn to know this language as a MEANS FOR THE EXPRESSION OF THOUGHT. The great variety of the forms of words in the Bible may well seem likely to perplex a Student unless they be carefully classified for him, and unless he be familiarised with them as so classified. In this book therefore it is endeavoured not only to classify the forms intelligibly, and to present them for study in their several Classes one after the other, but moreover TO ILLUSTRATE THE FORMS BELONGING TO THE SEVERAL CLASSES in Exercises specially devoted to those Classes severally,—so that the Student may gradually be familiarised with them all and may be able TO EMPLOY THEM freely and unhesitatingly in rendering English into Hebrew.

All the Exercises are wholly taken from The Hebrew Bible, and they furnish the Student with a series of passages containing EXAMPLES OF ALL THE LEADING GRAMMATICAL FORMS in the Language. They are arranged progressively, from the very simplest expressions and sentences, which the Beginner may master without any difficulty, to passages involving very intricate forms. By help of the remarks which precede the several sets of Exercises the Student will gradually be able not only to recognize and understand such grammatical forms when he meets with them in his reading,

but moreover he may become so familiar with them as to form them himself and write them down at once with ACCURACY as well as with ease and confidence. Let him spare no pains in attaining ACCURACY OF ELEMENTARY KNOWLEDGE. To encourage him in patient endeavours to attain such accuracy it may be well perhaps to add that during an extensive and varied experience of now nearly a quarter of a century of active work in guiding and training Students to attain a familiarity\* with this Language, the author has had impressed upon him—and continually more and more strongly impressed upon him—that time and patient care devoted to elementary work are always found by the Student to be time well spent and care well bestowed;—that the toil (it may be) of working conscientiously through the Exercises, till thorough familiarity with the principal forms of all the great Classes of words shall have been gained by him, is toil which he will find to involve great and unfailing reward;—and that so a good solid foundation will be laid on which may be raised a secure building of sound knowledge that can stand firm against fiercest assaults of the floods and storms of conflicting opinions.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,

*October 9, 1876.*

[FOR AN ADDITIONAL 'NOTE' SEE NEXT PAGE.]

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\* And of course far beyond the extent covered by this present book, which is necessarily but elementary.

NOTE:

There is not much difference between this and the former Edition beyond the correction of a few typographical accidents and the addition of a few new pages. ~~These new pages, and the 'Index,' and the 'Index of Hebrew words,' may be had on application by those who already have all the Parts.~~

[The 'Preface,' which follows, is that of the First Edition.]

## P R E F A C E.

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THE object of this Work is to present in an EASY form the leading features of what is usually called the 'Hebrew' Language. The supposition that this is an exceedingly difficult language is caused, to some extent, by attempts to explain it on foreign principles, fundamental principles of its own being ignored. For instance, what we call 'First Person'—viz., 'I'—is not First in Hebrew, but 'He' is First. Herein lies a fundamental difference of Bible-Thought from Thought in which each one refers all to himself as the Centre of reference. And is it very reasonable that each one of us should reckon himself as 'Number One'? That it is *natural* for one to start from himself as First, is merely an evidence of the need of education for the correction of natural errors to which each of us is liable. There are not as many 'FIRSTS'—Originating Centres of all Time and Space—as there have been, are, and will be, individual men. GOD is the only True Centre of reference. He, The Unseen, is 'FIRST.' It is not too much to say that the conflicting Doubts and Difficulties in modern thought regarding the Bible, arise, in great measure, from misapprehensions caused by non-recognition of this great Principle. [And the mind itself, groping after Truth, seems to shew its want of this by its vain efforts to rise out of mere individual-self made in high Philosophy and in Scientific Thought,—in the mighty conception of the Transcendental 'Ego,' and in the thought of the 'Self of Humanity.'] As, in regard to the planetary world, so long as the Earth was reckoned as the centre of the visible Universe, there were

strange confusions and perplexities in human speculations, which have vanished,—which have given way to the recognition of Unity, and grand Simplicity, and beautiful Order, since the Sun was perceived to be the Centre of our System; so, but much more grandly (for the above is but an imperfect illustration), the recognition of the TRUE CENTRE OF BEING removes vast confusion from our self-centred speculations regarding the world of sense and sight and thought and being. We gain great advantage, if we gain only the recognition of this, from study of 'Hebrew' IN ACCORDANCE WITH ITS OWN PRINCIPLES. This study has been neglected.

The endeavour here is to state simply the facts of the Language (without discussing, at present, how they came to be such),—and, as far as possible, in what may be called a *Concrete form* rather than 'Abstract'-ly.

My best thanks are due to those friends who have kindly and carefully Revised the Proof-sheets, and favoured me with many valuable observations, viz., Dr. CHANCE, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), also the Rev. E. T. LEEKE, M.A., Fellow of Trinity College, and Vicar of Barnwell, and the Rev. F. WATSON, M.A., Fellow of St. John's College, Cambridge.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
*December, 1871.*



## PREFACE TO THE CONTINUATION.

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THE endeavour of the writer, in this as in the preceding part of the 'Exercise-book,' is TO STATE FACTS. Controversy is excluded here.

The accompanying pages follow the plan of the 'Exercise-book,' as far as p. 166. After that, pp. 167-178 contain a Sketch, merely, of the remaining Sections. That Sketch is given in order that the Student may be enabled to proceed at once (with the help of the corresponding Tables) to read The BIBLE itself. Pressure of time caused this variation of plan. The Reader will probably be very glad of it, whatever may have caused it. 'Exercise'-work is indeed very helpful to Hebrew Students—one might say even necessary for them. But a somewhat long experience as a lecturer and teacher has made the writer aware of that eager and not unnatural desire to "begin The BIBLE," which many Students shew as soon as they have acquired a certain familiarity with the principles of the Language. This desire the writer endeavours to comply with here, rather earlier than he would, by

giving in the 'Sketch' the chief features of the further information which is needful to the Student, and by some full Tables.

The elaborate TABLES given in this work (pp. 1-XLIII) have cost much trouble and pains,—which the writer does not regret having bestowed, as he is sure that these Tables will be found more and more useful to the Student in his onward progress.

In the body of the work, and in several of the Tables, ACCENTS are given. They have been so given for the convenience of the Student. But they have been purposely omitted in some few of the Tables, because the Student should learn to know the position of the Accents without seeing them, and must be able to do without them at the earliest moment. Scholars never accentuate their Hebrew Composition. See, for instance, N. Herz Weisel's שִׁירֵי תְּמַאֲרַת and Eichenbaum's קוֹל וְמֶרֶה. The Accentuation of The BIBLE is a different matter. It is a very important subject, which must be dealt with at some length elsewhere:—here it would be out of place.

The several Exercises in this Continuation have been put together on a plan: *i.e.* the disconnected sentences illustrating Verb-forms have an underlying connection in thought. The thought running through an Exercise is not, however, always

to be perceived easily. The writer has sometimes amused himself by illustrating\* Rabbinic thought and allusion—to be recognized, it may be, by those only who are in the secret of the method. But sometimes the thought running through an Exercise may be easily seen at once. The Student need not, however, trouble himself at all with this; but may limit his attention, at present, to the Verb-forms. Also he is not expected to parse or analyze any word of which the full meaning is given in the Notes.

Any Verb mentioned in the Notes, or elsewhere, is supposed to be of the First Voice (*Kal*), unless some other Voice-mark is attached to it.

After a time the Student may learn TO KNOW WORDS for himself. Some few words are therefore not given in the Notes sometimes. It will be found useful to write out in a list those marked 'not to be given again,' and those in the Short Vocabularies I-VI; and moreover to combine them all Alphabetically. This will make much easier the first use of a Lexicon.

A few Abbreviations have sometimes been used, which will be recognized without trouble;—as 'fr.' for 'from,' 'r.' for 'root,' etc.

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\* As, for instance, in the latter part of Exerc. XX (*last few lines of p. 92*).

The Reader need not trouble himself, at first, with what is IN SMALL PRINT—except when such is specially referred to.

The many cross References (to other §§) will be found very useful to the careful Student. Much trouble has been bestowed upon them.

The Contents will supply the want of an Index\* temporarily, and may advantageously be read along with Sections XI–XIII as an ANALYTICAL SUMMARY so far—which is afterwards unnecessary.

The writer is glad of this opportunity for repeating his thankful acknowledgments to Dr. Chance, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow of St. John's College, Cambridge. He does not know how to thank them enough for their kind and careful Revision of the Proof-sheets, and for the valuable suggestions with which they have favoured him.

ST. JOHN'S COLLEGE, CAMBRIDGE,

*May*, 1873.

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\* To be supplied at the earliest opportunity.

## PREFACE TO THE 'CONCLUDING PART.'

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AFTER rather more than a year of severe work, and not a little ill health, the writer of these pages is enabled to put forth this 'Concluding Part of the Exercise Book.'

First, it has been found necessary to give some ADDITIONAL EXERCISES exemplifying forms of the important Classes of Verbs in Tables XXI-XXIII, and of those Verbs which belong to more than one of the Seven Classes mentioned in § 186, and of Verbs with Pron.-Affixes. To the Exercises are prefixed some brief remarks (in the form of OBSERVATIONS on those several sets of Verb-forms).

Those Students who are wise enough to work through these

additional Exercises, with careful study of the Verb-forms illustrated therein, will hereafter find themselves amply rewarded for their pains by the much greater ease and pleasure with which they will be able to read The Bible.

Secondly, an Appendix has been added in order to supply some aid which the Student is likely to want at his first attempt to read The Bible itself. As a means of not only enabling him to recognize more easily the various forms of Verbs, but also of familiarizing him (by references) with several Tables and Sections in which such forms are classified and mentioned, we give on pages 226-266 an ANALYSIS OF THE VERB-FORMS in chapters i.-iii. and xii. of the Book of Genesis—with a few Notes on some points of interest which we will briefly speak of again at the close of this Preface.

Thirdly, on pages 267-314 the Student will find a List of what some call 'Doubly Irregular' Verbs, which we would speak of rather as Verbs belonging to more than one of the Seven Classes in § 186 (page 124), which might perhaps for convenience be termed briefly 'MIXED' Verbs.

On pages 315-380 we mention some matters and forms and words of importance or of special interest as means of fixing the

attention on some principle (see, for instance, pages 360–364). These need not be dwelt upon in detail here. We may therefore now conclude this Preface with a remark or two about the few Notes offered, perhaps somewhat unnecessarily, on some passages in the opening chapters of the Book of Genesis.

The brevity of some of these Notes might possibly cause misapprehension of our meaning, if we were to neglect to give this preliminary notice that we have been content here and there to mention some opinions without entering into any discussion of them. Thus, we very much prefer to render Gen. i. 20 in accordance with what is said in the brief Note upon that verse on page 230; but we have not troubled the Reader with the discussion which would have been necessary had we attempted to give the reasons for our preference.

So in the Note on Gen. i. 5 (p. 227) we have held aloof from the controversy as to the signification of the word 'day';—nor have we there touched upon the signification of the words for 'evening' and 'morning.'—And we beg leave to be allowed to hold aloof from the tumult of that controversy still. But, although a quiet remark of one who will not join in the fray can hardly be expected to be listened to amid the din of conflict, we may perhaps just observe in passing that the

Hebrew word here used for 'evening' involves the notion of a 'Mixing up,' and that the word for 'day' cannot rightly be limited to a twentyfour hours' day, as some wish to limit it.\* Also we may venture to express the hope that our own use of the English words 'evening' and 'morning' and 'day' in our little Note on page 227 may not be misunderstood. We do not there mean merely a 'twentyfour-hours' day, with its evening after the daylight and its morning after the night. We use there common words. All of us use common words. And may we not sometimes use common words as a vehicle for rather more meaning than we want them for ordinarily?— For many years past Gen. i. has spoken to us of successive 'Mixings up' followed successively by grand breakings of 'Morning' after 'Morning' not to be confounded with those of ordinary 'day.' We know too that we English people ourselves can have our English word 'day' used indefinitely in such expressions as "the DAY of salvation," and "the passing DAY of this our mortal life." And so with regard to our

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\* It will be seen that we are speaking of what is stated by the Book itself. We object, as strongly as any one, to all attempts to bend and alter and reduce the statements of the Book in order to suit what we might adopt as results of scientific research or any speculations or theories of our own. And as we would not limit it, so also we would not have it made to say more than it says. We may not add thereto, any more than we may diminish therefrom. We hope that the Reader will not misinterpret our Note on Gen. i. 21 (p. 230) to carry more than the corresponding words of this Preface on page vii.



English word 'morning' in such an expression as "we are looking for the dawn of the MORNING of the great Day of Life—the Day of Eternity—which shall be closed in by no evening, and shall know no setting Sun."

\* \* \* \* \*

And may we, without descending into the arena of controversy, be permitted to say a word or two about a very common mistake? In our short Note on Gen. i. 21 (p. 230) we call attention to what all who will may see for themselves to be the fact, *viz.* that 'CREATING' is mentioned in ONLY THREE VERSES of Gen. i. It is said in *v.* 1 that

"GOD CREATED the heavens and the earth."

But then no mention is made any more of 'Creating' until, after the introduction of animal life had been ordered (*v.* 20), it is said in *v.* 21

"And GOD created" [certain forms].

Again, 'Creating' is mentioned in *v.* 27. Three times in this verse the expression is used. And, as said on p. 230,

The making of man in (or *into*) the Image of God is spoken of as an act of Creation.

Is it too much then to say that all objections and difficulties and doubts which rest upon the supposition that the Book of

Genesis speaks of either "Six days of 'Creation,'" or "'Creation' of 'Species,'" fall at once to the ground?—The Book does not so speak,\* as all may see who will.

But it is true that the Book is opposed to Materialism, is opposed to Pantheism. It is true that it declares

"GOD CREATED the heavens and the earth."

And after the grand exordium of the opening verse,—it tells of OPERATION OF GOD, ordered production and evolution at the

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\* It will be seen that we are merely stating facts. We have been endeavouring also to be brief.

It is possible that some may think that we attach too much importance to the fact that the word for 'creating' is not used except as we have stated. It is also very commonly supposed that the word for 'making' is 'all the same' as the word for 'creating.' And we own that some have given 'creating' in a few places as the sense of the word to which they allow the sense of 'making' in many other places, and some seem to have no notion of accuracy in the use of the two Roots. In accordance with our general plan of avoiding controversy as much as possible, we will but observe here that—

- (i.) The two Roots are not identical, but different;—
- (ii.) The usage of the two Roots is not exactly the same, [it is even less so perhaps than is the usage of the English words 'create' and 'make'; and most will allow that to 'make' a box (for instance) is not necessarily the same as to 'create' one];—
- (iii.) It is distinctly the Root for 'making,' not the Root for 'creating,' which is used in Exod. xx. 11, where the six days of 'making' are spoken of thus:—"For [during] six days The-Lord made (or *wrought*) the heavens and the earth, the sea and all that [is] in them," etc.

It cannot be wrong to observe the fact of the Roots being different. And perhaps we may fairly doubt whether the case against a passage is necessarily a strong one, so far, at least, as the case rests upon the supposition that *it does not matter which one of two different words is used* in the passage. We allow however that we have not in this Footnote dealt with the controversy about those two different words. We shall be glad to have an opportunity for dealing with it fully,—in a more fit place than this.

WORD OF GOD, and HIS Resting after 'Creating' man in the Image and after the Likeness of GOD.

Enough, for the present.

\* \* \* \* \*

We would add a remark about the danger of limiting the Original by our Translations. The substitution of "*the first day*" by Translators, in Gen. i. 5, for the expression in the Original which signifies literally "one day," is perhaps hardly a fair instance of this,—because the facts which we have endeavoured to state in the Note on pages 234–236 scarcely allow us to speak of the renderings "*the first*" and "*one*" as equally admissible renderings of the word which occurs there.—A better example of the danger of limiting the Original, by the exclusion of a possible rendering, is offered in the Note on Gen. iii. 22 (pp. 253–259). The important difference between such renderings as

"Behold! the man IS BECOME as one of us to know good and evil," and

"Behold the man WAS as one of us with-regard-to-knowing etc.,"

is sufficiently plain. That the second is an admissible rendering,\* and that it has some support from antiquity, will we

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\* Of another possible rendering, which we have not mentioned, the principle was partially expressed in the Preface to the First Part of the 'Exercise-book.'

think be seen by the Reader of the Note referred to. We may not dwell upon that further here.

We have the pleasurable duty of repeating our expression of warmest thanks to the Friends who have kindly revised Proof-sheets and favoured us with valuable observations and suggestions, viz. Dr. Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow and Theological Lecturer of St. John's College, Cambridge.

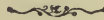
It is but right to record also our thankful acknowledgments to those who have very kindly made the 'Index of passages in the Bible'—whose names we are not permitted to mention.

P. H. M.

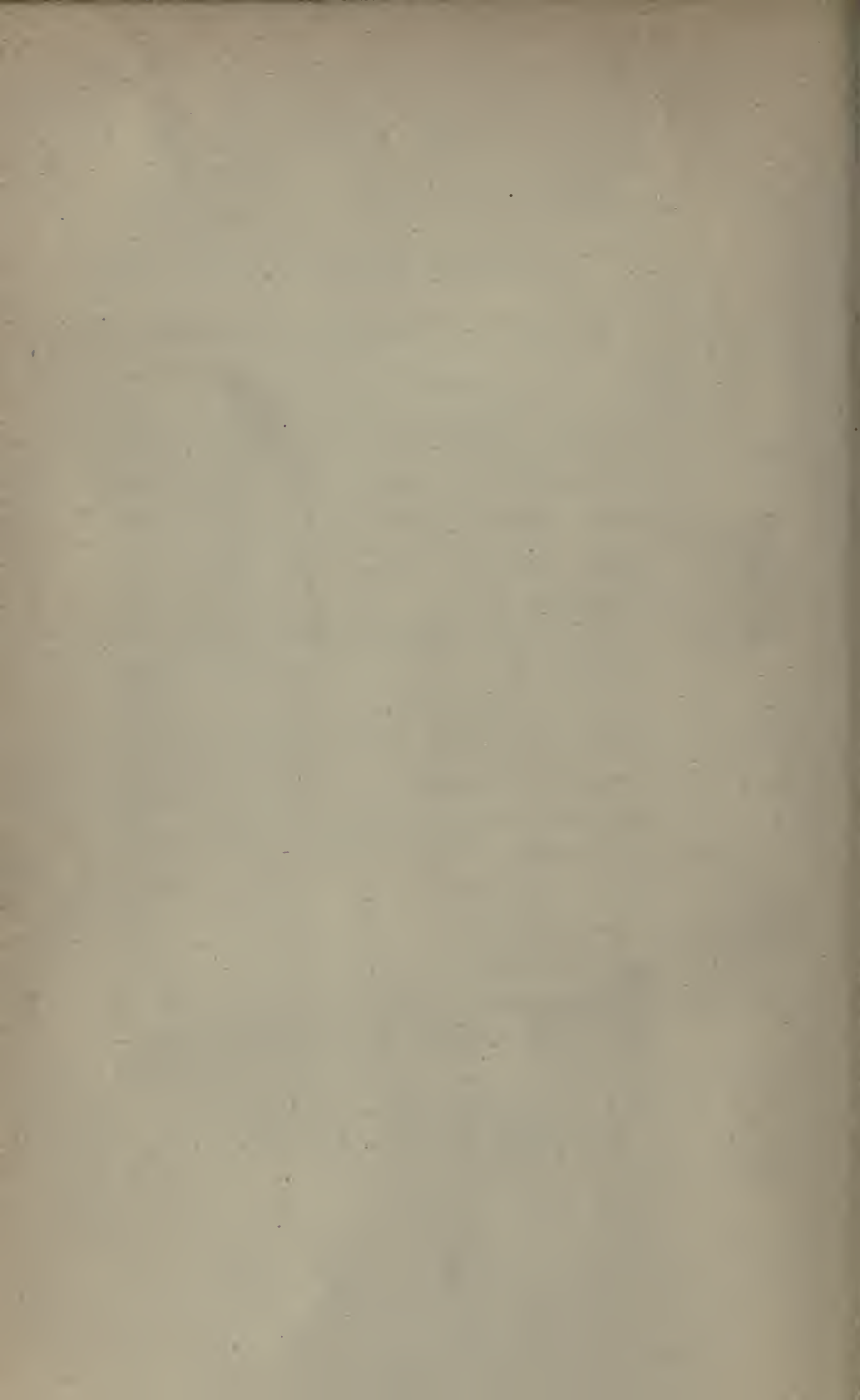
ST. JOHN'S COLLEGE, CAMBRIDGE,  
*November, 1874.*

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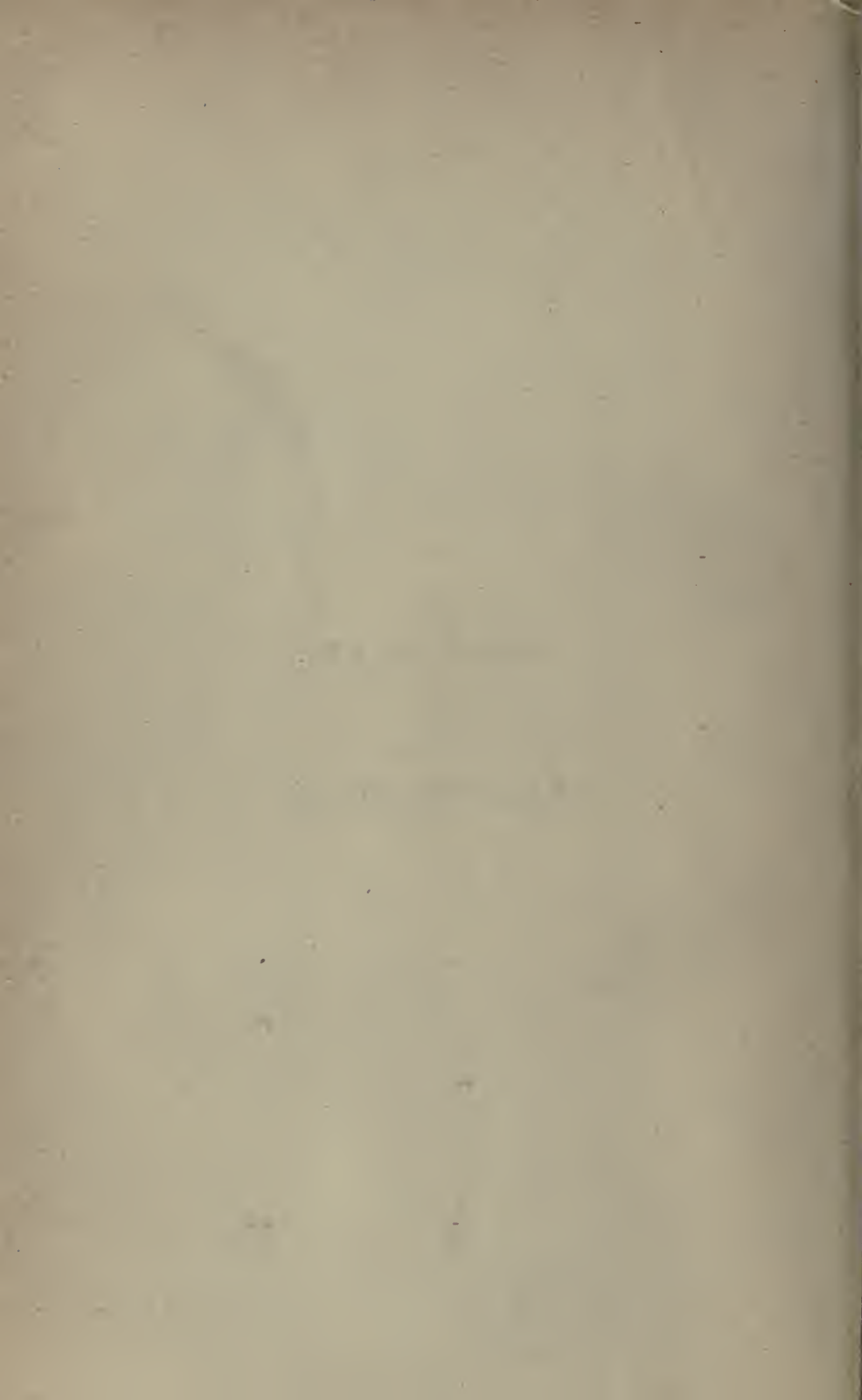
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XIX

FIRST PART  
OF THE  
EXERCISE-BOOK.



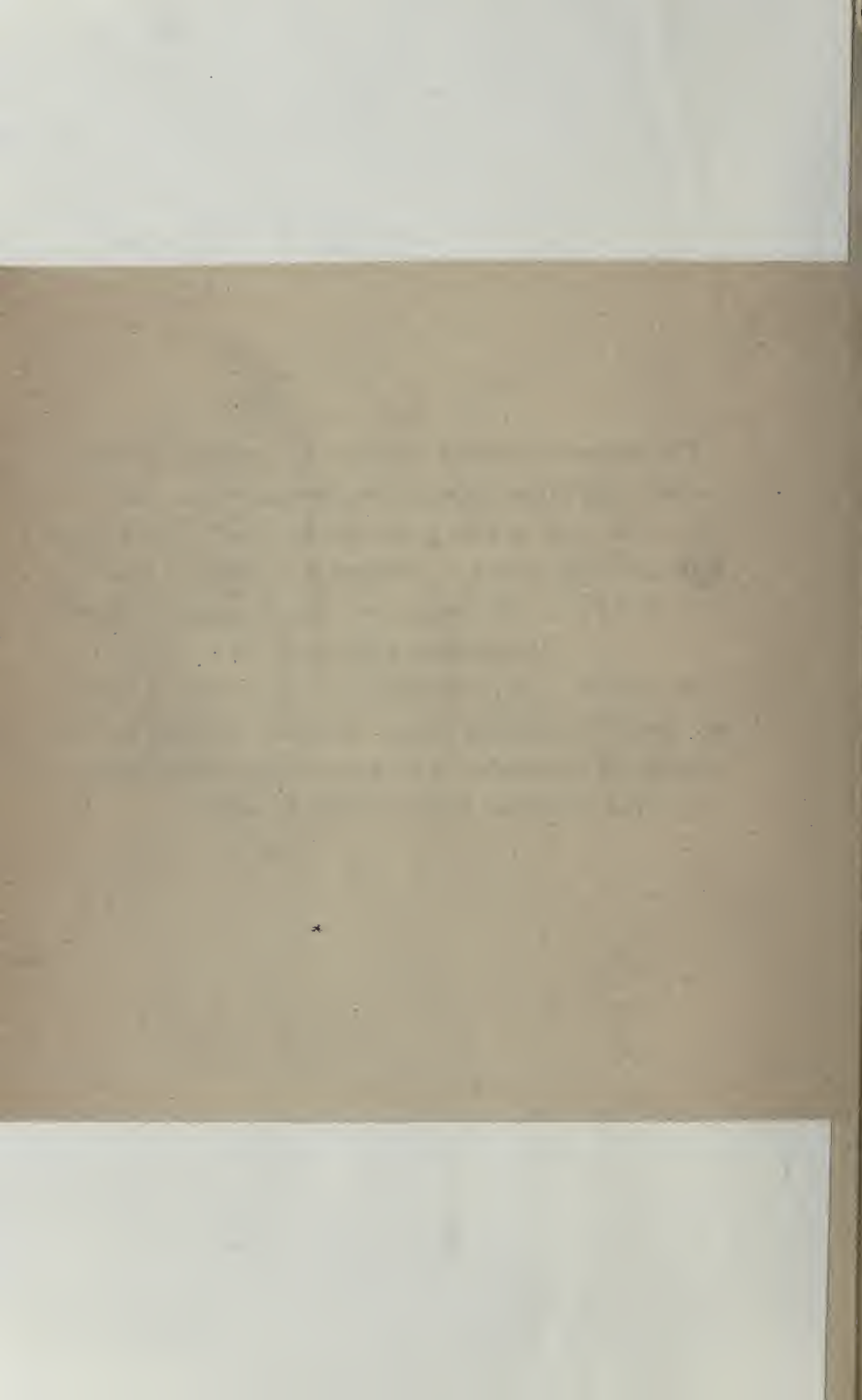
The Student is advised to limit his attention at first to the following §§ and pages of the EXERCISE-BOOK, viz. :

§§ 1-59 (with  $\alpha$ - $\delta$  on p. 38), 65-67, 70-73, 75-98 (with N.B.), 115-137, 138 A. i (omitting ii-v), 138 B. i (omitting ii-v), 139-141  $\gamma$ , 142-144  $\beta$ , 145, Note I on pp. 89 & 89\*,

Observations I-XI on p. 93,

§§ 148-159, 161, 164-167.ii.  $\alpha$ , pp. 113\* & 113\*\*, pp. 114-130\*\* (omitting iv), pp. 133-222. The rest may be reserved till the Student is at work on The Hebrew Bible.

ALL THE EXERCISES should be done of course.





CORRECTIONS OF THE EXERCISES.

- Page 91, l. 5 of Exercise, for ש, read ש.
- „ 93, l. 3, for 2d & 3d words, read נִתֵּן עוֹ.
- „ 94, l. 3 of Exercise, for to, read to<sup>17</sup>.
- „ 94, Note 13, for Note † Obs. 1, read Note §.
- „ 94, Note 15, for נֶפֶשׁ, read נֶפֶשׁ f.
- „ 95, Note 32, add Tab. X. 5.
- „ 108, l. 4, for to Moses, read to<sup>43</sup> Moses.
- „ 108, l. 5, for that I, read that<sup>44</sup> I.
- „ 108, add to Notes, <sup>43</sup> אֵל. <sup>44</sup> כִּי.
- „ 127, ll. 12, 14 & 15, for on, read on<sup>28</sup>.
- „ 127, l. 1 of Notes, for עֲבַרְי, read עֲבַרְי Fut. (־).
- „ 127, l. 4 of Notes, for (i.c. etc.) read (For the construct form see p. 84, Note \*).
- „ 132, l. 1 of Notes, for <sup>5</sup> אֵל, read <sup>5</sup> אֱלֹהֵי.
- „ 167, l. 12, for The LORD, read The Lord God.
- „ 188, l. 12, after lift up, add (as in Tab. XXII, the ן not dropped).
- 200, l. 11, for the spoil of, read spoil to the.
- [The Hebrew for 'the spoil of heathen-nations'  
would be בְּזוֹ גוֹיִם].
- „ 201, l. 10, add an (\*) at the end of And thou shalt be.
- „ 205, last line, for to-give-thanks, read to give-thanks.

15

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be clearly documented and verified. The second section covers the process of reconciling accounts, ensuring that the books balance and that any discrepancies are promptly identified and corrected.

The third part of the document details the various methods used to collect and analyze data. It describes how different types of information are gathered and how they are processed to provide meaningful insights. The final section discusses the challenges faced in data management and offers practical solutions to overcome these obstacles.

In conclusion, the document highlights the critical role of data in decision-making and the need for a robust system to handle this information effectively. It encourages a proactive approach to data management to ensure long-term success and growth.

# HEBREW EXERCISE BOOK.

[THE Student is supposed to be familiar with Part I of the Grammar, which is referred to in the following pages thus—Pt. I.

N.B. Many Footnotes on the following pages NEED NOT BE READ at present. They will be found very useful hereafter when the Student is reading the Bible ]

## SECTION I.

### CERTAIN PREFIXES.

1. The Student should be familiarized as soon as possible with the use of the following Prefixes:

(i.) ׀, (ii.) לַ בַּ בְּ, (iii.) מַ, (iv.) הַ.

2. As regards the Punctuation of these Prefixes,—

(i.) The ׀ takes ׀ [see also § 3 (*b—d*)],

(ii.) The בַּ, the בְּ, and the לַ, also take ׀ [§ 4];

(iii.) The מַ takes ׀ followed by *Dagesh* [§ 5].

(iv.) Of the prefixes הַ,—there is  
one which takes = followed by *Dagesh* [§ 6],  
and one which takes ׀ [§ 7].

In §§ 3—7 we will deal with these one by one in order.

3. (a.) The ׀ (*and*\*) is prefixed thus,

יַ a hand, יַיַ† AND a hand.

But some CHANGE MUST BE MADE when the ׀ is prefixed to a word which has a *Shva* under its first letter, because

---

\* Also, even, that, though, whereas, etc.—There is also a ׀ followed by *Dagesh*, which is prefixed to certain Verb-forms only. This need not be dealt with at present.

† For יַ before a letter bearing an Accented vowel, see hereafter,—Obs. XVI (p. 179).

N.B. There can never be two Moving Shvas together.

The changes which are made are as follows:—

(b.) Before י\*, the ך takes ׀; and with this ׀ the י blends so as to form י׀ (Long-Khîrik), the ׀ of the י being then dropped; thus,

יהוּדָה *Juda*, ויהוּדָה AND *Juda*.

(c.) (i.) Before any other letter with ׀, ך (not י) is prefixed; thus,

הַמּוֹלֵת *yesterday*, † וְהַמּוֹלֵת AND *yesterday*.

(ii.) Also ך (not י) is put before ב and מ and פ even when these letters have a Vowel; thus,

from בֵּין & מִי & פֶּן, we have † וּבֵין & וּמִי & † וּפֶן.]

(d.) Before any one of the letters אההוע † with a Compound Shva<sup>s</sup>, the ך takes

— before ׀, ׀ before ׀, ׀ ם before ׀; thus,

אֵי I, וְאֵי AND I,—and so וְהוֹרֵךְ, וְאֵמֵץ, וְעֵזוּ, וְחָלִי, etc.

4. (a.) The three ב in or by, כ as or like, ל to or for, are prefixed thus,—

בְּיָד IN a hand, כְּיָד LIKE a hand, לְיָד TO a hand.

But some change must be made when one of these is to be prefixed to a word which has a Shva under its first letter, because there can never be two Moving Shvas together. The changes which are made are as follows:—

(b.) Before ך||, the ב or כ or ל takes ׀. With this ׀ the י blends so as to form י׀ (the ׀ of the י being dropped); thus,

from לְיָהוּדָה *Juda*,—בְּיָהוּדָה, כְּיָהוּדָה, לְיָהוּדָה.

\* But not before The NAME [Pt. I. § 79 (2)],—which may be represented by י׀, —for which אֵרְנִי is read. Before this NAME the ך takes ׀, and the ׀ is dropped, as in וְיִי (which is read as וְאֵרְנִי).

† For the removal of Dagesh Lene from the ה see Pt. I. § 51 (iv).

‡ (i.) Before אֵרְנִי *The Lord* (and some words from אֵרְנִים, besides), the ך takes ׀, and the ׀ of the ך is dropped,—as in וְאֵרְנִי AND *The Lord*, וְאֵרְנִי, &c.

(ii.) Before אֵלֹהִים *God* (and some words from it) the ך takes ׀ and the ׀ of the ך is dropped,—as in וְאֵלֹהִים AND *God*.

(iii.) Euphonic exceptions are וְהֵיטֵב, וְהֵיטֵב, וְהֵיטֵב, וְהֵיטֵב, p. 277—9.

(iv.) Before ׀ or ׀ when NOT under one of אההוע, ך is put; thus וְהוֹבֵךְ.

§ i.e. one of the three ׀, ׀, ׀; Pt. I. § 23.

|| But before The NAME י׀, ׀ is given (the ׀ being dropped); thus בְּיִי etc. Comp. Note (\*) above.

(c.) Before any other letter with  $\text{ֿ}$ , the ב or כ or ל takes a 'Slight'-vowel [Pt. I. § 56], generally  $\text{ֿ}$ ; thus,

from פְּרִי *fruit*,—\*בְּפְרִי, \*כְּפְרִי, \*לְפְרִי.

(d.) Before any one of the letters אההע† with a Compound Shva (Pt. I. § 23), the prefixes בבל take

$\text{ֿ}$  before  $\text{ֿ}$ ,  $\text{ֿ}$  before  $\text{ֿ}$ ,  $\text{ֿ}$   $\text{ֿ}$  before  $\text{ֿ}$ ; thus,

בְּחֵלוֹם, בְּאֲמֹת, לְהַרְדּוֹם, בְּעֵנִי, etc.

(e.) For the בבל with  $\text{ֿ}$  followed by Dagesh‡ (with another vowel in some cases in which the Dagesh cannot stand),—see below, § 8.

Note. (a.) These prefixed particles have some other *significations* sometimes, besides those that are given above. When any instance of this occurs in the Exercises, due notice will be given.

(β.) The בבל have  $\text{ֿ}$  sometimes; comp. Rule II. on p. 225.

(γ.) Besides these *prefixes* בבל, there are also the Prepositions במו *in*, כמו *like*, למו *to*.—There is also כן *from*, as well as the prefix מ of § (5).]

5. (a) The prefix מ (*from*) takes  $\text{ֿ}$  followed by Dagesh§; thus,

מִיָּד FROM *a hand*, מִבְּכִי FROM *weeping*.

(b.) But the 5 letters אההער do not receive this Dagesh. And

\* For the removal of Dagesh Lene from the פ, see Pt. I. § 51 (iv).

† (i.) Before אֲרִנִי (and some words from אֲרִנִים besides), the בבל take  $\text{ֿ}$  and the  $\text{ֿ}$  of the א is dropped;—thus, בְּאֲרִנִי, etc. Comp. Note (†, i.) on p. 2.

(ii.) Before אֲלֵהִים (and some words from it) the בבל take  $\text{ֿ}$  and the  $\text{ֿ}$  of the א is dropped;—thus, בְּאֲלֵהִים, etc. Comp. Note (†, ii.) on p. 2.

(iii.) Euphonic exceptions are בְּהֵיחֹת, לְהֵיחֹת, etc., on p. 276 & 277; & לְהֵיחֹת p. 278.

‡ בְּגִבְרָתָהּ (Is. xxiv. 2) has בְּגִ irregularly, instead of בְּגִ.

§ In a few cases the Dagesh is omitted, where it would be *over a Shva*; as from the כ of מְבַצֵּר, Jud. viii. 2 (where some *have* the Dagesh); from the ל of מְבַחֲרָם Ez. xxxii. 30; from the ל of מְלֹאִים Gen. xxv. 23. [These instances are cited by R. D. Kimkhi.]

'COMPENSATION' \* for the Dagesh' is said to be made by lengthening the  $\text{—}$  of the מ into  $\text{—}$ ; thus,

מֵאֵשׁ, מֵאֵדוֹם, מֵאוֹר, מֵאוֹל, מֵעִיר, מֵרֹאשׁ, etc.

(c.) Before י † the מ takes  $\text{—}$ , with which  $\text{—}$  the י blends so as to form יֵ־ (the  $\text{—}$  of the י being dropped and the Dagesh NOT then given after the מ); thus,

יְהוּדָה *Juda*, מִיְהוּדָה *FROM Juda*.

6. (a.) The prefix ה bearing  $\text{—}$  and followed by Dagesh is the mark for 'the' ‡; thus,

יָד *a hand*, הַיָּד *THE hand*; קוֹל *a voice*, הַקּוֹל *THE voice*.

(b.) The 5 letters אהרעק do not receive the Dagesh. And 'COMPENSATION for the Dagesh' is said to be made by lengthening the  $\text{—}$  into  $\text{—}$ ; thus,

אִישׁ *a man*, הָאִישׁ *THE man*,—and so הָעִיר *THE city*, הָרֹאשׁ *THE head*.

As a RULE,—this Compensation IS MADE before ר and before א, and generally before ע; but

(c.) N.B. The Compensation is NOT MADE

(i.) before ה,

(ii.) before ה, except in a few instances§:—thus,

\* This 'Compensation for the Dagesh' is sometimes refused, as in מחוגט, and so in מחויץ; but we find מחצות (Jer. vii. 34). So מעצבך and מרגינה Is. xiv. 3, מררף 1 Sam. xxiii. 28, (& 2 Sam. xviii. 16,) etc. And before ה, as in מהיות 1 Ki. ii. 27, מהיותם Hag. ii. 16, 'only when it is with Shva,' as R. D. Kimkhi remarks, who cites these examples. This case (of the ה) is slightly different from the others. For, the simple Shva  $\text{—}$  beneath the ה [being quiescent (Pt. I. § 25)] shows that the ה is made to *end the syllable* beginning with the מ. [Obs.—Modern editions are not always to be relied upon in this, and in some other matters.]

† But before The NAME יי, for which אֲרֵנִי is read, the מ takes  $\text{—}$ ; thus מֵיֵי.

‡ The 'Definite Article', as it is called. This Prefix has some other values also, as will be seen by and by. [For another prefix which sometimes appears like this, see § 7 (b, Note).]

§ הָהָר *THE mountain* (from הָר), and so הַהָרָה; and so also הַהָמָה, הַהָמָה, הַהָמָה, from הָם, הַמָּה, הַמָּה,—for which see §§ 9 (a) & 94.

(i.) favour, הַחֵן THE favour; חֹר a hole, הַחֹר THE hole\*;

(ii.) majesty, הַהוֹר THE majesty, etc.

(d.) N.B. Moreover, this Prefix ה (the) takes ׀

(i.) before words beginning with ה,

thus, הַג a feast, הַהֵג THE feast; and so הַחַי, הַחֶכֶם, etc.;

(ii.) before words beginning with UNACCENTED הַ׀, or ׀׀,

thus הַרִים mountains, הַהַרִים THE mountains†,

הָעָרִים cities, הָעִירִים THE cities;

[(iii.) also, but only rarely, before unaccented ׀, as in הַצְּמֹרֶת (Mi. ii. 7), according to some].

(e.) The ׀ of the Prefix ה (the) is sometimes retained before ׀, as in הַעֹזְבִים (Prov. ii. 13) THE ones-forsaking (m.). But this is somewhat rare except in cases of the ‘Contraction’ mentioned in § 8.]

[(f.) The Dagesh for this Prefix ה (the) is generally NOT given to ׀ having *Shva* §; thus הַיָּאֵר THE river, הַיְסוֹד THE foundation. But the Dagesh is given sometimes, as in הַיְוֹנִים the Greeks (Joel iv. 6); and so in הַיְעֻצָּה (Is. xiv. 26)].

7. (a.) The prefix ה having ׀ signifies Interrogation ||; thus,

הֲיֵשׁ there is, הֲיֵשׁ Is there?, הֲיָם a sea, הֲיָם WHETHER † a sea?

\* So הַחַי THE living (or that liveth), for which there is once הַחַי Gen. vi. 19. Comp. הַחֲפָנִים 2 Chr. xiv. 4 (and xxxiv. 4 & 7) with הַחֲפָנִים once,—Is. xvii. 8.

† N.B. The ׀ here is the Long ׀; not the ׀, K. *Khautuph*.

‡ So in הַהֲרֹתֶיהָ 2 K. xv. 16, בְּעָרֵינוּ Ezra x. 14.

§ The Dagesh F. is sometimes omitted also from ׀ (thus הַמֵּט the little Nu. xxxv. 8, etc.);—and in the case of a few other letters with ׀ the Dagesh is not given in a few instances.

|| Sometimes it serves as a ‘Note of Admiration!’

¶ We have no word really in English for this ה. Perhaps the word “*Whether?*” may temporarily be used for it where an English word may seem to be necessary. The prefix may sometimes be represented by “*whether*” almost without interrogation.

(b.) Before a letter with *Shva* (Simple or Compound), the Interrogative ה takes a 'Slight'-vowel  $\text{—}$ ; thus,

הַמֶּעַט \* WHETHER a little?, הַאֲמֶת WHETHER truth?

(c.) The ה Interrogative sometimes takes  $\text{—} \dagger$  before one of the letters אההע (even when having a Vowel); thus,

אֵין there is not, הֵאִין Is there not?; עוֹר yet, הָעוֹר WHETHER yet?

[NOTE (i.) This prefix is to be placed before the FIRST word of the Interrogative clause.

(ii.) In some instances the context alone † can decide whether the prefix ה is a mark of *Interrogation* or for the *Definite Article*.]

8. (a.) A CONTRACTION is often made when a word with the 'Definite Article' is to have one of the prefixes בּבֵל,—the ה being left out §, and its vowel given to the prefix; thus,

בַּיָּם for בְּהַיָּם, בַּיָּם for בְּהַיָּם, לַיָּם for לְהַיָּם;

and so, בַּחַג for בְּהַחַג, לַחַג for לְהַחַג, לַעֲנִי for לְהַעֲנִי.

(b.) N.B. This Contraction is NOT made in the case of the prefixes ו & מ of § 3 & § 5. In the case of these, the full form must always be written; thus,

וְהַיָּם AND THE sea, מִמְּהַיָּם FROM THE sea.

(c.) The full forms sometimes occur, with the prefixes לְ, בְּ, מִ; thus

בְּהַשְּׂמִים, בְּהַיּוֹם, לְהַגֵּרִים;

and so לְהַגֵּרֵי, לְהַחֹמָה, לְהַעֵם, בְּהַחֲלוֹת, בְּהַחֲבֵם, בְּהַחֲרֹךְ. But,

(d.) The *contracted* forms are the most common, and should always be written in Composition.

\* This word, with the ה thus pointed, is exactly like a word with the 'Definite Article' in Note (§) on p. 5. By the Context alone can it be known in this case whether the prefix ה is a mark of interrogation or for the 'Definite Article'. Comp. 'Note (ii.)' above.

† And *sometimes* (before an unaccented Long  $\text{—}$ ) it takes  $\text{—}$ ; thus הַאֲמֶת Ez. xxviii. 9, הַאֲנֹכִי Nu. xi. 12, Job. xxi. 4, הַהֵיטָה Joel i. 2, הַהֶשֶׁב Gen. xxiv. 5.

‡ The context, however, generally decides without any doubt.

§ This is but one instance of a *not unusual* Contraction (as will be seen hereafter). When ה would be preceded immediately by a letter bearing *Shva*, the ה in several other cases is dropped sometimes, and its vowel given to that preceding letter.

¶ All these instances in (c.) are given by R. D. Kimk̄hi.



TABLE OF THE PREFIXES IN SECTION I.

\* \* \* The ... after a letter stand in place of a word.

(i) The ו, and the ב, פ, ל, are prefixed thus:—

(a) ...ו and ...ב, ...פ, ...ל, ordinarily [§§ 3 (a) & 4 (a)].

(b) ...וי and ...בי, ...פי, ...לי, before ...י [§§ 3 (b) & 4 (b)].

(c) i. ו and ב, פ, ל, before any other letter with  $\text{ֿ}$   
[§§ 3 & 5 (c)], and

ii. ו also (instead of ו) before ב and מ and פ.

(d)  $\left\{ \begin{array}{l} \text{ו} \text{ and } \text{ב}, \text{פ}, \text{ל}, \text{ before } \text{ֿ}; \\ \text{ו} \text{ and } \text{ב}, \text{פ}, \text{ל}, \text{ before } \text{ֿֿ}; \\ \text{ו}^* \text{ and } \text{ב}^*, \text{פ}^*, \text{ל}^*, \text{ before } \text{ֿֿֿ}. \end{array} \right.$

[Note.—For וּאֲרִי, בְּאֲרִי, etc., and וּאֲלֵהִים, בְּאֲלֵהִים, etc., see Note (‡) p. 2 and (†) p. 3.]

(ii) The מ of § 5 is prefixed thus:—

(a) ...מ followed by Dagesh,

(b) ...מ before one of the letters אההער (Pt. I, § 49),

(c) ...מי before ...י.

(iii) The ה of § 6 is prefixed thus:—

(a) ה followed by Dagesh ordinarily,

(b) ה for 'Compensation,'—but

(c) ה is retained before ה generally (and before ה some-times),

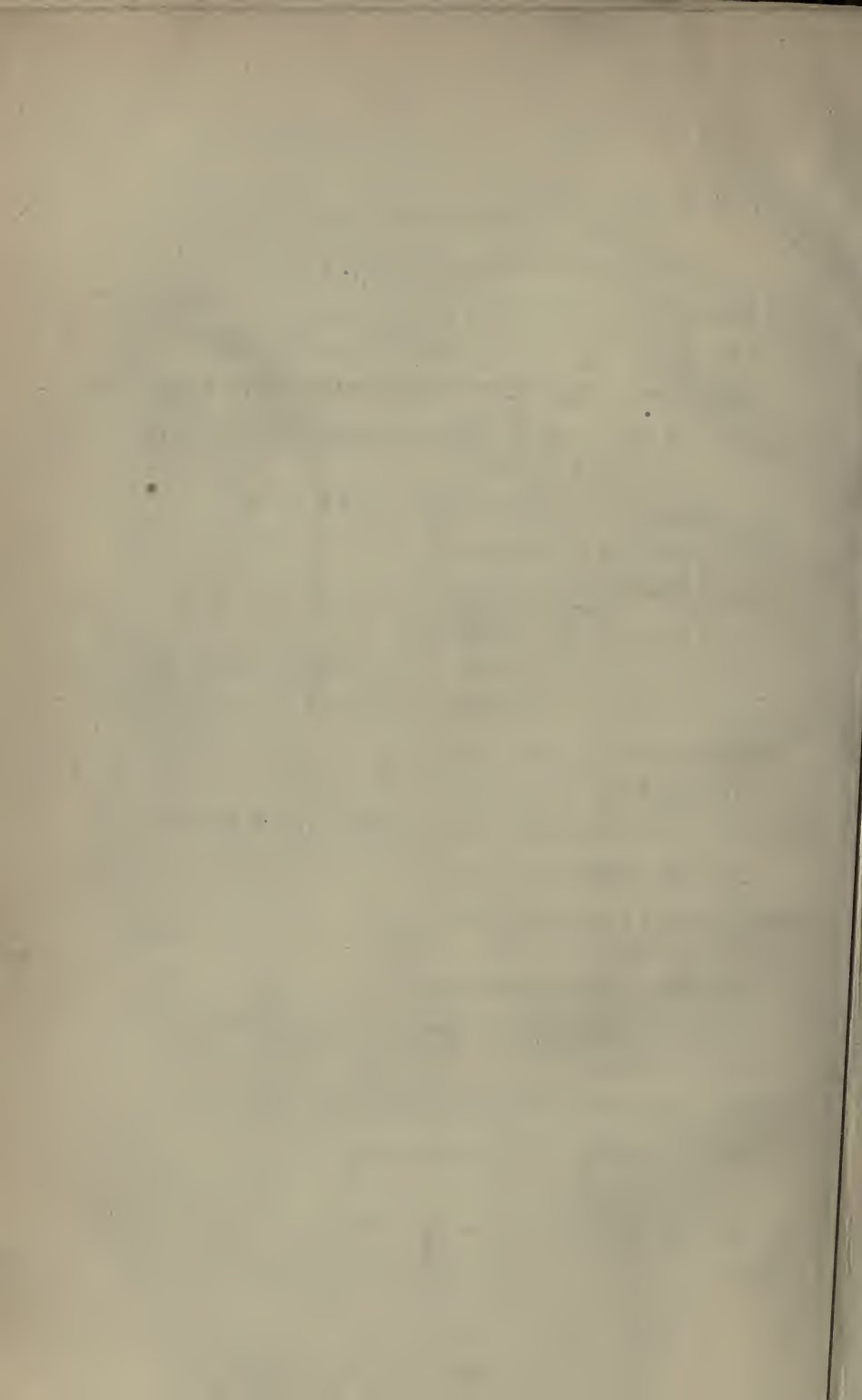
(d) ה is given before ה and before unaccented ה and ו.

(iv) The Interrogative ה is prefixed thus:—

(a) ה ordinarily,

(b) ה before a letter which has a Shva.

\* The  $\text{ֿ}$  here is  $\text{ֿ}$ .



## EXERCISE I.

(To be translated into English.)

\* \* The English meanings required are given in a foot-note.

דָּבָר, וְדָבָר, בְּדָבָר, כְּדָבָר, לְדָבָר, מִדָּבָר, וּמִדָּבָר, הַדָּבָר,  
וְהַדָּבָר, הַדָּבָר, בְּהַדָּבָר, בַּדָּבָר, כְּהַדָּבָר, כַּדָּבָר, לְהַדָּבָר,  
לְדָבָר, מֵהַדָּבָר, וּבְהַדָּבָר, וּבַדָּבָר, וּכְהַדָּבָר, וּכַדָּבָר, וּלְהַדָּבָר,  
וְלִדָּבָר, וּמֵהַדָּבָר, הַכְדָּבָר, הַמְדָּבָר :

<sup>2</sup> חָכָם, בְּחָכְמָה, לְחָכְמָה, מֵחָכְמָה, הַחָכְמָה, וְהַחָכְמָה, כְּהַחָכְמָה,  
כַּחָכְמָה, וְלַחָכְמָה, וּבְחָכְמָה, וּמֵהַחָכְמָה :

<sup>3</sup> אָרִי, בְּאָרִי, הָאָרִי, כְּאָרִי, מֵאָרִי, מֵהָאָרִי, הָאָרִי :

<sup>4</sup> עִיר, הָעִיר, בְּעִיר, וּבְעִיר, וּכְעִיר, וּכַעִיר, וְלְעִיר, וְלִהְיוֹת עִיר,  
וּמֵעִיר, מֵהָעִיר :

<sup>5</sup> יְשׁוּעָה, וְיְשׁוּעָה, בְּיְשׁוּעָה, מִיְשׁוּעָה, הַיְשׁוּעָה, לְיְשׁוּעָה :

<sup>6</sup> דְּבָרִים, בְּדְבָרִים, וּדְבָרִים, וְהַדְּבָרִים, וּכְדְבָרִים, וּכַדְּבָרִים, וְלִדְבָרִים,  
וְלִדְבָרִים, מִדְּבָרִים, מֵהַדְּבָרִים, וּבְדְבָרִים, וּכְהַדְּבָרִים, וּכַדְּבָרִים :

1 A word. 2 A wise man. 3 A lion. 4 A city. 5 Salvation. 6 Words.

## EXERCISE II.

(To be translated into Hebrew.)

\* \* \* The Hebrew words required are given in a foot-note. Contracted forms (§ 8) are to be used here.

Harvest.<sup>1</sup> And harvest. In harvest. The harvest. And the harvest. In the harvest. And in harvest. And in the harvest. To harvest. And to harvest. To the harvest. And to the harvest. From harvest. From the harvest. And from the harvest. And from harvest. Whether in harvest? Whether like the harvest?

Fire.<sup>2</sup> The fire. In the fire. As the fire. As fire. And as the fire. And in the fire. From fire. And from fire. In fire. Whether in the fire? To the fire. And to the fire.

Water.<sup>3</sup> And water. And the water. From the water. Whether to the water? And as the water. And in the water.

Sand.<sup>4</sup> As sand. The sand. As the sand. From sand. And the sand. And as the sand. In the sand. And in the sand. And from the sand.

An ornament.<sup>5</sup> As an ornament. To an ornament. From an ornament. And an ornament. And to an ornament. And from an ornament. Whether an ornament? And in an ornament.

Truth.<sup>6</sup> And truth. In truth. To truth. As the truth. From truth. Whether truth? Whether as truth? Whether from truth? And the truth. And in the truth. And to the truth. And in truth.

A bee.<sup>7</sup> In a bee. And in a bee. As a bee. And as a bee. And from a bee. The bee. And to the bee. From a bee. From the bee. Whether a bee? Whether from the bee? And the bee.

קציר<sup>1</sup> אש<sup>2</sup> מים<sup>3</sup> חול<sup>4</sup> עדי<sup>5</sup> אמת<sup>6</sup> דבֶּרֶה<sup>7</sup>

## SECTION II.

## PERSONAL PRONOUNS.—ABSOLUTE FORMS.

9. (a.) The absolute forms of the Personal Pronouns are given *fully* in Table I (at the end of the book). The following are the leading forms:

*I* אֲנִי (or אֲנִי),                      *thou (m.)* אַתָּה,              *he* הוּא,  
*we* אֲנַחְנוּ (or אֲנִי),                      *ye (m.)* אַתֶּם,              *they (m.)* הֵם or הֵנּוּ;

besides which there are the Feminine forms,

*she* הִיא \*,                                      *they (f.)* הֵנָּה,  
*thou (f.)* אַתְּ,                                      *ye (f.)* אַתְּנָה.

There are also the 'PAUSE'-forms [Pt. I. § 41],

*I* אֲנִי ( : אֲנִי ), | *thou (m.)* : אַתָּה, | *thou (f.)* : אַתְּ, | *we* : אֲנַחְנוּ ( : אֲנִי ).

These may be conveniently arranged in a Tabular form:

TABLE I.

[N.B. p. stands for 'Pause-form', Pt. I. § 41.]

## SINGULAR.

I	{	אֲנִי	, אֲנִי,	<i>thou m.</i> (p. : אַתָּה) אַתָּה		<i>he</i> הוּא
		(p. : אֲנִי)	, (p. : אֲנִי)	<i>thou f.</i> (p. : אַתְּ) אַתְּ		<i>she</i> (*הוּא) הִיא

## PLURAL.

we	{	( אֲנִי )	, אֲנַחְנוּ		<i>ye m.</i> אַתֶּם		<i>they m.</i> הֵם, הֵנּוּ
		(p. : אֲנִי)	, (p. : אֲנִי)		<i>ye f.</i> אַתְּנָה		<i>they f.</i> הֵנָּה

(β.) These (except \*הוּא) are the forms to be used in Composition. Those in the Notes on the *full* Tab. I are given

\* The form הוּא occurs in the Pentateuch. It is 'read' הִיא [Pt. I. § 79 (3)].

in order that the Student may be able to recognise them when he meets with them in the course of his reading.

(γ.) The words by the side of which the “p.” is placed, are forms that occur in “Pause” (Cp. Pt. I., § 41). Those Pronouns for which no ‘Pause’ forms are specified retain, when in ‘Pause,’ the form given in Table I.

(δ.) According to a fundamental principle of the Language in the Bible, what we call ‘Third Person’ is reckoned ‘First;’ *i.e.*, He is First—not I. The corresponding arrangement of the personal Pronouns, in an order so *contrary* to that with which we are all of us familiar, would appear very strange to the English Reader. The arrangement of Table I\*, above, has been devised as a means of introducing the matter gradually. According to this, the Reader may take the Pronouns *I, Thou, He*, etc., from left to right — as he is used to read English. But he may also take the *Hebrew* Pronouns there from right to left, as he will wish to take them when familiar with the Hebrew order of the Pronouns.

[N.B.—Since *English words* must be used in the sense which they usually bear in *English*, we must use the *English* terms ‘FIRST’ Person for *I, Me, We*, etc., and ‘THIRD’ Person for *He, Him, Them*, etc.,—because this is the English usage. But the Student must remember that the Hebrew usage is just the reverse, as he will know for himself by-and-by.]

10. (a.). Only *two* Genders, *Masculine* and *Feminine*, are recognized in Hebrew.

(b.). The ‘First Person’ Pronouns (as they are called in English) are of common gender, *i.e.*, have no different forms for different genders.

[Note.—There being no ‘Neuter’ Pronouns in Hebrew, we may have to place (*m.*) or (*f.*) by the side of “*it*” sometimes, — thus, *it (m.)*, *it (f.)*, — in order to point out the gender of the Hebrew word to which “*it*” refers.]

---

\* And so in some other Tables below.

[11. N.B.—In the Exercises:—

(a) The figures 1, 2, 3, etc., attached to words, refer to Notes below the Exercise, in which Notes all necessary assistance is given.

(β) In the Hebrew Exercises (to be translated into English) the meaning of each word is put in the Note — so far as it cannot be made out from what has been previously given.

(γ) Wherever a Hebrew word involves something that has not previously been explained, the full meaning is always given in the Note.

(δ) The mark + is put in the earlier Exercises to shew the place of ‘the logical copula,’ or the ‘Substantive Verb’ (as some call it), in any of the various forms *am, is, was, were, art,* etc. [This mark, (*necessary*, perhaps, at first in order that the student may know where such words are to be *supplied in English*) will gradually be dispensed with.]

(ε) The Hebrew Verb generally precedes its Subject, except where there is emphasis on the Subject. Hence the *order* of the words in English must sometimes differ from that of the Hebrew, but no difficulty (it is hoped) will be caused by this.

(ζ) In the English Exercises (to be translated into Hebrew), words in the Notes stand each of them for that *one* English word *simply* to which the figure is attached. [N.B.—All English *words connected by hyphens* are to be *taken as one word* in regard to this.]

(η) The English words are always *given in the order* in which they are to stand in the Hebrew rendering. But

(θ) The English words, in the order to be observed in the Hebrew rendering, are *sometimes given within ( )*, preceded by the word ‘Hebr.’

(ι) So, too, when the form of expression required in Hebrew is different from the English form; — thus, for example, THINE (*m.*), (Hebr., *to Thee*).

(κ) English words (when there are more than one), which are to be rendered according to the form within the ( ), are *connected by hyphens*.

(λ) Words within [ ] are *not* to be translated into Hebrew.

(μ) In accordance with (ζ), — The *Hebrew Pronouns* are to be expressed except where the English Pronoun is joined to the Verb by a *hyphen*.

(ν) ך׳ stands for The NAME, pronounced אֲדֹנָי, Pt. I., § 79 (2).]

### EXERCISE III.

(To be translated into English.)

ך׳ 1 הוא + האֱלֹהִים 2 : וְעֵצַת 3 ך׳ 1׳ הִיא תְּקוּם 4 : אֲמַתָּה  
 קָרָאתָ 5 אֶל 6 הַמֶּלֶךְ 7 : אֲנִי + עַבְדְּךָ 8 : וּבְנֶךָ 9 + אֲנִי 10 : מִי 10 +

1 See (ν) above. 2 אֱלֹהִים God. 3 עֵצַת [the] counsel of. 4 shall stand.  
 5 hast called. 6 to. 7 מֶלֶךְ a king. 8 thy servant. 9 בְּנֶךָ thy son. 10 who?

אָנְכִי : אַתָּה + הָאִישׁ <sup>11</sup> : הוּא יִקְרָאֵנִי <sup>12</sup> אָבִי <sup>13</sup> + אַתָּה :  
 יָפָה <sup>14</sup> + אֵת רַעֲיָתִי <sup>15</sup> : וּבְרוּכָה <sup>16</sup> + אַתָּה : נְבָכִים <sup>17</sup> + הֵם  
 בְּאֶרֶץ <sup>18</sup> : אַתָּה יְדַעַתְּ <sup>19</sup> כִּי <sup>20</sup> גְבוּרִים <sup>21</sup> הֵמָּה : מַלְכֹת <sup>22</sup>  
 הָיָה + : מֵאֵין <sup>23</sup> + אַתֶּם : מִחֶרֶן <sup>24</sup> + אֲנַחְנוּ : בְּלָנוּ <sup>25</sup> בְּנֵי <sup>26</sup>  
 אִישׁ אֶחָד <sup>27</sup> + גָּחַנוּ בֵּינֵם <sup>28</sup> + אֲנַחְנוּ : וְאַתָּה + צִאֲנִי <sup>29</sup>  
 כֹּה <sup>30</sup> אָמַר <sup>31</sup> אֲדֹנָי <sup>32</sup> יי <sup>33</sup> :

<sup>11</sup> אִישׁ a man. <sup>12</sup> shall call Me. <sup>13</sup> my Father. <sup>14</sup> beautiful (*f.*). <sup>15</sup> O my love (E. V.). <sup>16</sup> בְּרוּכָה blessed (*f.*). <sup>17</sup> entangled (pl. *m.*) <sup>18</sup> אֶרֶץ (fr. אֶרֶץ) a land. <sup>19</sup> knowest. <sup>20</sup> that. <sup>21</sup> mighty men. <sup>22</sup> fair (*f.*) [E.V., Gen. vi. 2]. <sup>23</sup> whence? <sup>24</sup> Haran (with מ). <sup>25</sup> as for all us. <sup>26</sup> sons of. <sup>27</sup> 27 one man. <sup>28</sup> true men. <sup>29</sup> My flock. <sup>30</sup> thus. <sup>31</sup> hath said. <sup>32</sup> The Lord. <sup>33</sup> See Pt. I., § 79 (2), and 'Vocabulary' (p. 385).

## EXERCISE IV.

(To be translated into Hebrew.)

I [was] in the way.<sup>1</sup> He said<sup>2</sup> to the king.<sup>3</sup> Who<sup>4</sup> [art] thou (*m.*)? Who<sup>4</sup> [art] thou (*f.*)? They (*m.*) said<sup>5</sup> to the man.<sup>6</sup> Like a queen<sup>7</sup> she [was]. As kings<sup>8</sup> [were] they (*m.*). It (*f.*) [is] Jezebel.<sup>9</sup> It (*m.*) [is] the bread.<sup>10</sup> From Haran<sup>11</sup> [were] they (*f.*). Ye (*f.*) [are] like queens.<sup>12</sup> And through<sup>13</sup> our-iniquities<sup>14</sup> we-have-been-given,<sup>15</sup> we and our-kings,<sup>16</sup> into<sup>13</sup> their-hands.<sup>17</sup> THOU [art] our-Father.<sup>18</sup> And we will-be-joyous<sup>19</sup> in Thy-salvation.<sup>20</sup>

1 דָּרָה . 2 אָמַר . 3 מֶלֶךְ . 4 מִי . 5 אָמְרוּ . 6 אִישׁ . 7 מַלְכָּה . 8 מְלָכִים .  
 9 אֵיזְבֵּל . 10 לֶחֶם . 11 חֶרֶן . 12 מְלָכוֹת . 13 ב (the prefix). 14 עוֹלְתֵינוּ .  
 15 נִתְּנוּ . 16 מְלָכֵינוּ . 17 יְדִיעָה . 18 אָבִינוּ . 19 נִרְנְנָה . 20 יִשְׁוַעְתְּךָ (Pause-form).



ABSTRACT OF TABLES II-VI.

(A) Pron.-Affix endings in Tabs. V (i) & VI (i), *i.e.* with a SINGULAR NOUN.

יְ	ךָ	וְ
<i>my</i>	<i>thy (m.)</i>	<i>his</i>
יְ	ךְ	וְהָ
<i>my</i>	<i>thy (f.)</i>	<i>her</i>
נֵנוּ	כֶּם	הֵם
<i>our</i>	<i>your (m.)</i>	<i>their (m.)</i>
נֵנוּ	כֶּן	וְהֵנָּה
<i>our</i>	<i>your (f.)</i>	<i>their (f.)</i>

(a) Pron.-Affix endings in Tabs. II (i) & III, *i.e.* with certain Particles.

יְ	ךָ	וְ	Sing. Masc.
<i>me</i>	<i>thee (m.)</i>	<i>him</i>	
יְ	ךְ	וְהָ	Sing. Fem.
<i>me</i>	<i>thee (f.)</i>	<i>her</i>	
נֵנוּ	כֶּם	הֵם	Plu. Masc.
<i>us</i>	<i>you (m.)</i>	<i>them (m.)</i>	
נֵנוּ	כֶּן	וְהֵנָּה	Plu. Fem.
<i>us</i>	<i>you (f.)</i>	<i>them (f.)</i>	

(B) Pron.-Affix endings in Tabs. V (ii) & VI (ii), *i.e.* with a PLURAL NOUN.

יְ	כֶּן	וְהֵנָּה
<i>my</i>	<i>thy (m.)</i>	<i>his</i>
יְ	כֶּךְ	וְהֵנָּה
<i>my</i>	<i>thy (f.)</i>	<i>her</i>
נֵנוּ	כֶּם	הֵם
<i>our</i>	<i>your (m.)</i>	<i>their (m.)</i>
נֵנוּ	כֶּן	וְהֵנָּה
<i>our</i>	<i>your (f.)</i>	<i>their (f.)</i>

(b) Pron.-Affix endings in Tab. IV, *i.e.* with certain Particles.

יְ	כֶּן	וְהֵנָּה	Sing. Masc.
<i>me</i>	<i>thee (m.)</i>	<i>him</i>	
יְ	כֶּךְ	וְהֵנָּה	Sing. Fem.
<i>me</i>	<i>thee (f.)</i>	<i>her</i>	
נֵנוּ	כֶּם	הֵם	Plu. Masc.
<i>us</i>	<i>you (m.)</i>	<i>them (m.)</i>	
נֵנוּ	כֶּן	וְהֵנָּה	Plu. Fem.
<i>us</i>	<i>you (f.)</i>	<i>them (f.)</i>	

Note:—(α) For the affix-forms with כ as or like, and מ from, see Tab. II (ii).

(β) The endings in (a) for Tabs. II (i) and III are seen to agree with those in (A) for a SING. Noun—in the main.

(γ) The endings in (b) for Tab. IV are seen to agree with those in (B) for a PLU. Noun—in the main.

(δ) The Pron.-endings with a DUAL are the same as with a PLU. Noun.

[To face p. 13.]

[NOTE.]

The TABLES referred to in the following pages will be found AT THE END of the volume. The remarks on these pages are introductory to and explanatory of the Tables.

N.B. In using the Tables for the ENGLISH-HEBREW EXERCISES the Student should prefer THE FORM TO THE RIGHT always,—where more forms than one are given, as in some parts of Tab. II].

## SECTION III.

## PERSONAL PRONOUNS.—AFFIX-FORMS.

12. Besides the 'Absolute' Forms (as they are called) of the Personal Pronouns, given in § 9 above, there are some *Affix*-forms—consisting of one or more of the letters **הכנויים**—by which the Personal Pronouns are often represented.

13. The Pronoun-Affixes are attached both (*a*) to Particles\* and Nouns, and (*β*) also to Verbs†.

14. (1.) Thus, from **ב** *in*, we have [comp. Tab. II (1)]—

**בִּי** *in me*, **בְּךָ** *in thee m.* (**בְּךָ** *f.*), **בּוֹ** *in him* (**בֶּהָ** *in her*),  
**בָּנוּ** *in us*, **בְּכֶם** *in you m.* (**בְּכֶן** *f.*), **בָּהֶם** *in them m.* (**בָּהֶן** *f.*).

(2.) So from **ל** *to* or *for*, we have [comp. Tab. II (2)]‡—

**לִּי** *to me*, **לְךָ** *to thee m.* (**לְךָ** *f.*), **לוֹ** *to him* (**לָהּ** *to her*),  
**לָנוּ** *to us*, **לָכֶם** *to you m.* (**לָכֶן** *f.*), **לָהֶם** *to them m.* (**לָהֶן** *f.*).

(3.) Of **כְּמוֹ** (or **כְּ**) *as*, *like*, the forms are [Tab. II (3)]—

**כְּמוֹנִי** *like me*, **כְּמוֹךָ** *like thee m.* (**כְּמוֹךָ** *f.*), **כְּמוֹהוּ** *like him* (**כְּמוֹהָ** *f.*),  
**כְּמוֹנוּ** *like us*, **כְּמוֹכֶם** *like you m.* (**כְּמוֹכֶן** *f.*), **כְּמוֹהֶם** *like them m.* (**כְּמוֹהֶן** *f.*).

with some other forms to be seen in Tab. II.

(4.) Of **מִן** (or **מִ**) *from*, the forms are [Tab. II (4)]—

**מִמֶּנִּי** *from me*, **מִמְּךָ** *from thee m.* (**מִמְּךָ** *f.*), **מִמּוֹהוּ** *from him* (**מִמּוֹהָ** *f.*),  
**מִמּוֹנוּ** *from us*, **מִמְּכֶם** *from you m.* (**מִמְּכֶן** *f.*), **מִמּוֹהֶם** *from them m.* (**מִמּוֹהֶן** *f.*).

with some other forms to be seen in Tab. II.

\* \* Where more than one form is given in the Table, the Student may take the RIGHT-HAND form.

Obs. These Affixes for *me*, *thee*, etc., may stand also for *myself*, *thyself*, etc.

\* Including Preposition-letters, as in Table II., and Words such as those in Tables, III., IV. [The Tables are given at the end of the book,—also in a separate Part by themselves, FOR MOUNTING.]

† Independently of, and sometimes in addition to, the inflexion-forms.

‡ Also **לִּי** (*to me*) = *mine*, **לְךָ** (*to thee m.*) = *thine*, **לוֹ** (*to him*) = *his*, etc.

15. The Affixes in Tab. III\*, as in Tab. II (1) & (2), are

י־ 1 s., ךְ 2 s. m. (ךְ־ f.), ם 3 s. m. (ם־ f.),  
 נְ 1 pl., ךְּ 2 pl. m. (ךְּ־ f.), ךְּם (or ךְּ־) 3 pl. m. (ןְּ or ךְּ־ f.).

16. But in Tab. IV, although the affixed *letters representing the Pronouns* are mainly the same as those above, the CONNECTING LINKS (between the Pronouns and the words to which they are affixed) are different,—the complete Affixes being as follows,

י־ 1 s., ךְ־ 2 s. m. (ךְ־ f.), י־ 3 s. m. (י־־ f.),  
 יְנ־ 1 pl., ךְּ־ 2 pl. m. (ך־ f.), יְךְּ־ 3 pl. m. (ך־ f.).

17. Now if the Student will look at Tab. V, he will see that

(i.) The Affixes in Tab. III are the same† as those which in Tab. V (i.) are attached to the SINGULAR Noun שִׁיר *a song*,

(ii.) The Affixes in Tab. IV are the same as those which in Tab. V (ii.) are attached to the PLURAL Noun שִׁירִים *songs*.

18. The Singular שִׁיר *a song* with Pron-Affs. has the forms

שִׁירִי *my song*, שִׁירְךָ *thy (m.) song* (ךְ־ f.), שִׁירוֹ *his song* (י־־ f.),  
 שִׁירֵנוּ *our song*, שִׁירְכֶם *your (m.) song* (ךְּ־ f.), שִׁירָם *their (m.) song* (ך־ f.).

19. Of שִׁיר *a song*, the Plural is שִׁירִים *songs*. This with Pron-Affs. has the forms

שִׁירַי *my songs*, שִׁירֵיךָ *thy (m.) songs* (ךְ־ f.), שִׁירָיו *his songs* (י־־ f.),  
 שִׁירֵינוּ *our songs*, שִׁירֵיכֶם *your (m.) songs* (ך־ f.), שִׁירָם *their (m.) songs* (ך־ f.).

N.B. The ךְ of the Plural ending ים־ is dropped in these forms with Pron-Affs.; but its י, as a mark of the Plural, stands as part of the *connecting link* between the Noun and the Pron-Affs. (except 1 s.)

20. In Tab. VI the Affixes are the same as in Tab. V., but

N.B. The ה of the ending in the form תְּנַחֲמֶנּוּ is replaced by ת when the Affixes are put on; thus

\* The form אֶת־ (in Tab. III. 1 & 3) means אֶת unaccented. Comp. Pt. I, §§ 37 (2) & 55 (9, b).

† Except that there is ךְ־ in Tab. III, in place of the ךְ־ in גִּי־ & ךְ־ in נְי־ of Tab. V (i.), and in a few other places.

תּוֹרָתִי *my law*, תּוֹרַתְךָ *thy (m.) law* (הָ—f.), תּוֹרָתוֹ *his law* (הָ—f.).  
 תּוֹרַתֵּנוּ *our law*, תּוֹרַתְכֶם *your (m.) law* (וְ—f.), תּוֹרַתָּם *their (m.) law* (וְ—f.).

21. Of תּוֹרָה *a law* the Plural is תּוֹרוֹת (or תּוֹרֹת) *laws*. This takes Pron-Affs. of the same form as those in Tab. V (ii.),—the ending וֹת (or תְּ—) being NOT dropped, but Affixes ADDED THERETO, like those in Tab. V (ii.); thus

תּוֹרֹתִי *my laws*, תּוֹרֹתֶיךָ *thy (m.) laws*, תּוֹרֹתָיו *his laws*,  
 etc., see Tab. VI (ii.)

N.B. (1.) There are TWO marks of the Plural in such forms as these, *viz.* the וֹת (or תְּ—) and the י of the Affix form.

(2.) Some forms occur with only one of these marks of the Plural, as תּוֹרַתְּךָ Ps. ix. 15. The Student must never write such in Composition.

22. To a Noun of *Dual* form, as אָזְנַיִם *ears* [Tab. VII], Pron-Affs. are attached as in the SECOND PART of Tab. V (*i.e.* as in the forms from the Plural שִׁירִים *songs*); thus

אָזְנַיִם *my ears*, אָזְנַיִךְ *thy (m.) ears*, אָזְנָיו *his ears*,  
 אָזְנַיִנֵּנוּ *our ears*, אָזְנַיִכֶם *your (m.) ears*, אָזְנַיִהֶם *their (m.) ears*.  
 etc.,—see Tab. VII.

NOTE (a.) We shall see hereafter that ים— is the special mark for the Plural MASCULINE, and וֹת (or תְּ—) for the Plural FEMININE.

(β.) For the meaning of 'i.e.', and of the forms in connection therewith, on the right of the forms with the Pron-Affixes in Tabs. V—VII, see hereafter, § 53. The Student need not be troubled with these at present.

(γ.) Many Nouns undergo some change of form on receiving Pron-Affs. This matter belongs to Sect. VII on NOUNS.

(δ.) The PRON-AFFIXES REMAIN UNCHANGED in form whatever changes the Noun-forms themselves undergo. But

(ε.) Several *variations* in the forms of these Affixes occur in different parts of the Bible. For these it is sufficient to refer to Tab. VIII.]

Obs. Exercises V & VI are on Tab. II,  
 VII & VIII on Tabs. III & IV,  
 IX & X on Tabs. V—VII.

## EXERCISE V.

(To be translated into English.)

יְיָ + לִי לֹא<sup>2</sup> אֵירָא<sup>3</sup> : אֱלֹהֵי בְךָ בְטַחֲתִי<sup>5</sup> : צָמְאַה<sup>6</sup> לְךָ  
 נַפְשִׁי<sup>7</sup> : בִּי<sup>8</sup> תִמְכָּה<sup>9</sup> יְמִינְךָ<sup>10</sup> : אֱלֹהִים<sup>11</sup> מִי<sup>12</sup> + כְּמוֹד : חֲשָׁךְ<sup>13</sup>  
 לֹא<sup>2</sup> יַחְשִׁיךְ<sup>14</sup> מִמֶּךָ : אֶל<sup>15</sup> תִּסְתַּר<sup>16</sup> פְּנֵיךָ<sup>17</sup> מִמְּנִי : לֹא<sup>2</sup>  
 יִסְתַּר<sup>18</sup> מִמֶּךָ כָּל-<sup>19</sup> דָּבָר<sup>20</sup> : מֵעוֹלָם<sup>21</sup> + אַתָּה : לֹא<sup>2</sup> תַעֲשׂוּ<sup>22</sup>  
 לָכֶם אֱלִילִים<sup>23</sup>\* : עֵינַיִם<sup>24</sup> + לָהֶם וְלֹא<sup>25</sup> יִרְאוּ<sup>26</sup> : כְּמוֹהֶם יִהְיוּ<sup>27</sup>  
 עֹשֵׂיהֶם<sup>28</sup> כָּל-<sup>29</sup> אֲשֶׁר<sup>30</sup> בְּיָמָה<sup>31</sup> בָּהֶם : הָאֵל<sup>32</sup> + לָנוּ אֵל<sup>32</sup>  
 לְמוֹשָׁעוֹת<sup>33</sup> : אֱלִי<sup>34</sup> צוּרִי<sup>35</sup> אֶחָסֶה<sup>36</sup> בּוֹ : לוֹ עֲצָה<sup>37</sup> וְתִבּוֹנָה<sup>38</sup> :  
 מִמְּנוּ יִשׁוּעָתִי<sup>39</sup> : מִי כְמִכָּה בְּאֱלִים<sup>40</sup>\* יְיָ<sup>1</sup> :

<sup>1</sup> See Vocab. p. 385. <sup>2</sup> not. <sup>3</sup> I will fear, [*i.e.* (2 and 3 going together) *I will not fear*]. <sup>4</sup> my God. <sup>5</sup> I have trusted. <sup>6</sup> hath thirsted. <sup>7</sup> my soul. <sup>8</sup> the prefix ע of § 4 here signifies 'on.' <sup>9</sup> hath-taken-supporting-hold. <sup>10</sup> Thy right hand. <sup>11</sup> [O] God! <sup>12</sup> who? <sup>13</sup> darkness. <sup>14</sup> will obscure, [the 'not' of the preceding word goes with this word to express 'will not obscure']. <sup>15</sup> not [This Negative Particle with the Tense after it, in No. 16 ('Thou will hide'), signifies 'Do not hide,' deprecatively]. <sup>16</sup> [see No. 15]. <sup>17</sup> Thy face. <sup>18</sup> it shall be hid. <sup>19</sup> any. <sup>20</sup> thing. <sup>21</sup> עוֹלָם eternity. <sup>22</sup> ye shall make. <sup>23</sup> idols. <sup>24</sup> eyes. <sup>25</sup> לֹא not. <sup>26</sup> they will see. <sup>27</sup> shall be. <sup>28</sup> their makers. <sup>29</sup> every one. <sup>30</sup> that. <sup>31</sup> trusteth. <sup>32</sup> אֵל God. <sup>33</sup> for salvation. <sup>34</sup> my God <sup>35</sup> my Rock. <sup>36</sup> I will take refuge. <sup>37</sup> counsel. <sup>38</sup> and understanding. <sup>39</sup> my salvation. <sup>40</sup> אֱלִים gods.—See Pt. I., § 12.—Here the ע stands for *among*.

## EXERCISE VI.

(To be translated into Hebrew.)

To me. To thee (*m.*). To thee (*f.*). To him. To her.  
 To us. To you (*m.*). To you (*f.*). To them (*m.*). To  
 them (*f.*).

In me. In thee (*m.*). In thee (*f.*). In him. In her.  
 In us. In you (*m.*). In you (*f.*). In them (*m.*). In  
 them (*f.*).

Like me. Like thee (*m.*). Like thee (*f.*). Like him.  
Like her. Like us. Like you (*m.*). Like you (*f.*). Like  
them (*m.*). Like them (*f.*).

From me. From thee (*m.*). From thee (*f.*). From him.  
From her. From us. From you (*m.*). From you (*f.*).  
From them (*m.*). From them (*f.*).

Thine (*m.*) (Hebr., *to Thee*) [am] I. And His (Hebr., *to Him*) [are] we. What<sup>1</sup> dost-thou-*(m.)*-herè (Hebr., [*is there to thee here*<sup>2</sup>])? There-is-not<sup>3</sup> one-calling<sup>4</sup> among-them (*m.*) (Hebr., *in them*). Hath-He-not-also-spoken-by-us (Hebr., *Whether not*<sup>5</sup> *also*<sup>6</sup> *by*<sup>7</sup> *us hath-He-spoken*<sup>8</sup>)? There-is-none<sup>3</sup> like it (*f.*) I-am-as-thou-*(m.)*-art (Hebr., *like me like thee*). Thou-[art]-mightier-than-we (Hebr., *thou-art-mighty*<sup>9</sup> *from us*). No-one-of-us-will-withold-his-sepulchre-from-thee (*m.*) (Hebr., *any-one*<sup>10</sup> *from-us his-sepulchre*<sup>11</sup> *will-not-withold*<sup>12</sup> *from thee*). Thou-*(m.)*-shalt-not-be-afraid<sup>13</sup> of-them (*m.*) (Hebr., *from them*).

1 מַה. 2 הֲיֵשׁ. 3 אֵין. 4 קָרָא. 5 לֹא. 6 גַּם. 7 ב (the Prefix). 8 דִּבֶּר.  
9 עֲצַמְתָּ. 10 אִישׁ. 11 קִבְּרֵי. 12 לֹא יִבְלָה. 13 לֹא תִירָא.

### EXERCISE VII. [AND VIII.]

(To be translated into Hebrew.)

Me.<sup>1</sup> Thee (*m.*). Thee (*f.*). Him. Her. Us. You (*m.*).  
You (*f.*). Them (*m.*). Them (*f.*).

With<sup>2</sup> me. With thee (*m.*). With thee (*f.*). With him.  
With her. With us. With you (*m.*). With you (*f.*). With  
them (*m.*). With them (*f.*).

To<sup>3</sup> me. To thee (*m.*). To thee (*f.*). To him. To her.  
To us. To you (*m.*). To you (*f.*). To them (*m.*). To  
them (*f.*).

Upon<sup>4</sup> me. Upon thee (*m.*). Upon thee (*f.*). Upon him.  
Upon her. Upon us. Upon you (*m.*). Upon you (*f.*). Upon  
them (*m.*). Upon them (*f.*).

<sup>1</sup> Table III. (1). <sup>2</sup> Tab. III. (2). [Also write these with עַם, Tab. III. (3)]. <sup>3</sup> אֵל. <sup>4</sup> עַל.

## EXERCISE VIII.

Thee<sup>1</sup> (*m.*) I-brought<sup>2</sup> unto<sup>3</sup> me. It<sup>1</sup> (*f.*) I-brought<sup>2</sup> upon<sup>4</sup> him. With<sup>5</sup> thee (*m.*) [am] I. What<sup>6</sup> [is] with<sup>5</sup> us? And-they-will-kill<sup>7</sup> me<sup>1</sup> and thee<sup>1</sup> (*f.*) they-will-keep-alive<sup>8</sup>. He-spake<sup>9</sup> with<sup>5</sup> us roughly,<sup>10</sup> and-set-us-down (Hebr., *and-gave*<sup>11</sup> *us*<sup>1</sup>) as spies (E.V.).<sup>12</sup> And-we-said<sup>13</sup> unto<sup>3</sup> him true-men<sup>14</sup> [are] we. And-he-made-himself-strange<sup>15</sup> unto<sup>3</sup> them. And-the-people-set (Hebr., *and-they-set*<sup>16</sup> [viz.] *the people*<sup>17</sup>) him<sup>1</sup> over<sup>4</sup> them (*m.*) for a head<sup>18</sup> and for a chief.<sup>19</sup> And-he-came<sup>20</sup> to<sup>3</sup> them (*m.*). And-he-saw<sup>21</sup> them<sup>1</sup> (*m.*). And-He-hath-set-thee<sup>22</sup> to<sup>23</sup> [be] king<sup>24</sup> over<sup>4</sup> us (*m.*).

<sup>1</sup> Table III. (1). <sup>2</sup> הֵבֵאתִי. <sup>3</sup> אֵלַי. <sup>4</sup> עַל. <sup>5</sup> אִתְּךָ [Table III. (2)]. <sup>6</sup> מָה. <sup>7</sup> וְהָרַגוּ. <sup>8</sup> יִחְיֶיךָ. <sup>9</sup> דִּבֶּר. <sup>10</sup> קָשׁוֹת. <sup>11</sup> וַיִּתֵּן. <sup>12</sup> מִרְגָּלִים. <sup>13</sup> וַנֹּאמֶר. <sup>14</sup> בְּנֵי־אֱמֻנָה. <sup>15</sup> וַיִּתְנַבֵּר. <sup>16</sup> וַיִּשְׁמְרוּ. <sup>17</sup> עִם. <sup>18</sup> (הָעֵם, with the Def. Art.). <sup>19</sup> רֹאשׁ. <sup>20</sup> קָצַץ. <sup>21</sup> וַיִּבֶּן. <sup>22</sup> וַיִּרְא. <sup>23</sup> ל (the prefix). <sup>24</sup> מְלֶכֶךְ.

## EXERCISE IX.

(To be translated into English.)

שִׁמְעֵה<sup>1</sup> יְיָ: קוֹלִי<sup>3</sup>: צוּרִי<sup>4</sup> אֵל<sup>5</sup> תִּחְרַשׁ<sup>6</sup> מִמֶּנִּי: זְמַרְו<sup>7</sup>  
 לִי<sup>8</sup> חֲסִידִי<sup>9</sup> וְהוֹדוּ<sup>10</sup> לְזִכְרִי<sup>11</sup> קִדְשׁוֹ<sup>12</sup>: יִשְׁמַע<sup>13</sup> מִהֵיכְלִי<sup>14</sup>  
 קוֹלִי<sup>3</sup>: אֵת<sup>15</sup> קִלְעָךְ<sup>3</sup> שָׁמַעְתִּי<sup>16</sup> בְּגִן<sup>17</sup>: וַיֹּאמֶר<sup>18</sup> שְׂאוּל<sup>19</sup> הַקִּלְעָךְ<sup>3</sup> +

<sup>1</sup> Hear Thou. <sup>2</sup> See Vocab. p. 385. <sup>3</sup> קוֹל a voice. <sup>4</sup> צוּר a rock. <sup>5</sup> not. [This with the next word, No. 6, signifies 'do not be silent.']. <sup>6</sup> See in No. 5. <sup>7</sup> sing ye hymns. <sup>8</sup> See No. 2 above, and p. 2 Note (||). <sup>9</sup> חֲסִיד a saint (pl. חֲסִידִים). <sup>10</sup> and give thanks. <sup>11</sup> for a remembrance of. <sup>12</sup> קִדְשׁ holiness [with aff. קִדְשִׁי my..., etc.]. <sup>13</sup> may He hear. <sup>14</sup> הֵיכְל a palace-temple. <sup>15</sup> The mark for a 'Definite object.' This word אֵת (or אֵת when unaccented as here) cannot be rendered by any word in English: it corresponds with the *Accusative form* in languages which have that form. <sup>16</sup> I heard. <sup>17</sup> בְּגִן, גִּן, a garden. <sup>18</sup> and he said. <sup>19</sup> viz., Saul.



זֶה<sup>20</sup> בְּנֵי<sup>21</sup> דָּוִד<sup>22</sup> : עֲצָם<sup>23</sup> מֵעֲצָמֵי<sup>23</sup> וּבֶשֶׁר<sup>24</sup> מִבֶּשֶׂרִי<sup>24</sup> :  
 וְאֶסְפְּתָה<sup>25</sup> דָּגָן<sup>26</sup> וְתִירֹשֶׁת<sup>27</sup> וַיִּצְהַרְקֶהָ<sup>28</sup> : וַיֹּאמֶר<sup>18</sup> הַגְּמִיאֵינִי<sup>29</sup>  
 נָא<sup>30</sup> מֵעַט<sup>31</sup> מֵיִם<sup>32</sup> מִמֶּדְבָר<sup>33</sup> : וְהִתְמַהְרָה<sup>34</sup> וְהִתְרַד<sup>35</sup> בְּכַה<sup>33</sup> עַל<sup>36</sup>  
 יְדֶהָ<sup>37</sup> : גַּם<sup>38</sup> לְגַמְלֵיךְ<sup>39</sup> אֲשַׁאֲב<sup>40</sup> : דֹּדֵי<sup>41</sup> יָרֵד<sup>42</sup> לְגַנּוֹ<sup>17</sup> :  
 וַיִּבְנֵא<sup>43</sup> זֶחַ<sup>44</sup> וּבְנָיו<sup>45</sup> ..... אֵתוֹ<sup>46</sup> אֶל<sup>47</sup> הַתְּבָה<sup>48</sup> : דְּרָכֵי<sup>49</sup> צִיּוֹן<sup>50</sup> +  
 אֵיבָלוֹת<sup>51</sup> ..... כְּהִנֵּה<sup>52</sup> גְּאֻנָּהִים<sup>53</sup> בְּתוֹלְתֶיהָ<sup>54</sup> + נֹגוֹת<sup>55</sup> וְהִיא<sup>56</sup>  
 מֵר<sup>57</sup> + לָהּ : הִנֵּה<sup>58</sup> כְּעֵינֵי<sup>59</sup> עֲבָדִים<sup>60</sup> אֶל<sup>47</sup> יָד<sup>61</sup> אֲדֹנֵיהֶם<sup>63</sup>  
 כְּעֵינֵי<sup>59</sup> שֹׁפְחָה<sup>63</sup> אֶל<sup>47</sup> יָד<sup>61</sup> גְּבֵרָתָהּ<sup>64</sup> כֵּן<sup>65</sup> עֵינָיו<sup>59</sup> + אֶל<sup>47</sup>  
 יְיָ<sup>2</sup> : אֵלֶיהֶן<sup>66</sup> עַד<sup>67</sup> שִׁיתַּנְּנוּ<sup>68</sup> : לֹא<sup>69</sup> מִחֲשֻׁבוֹתַי<sup>70</sup>  
 + מִחֲשֻׁבוֹתֵיכֶם<sup>70</sup> וְלֹא<sup>69</sup> דְּרָכֵיכֶם<sup>71</sup> + דְּרָכֵי<sup>72</sup> : מֶלֶךְ<sup>73</sup> אֵלֹהֶיךָ<sup>66</sup> :  
 וְהָיוּ<sup>74</sup> מְלָכִים<sup>75</sup> אֲמֹנִיךָ<sup>76</sup> וְשָׂרוֹתֵיהֶם<sup>77</sup> מִיִּנְקוֹתַי<sup>78</sup> : לֹא<sup>69</sup> כְּצוּרֵנוּ<sup>79</sup>  
 + צוּרִים<sup>79</sup> : בְּרָכֵי<sup>80</sup> נַפְשִׁי<sup>81</sup> אֵת<sup>15</sup> יְיָ<sup>2</sup> וְאַל<sup>82</sup> תִּשְׁכַּחַי<sup>83</sup> כָּל<sup>84</sup>  
 גְּמוּלָיו<sup>85</sup> :

20 this. 21 [O] my son. 22 David. 23 עֲצָם bone [pl. עֲצָמִים]. 24 בֶּשֶׂר flesh [with aff. בֶּשֶׂרוֹ his..., etc.]. 25 and thou shalt gather. 26 דָּגָן corn [דָּ, with Affixes]. 27 תִּירֹשֶׁת new wine. 28 וַיִּצְהַרְקֶהָ oil. 29 let me drink. 30 I pray. 31 a little. 32 water. 33 כַּה a pitcher. 34 and she hastened. 35 and she let down. 36 upon. 37 יָד a hand. 38 also. 39 גַּמֵּל a camel [pl. גַּמְלִים]. 40 I will draw. 41 דָּוִד a friend. 42 went down. 43 and he came. 44 viz. Noah [came]. 45 בְּנֵים sons. 46 אֵת with [w. aff. אֵתִי with me, etc.]. 47 to, into. 48 the ark. 49 [the] ways of. 50 Zion. 51 mourning. 52 כְּהֵן a priest [pl. כְּהֵנִים]. 53 sighing. 54 בְּתוֹלָה a virgin. 55 afflicted. 56 and as for her. 57 bitterness. 58 behold. 59 עֵינֵי eyes of [dual עֵינִים eyes]. 60 servants. 61 hand of. 62 אֲדֹנִים (pl.\* form of אֲדֹן) a master. 63 a woman-servant. 64 גְּבִירָה a mistress [also גְּבִירָת, with aff. גְּבִירָתִי my..., etc.]. 65 so. 66 אֱלֹהִים God [a plural form]. 67 until. 68 that He pity us. 69 לֹא not. 70 מַחְשְׁבָה a thought [שׁ, with Affixes]. 71 your (m.) ways. 72 דְּרָכֵי ways. 73 hath reigned. 74 and they shall be. 75 viz. kings [shall be]. 76 אֲמֹנִים nursing-fathers. 77 שָׂרָה a princess. 78 מִיִּנְקָה a nursing-mother. 79 צוּר a rock. 80 bless thou (f.). 81 [O] my soul. 82 (with 83) and forget not [Cp. No. 5, above]. 84 all. 85 גְּמוּלָה a benefit.

NOTE. לֹא (not) may be remembered now.

\* A 'Plural of excellence,' as some call it, may be used of one. So, in Ex. XXI. 4 & 6, "his master" has the Plural form.

## EXERCISE X.

(To be translated into Hebrew.)

His horse.<sup>1</sup> Thy (*m.*) horse. My horse. Their (*m.*) horse.  
Your (*m.*) horse. Our horse. His horses. Thy (*m.*) horses.  
My horses. Their (*m.*) horses. Your (*m.*) horses. Our  
horses.

My friend<sup>2</sup> [is] mine (Heb., *to*<sup>3</sup> *me*). In thy (*m.*) friend.  
Like thy (*f.*) friend. To his friend. From her friend. And  
from our friend. And to your (*m.*) friend. And like your (*f.*)  
friend. And to their (*m.*) friend. And in their (*f.*) friend.  
And my friends. Whether thy (*m.*) friends? Thy (*f.*) friends.  
His friends. Her friends. Our friends [are] your (*m.*)  
friends. Among<sup>4</sup> your (*f.*) friends [are] their (*m.*) friends  
and their (*f.*) friends.

His bride.<sup>5</sup> My bride [is] like her. Like thy (*m.*)  
bride [is] she. The brides. Their (*m.*) brides. Your (*m.*)  
brides and our brides.

My riddle.<sup>6</sup> Her riddles. Thy (*f.*) riddles. Their (*f.*)  
riddles. Your (*m.*) riddle. Our riddle. Their (*m.*) riddle.  
And in his riddle.

Her lamp.<sup>7</sup> From her lamps. To my lamps. In thy (*f.*)  
lamps. And like your (*m.*) lamps. Their (*f.*) lamps.  
Whether<sup>8</sup> his lamps? Whether like our lamps [are] thy (*f.*)  
lamps?

His eye.<sup>9</sup> In his eyes. Like their (*f.*) eyes. In our eyes.  
And in her eyes. Thy (*m.*) eye. His eyes. Thy (*f.*) eyes.  
Her eye. Your (*m.*) eyes.

<sup>1</sup> סוס (Plur. סוסים *horses*). <sup>2</sup> דוד (Plur. דודים *friends*). <sup>3</sup> ל (the Prefix).  
<sup>4</sup> ב (the Prefix). <sup>5</sup> פלה (Plur. פלות *brides*). <sup>6</sup> תידה (Plur. תידות *riddles*).  
<sup>7</sup> נר (Plur. נרות *lamps*). <sup>8</sup> ה (the Interrogative Prefix). <sup>9</sup> עין (w. aff. עיני *my*  
*eye*, etc.; Dual עיני eyes, w. aff. עיני *my eyes*, etc., — Table VII.).

## SECTION IV.

## THE RELATIVE PRONOUN אֲשֶׁר.

23. The word אֲשֶׁר stands for the Relative Pronouns *who, which, that*; and is the same in form for all Persons, Genders, and Numbers; thus,—

הָאִישׁ אֲשֶׁר בָּא	<i>the man WHO came.</i>
הָאִשָּׁה אֲשֶׁר בָּאָה	<i>the woman WHO came.</i>
הָאֲנָשִׁים אֲשֶׁר בָּאוּ	<i>the men WHO came.</i>
הַנְּשִׂים אֲשֶׁר בָּאוּ	<i>the women WHO came.</i>
הַדָּבָר אֲשֶׁר רָאִיתָ	<i>the thing WHICH (OR THAT) thou sawest.</i>
הַדְּבָרִים אֲשֶׁר רָאִיתִי	<i>the things WHICH (OR THAT) I saw.</i>

24. The Oblique forms *in whom* (or *which*), *to whom* (or *which*), *from whom* (or *which*), are expressed by אֲשֶׁר followed by a *Personal Pronoun attached to a Particle*; thus, for instance, [Is. xlix. 3] “O Israel, **IN WHOM** [אֲשֶׁר בְּךָ, lit., WHO IN-THEE (*m.*)] I will be glorified;” [Deut. iv. 8] “A nation **TO WHICH** [אֲשֶׁר לוֹ, lit., WHICH TO IT (*m.*)] there-are-statutes and judgments,” etc.; [Ps. xcv. 5] “**TO WHOM** [אֲשֶׁר לוֹ, lit., WHO TO-HIM (*belongs*)] the sea,” etc.

[Note—(a.) This is the *full* expression. The אֲשֶׁר is sometimes omitted. See § 31.

(b.) The word involving the *Personal Pronoun* is *separated* from the אֲשֶׁר very often. See more, below (§ 29). N.B. This separation should always take place in *Composition*, except where there is *Emphasis* on the *Person*.]

25. The full Table for *In whom*\* (for all Persons, Genders and Numbers) is obtained by simply placing אֲשֶׁר before the several expressions in Table II. (i.), as follows,—

\* Or, *which*.

		1 pers.	2 pers.	3 pers.
(a.) <i>In whom</i> (or <i>which</i> )	Singular.	אֲשֶׁר בִּי	(m.) (p. : בָּךְ) אֲשֶׁר בְּךָ	(m.) אֲשֶׁר בּוֹ
			(f.) אֲשֶׁר בְּךָ	(f.) אֲשֶׁר בָּהּ
	Plural.	אֲשֶׁר בָּנוּ	(m.) אֲשֶׁר בְּכֶם	(m.) אֲשֶׁר בָּהֶם
			(f.) אֲשֶׁר בְּכֶן	(f.) אֲשֶׁר בָּהֶן

Similarly, full Tables may be formed ( $\beta$ ) for *to whom* (or *which*), ( $\gamma$ ) for *like whom* (or *which*), and ( $\delta$ ) for *from whom* (or *which*), by placing אֲשֶׁר before the several expressions in Table II. (2), (3), and (4), respectively. And so, too, in the case of Tables III. and IV.

26. Similarly, Table V. with אֲשֶׁר gives the several forms for *whose song*, and *whose songs*; and so for any other Noun; thus, [Job v. 5, (E.V.)] “*whose harvest* [אֲשֶׁר קָצִירוֹ] (lit., *who his harvest*);” [Deut.viii.9] “*A land whose stones* [אֲשֶׁר אֲבִנֶיהָ] (lit., *which her stones*),” etc.; [Jer. xxxii. 19] “*Thou whose eyes* [אֲשֶׁר עֵינֶיךָ] (lit., *who thine eyes*) are open on all-the-ways-of the-children-of men.” So [Ps. xc. 4] “*In whose hand* [אֲשֶׁר בְּיָדוֹ] (lit., *who in his hand*) are the secret-depths of earth,” etc.

27. Table III. (1), with אֲשֶׁר, gives the *Objective* Relative Pronouns *whom* (or *which*), viz., אֲשֶׁר אוֹתוֹ *whom* (lit., *who him*), אֲשֶׁר אֶתָּה *whom* (lit., *who her*), אֲשֶׁר אֶתְךָ *whom* (lit., *who thee, m.*), אֲשֶׁר אֶתִּי *whom* (lit., *who me*)\*, etc. [So, for *with whom*, on *whom*, etc.].

\* Thus Gen. xlv. 4, “*I am Joseph your brother whom ye sold* [אֲשֶׁר מְכַרְתֶּם] אֶתִּי, lit., *who ye-sold me*,” etc. So, too, when the Personal Pronoun is expressed by an *Affix attached to a Verb* (§ 13,  $\beta$ ); thus, Gen. xxvii. 27, etc. See more, hereafter.

28. These *Objective* Personal Pronouns are often dropped, and then the אֲשֶׁר by itself stands for *whom* (or *which*) in the several Persons, Genders and Numbers; thus [Gen. xxii. 2] “Take now thy son, thine only-son, *whom* [\*אֲשֶׁר] thou lovest,” etc., and [Gen. xiii. 15] “all the land *which* [†אֲשֶׁר] thou seest,” etc.; and many others.

29. In all the cases of §§ 24—27, the word involving the Personal Pronoun is generally‡ separated from the אֲשֶׁר by a word or words—especially by the Verb.—Thus, for instance, [Gen. xxi. 23] “the land IN WHICH *thou-hast-sojourned* [אֲשֶׁר גִּרְתָּהּ בָּהּ, lit., WHICH *thou-hast-sojourned* IN IT];” and so [Gen. xxviii. 13] “the land ON WHICH *thou art-lying* [אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ, lit., WHICH *thou art-lying* ON IT];” and so [Nu. xxii. 30] “Am not I thine ass ON WHICH *thou-hast-ridden* [אֲשֶׁר רִכַּבְתָּ עָלַי, lit., WHICH *thou-hast-ridden* ON ME];” [Job iv. 19] “WHOSE-*foundation is-in-the-dust* [אֲשֶׁר בְּעָפָר יְסוּדָם, lit., WHO *in-the-dust* IS-THEIR-*foundation*];” [Is. xlix. 23] “I THOSE-WAITING-FOR-WHOM *shall not be ashamed* [אֲשֶׁר לֹא יִבְשׁוּ קוֹנָי, lit., WHO *not-shall-be-ashamed* MY-WAITERS].”

30. Similarly, (a.) אֲשֶׁר *which*, followed by שָׁם *there*, stands for *where*; thus [Gen. ii. 11] “אֲשֶׁר שָׁם הַזָּהָב שָׁם הַזָּהָב WHERE (lit., WHICH THERE) [*there is*] gold.” But

(β.) The אֲשֶׁר and the שָׁם are generally separated (as in § 29) by a word or words—especially by the verb—thus [Gen. xix. 27] “the place WHERE *he stood* [אֲשֶׁר עָמַד שָׁם, lit., WHICH *he stood* THERE],” etc.

(γ.) So אֲשֶׁר *which* before מֵשָׁם *from there* (or *thence*) stands for *whence*; thus [Gen. xxiv. 5] “unto the land WHENCE *thou-camest-forth* [אֲשֶׁר יֵצְאָתָּ מֵשָׁם, lit., WHICH *thou-camest-forth* THENCE],” etc.

(δ.) So also אֲשֶׁר *which*, before שָׁמָּה *thither*, stands for *whither*; thus, [Nu. xiv. 24] “and I will bring him into the land WHITHER *he-came* [אֲשֶׁר בָּא שָׁמָּה, lit., WHICH *he-came* THITHER].”

(ε.) The שָׁם, שָׁמָּה, are sometimes omitted; as, for instance, in Nu. xiii. 27.

31. The אֲשֶׁר is often omitted, as [Gen. xlii. 28] “What

\* Instead of אֲתוּ אֲשֶׁר.

† Instead of אַתָּה אֲשֶׁר.

‡ Except in the case of *Emphasis* on the Personal Pronoun.

is this, God hath done to us?" instead of "WHICH [אֲשֶׁר] God hath done to us?"; [Lam. iii. 1] "I-am the-man HATH-SEEN affliction," instead of "WHO [אֲשֶׁר] HATH-SEEN," etc.\* So [Ps. xviii. 3] "my God, my Strength, IN WHOM *I-will-trust*" (E.V.) [אֲשֶׁר אֶחְסֶה בוֹ, short for אֲשֶׁר אֶחְסֶה בוֹ]. So לוֹ for לוֹ in Ps. xxxii. 1, "TO WHOM [He will not impute iniquity]." And so [Ps. lxxxiii. 19] "Thou WHOSE NAME [שְׁמִי, short for אֲשֶׁר שְׁמִי], etc.", and many others.

Obs. Sometimes the word with the *Pron.-Affix* is omitted too; as "from it" in [Isai. li. 1], "the rock ye-were-hewn" [from]. Comp. § 29.

[Note (a.) אֲשֶׁר is often used, like the Conjunction וְ, for 'that' (Conjunctive), 'for,' 'because,' etc. Thus [Gen. xi. 7] "THAT [אֲשֶׁר] they may not understand," etc.; [Ex. xi. 7] "THAT [אֲשֶׁר] He will separate," etc.; and many others.

(b.) Conversely וְ is sometimes said to have the value of the Relative אֲשֶׁר.

(c.) The prefixes וּבְכֻלָּם may stand before אֲשֶׁר; thus,—

(i.) With the *Relative-Pronoun* value of אֲשֶׁר, we have וְאֲשֶׁר, and who, etc., בְּאֲשֶׁר (as in Is. lvi. 4, lxv. 12, lxvi. 4), פְּאֲשֶׁר (as in Job xxix. 25, etc.), לְאֲשֶׁר (as in Genesis xliii. 16, etc.), מֵאֲשֶׁר (as in Isaiah xlvii. 13, etc.). So אֵת אֲשֶׁר that (Objective) which, and whatsoever (Obj.), whom, whomsoever, etc.

(ii.) With the *Conjunctive* value of אֲשֶׁר, we have בְּאֲשֶׁר in that, בְּאֲשֶׁר, lit., as that (very frequently for as, according as, and when), לְאֲשֶׁר for that, מֵאֲשֶׁר from [the time] that (= since), etc.

(d.) The prefixes וְ, and וְ, † followed by Dagesh Forte, stand for the *Conjunctive* אֲשֶׁר; and the latter, וְ (followed by Dagesh Forte), often for the *Relative Pronoun*.

(e.) When prefixed to a word of which the first letter does not receive Dagesh, — וְ becomes וְ; but וְ remains וְ (no compensation being made for the Dagesh).

(f.) We have also the compound prefixes בְּשֵׁ (once), and בְּשֵׁ like בְּאֲשֶׁר, and בְּשֵׁ like בְּאֲשֶׁר.

(g.) The word בְּשֵׁל (Eccles. viii. 17) is generally supposed to be made up of וְ (for אֲשֶׁר) followed by לְ to, and preceded by בְּ in. So בְּשֵׁלִי (Jon. i. 12) is taken for בְּאֲשֶׁר לִי; and בְּשֵׁלְמִי (Jon. i. 7) for בְּאֲשֶׁר לְמִי (Jon. i. 8).

\* It will be seen that in the first two examples the אֲשֶׁר understood is that of § 23; and, in the following examples, that of §§ 24 etc. [In English the Relative Pronoun is often left out, when, as in the first example (§ 31), it is the Object; but not often when, as in the second, it is the Subject.]

† Supposed by many to be a Contraction for אֲשֶׁר.

## EXERCISE XI.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (α-ε).

אָנִי + יִי אֱלֹהֵיכֶם <sup>2</sup> אֲשֶׁר הוֹצֵאתִי <sup>3</sup> אֶתְכֶם מֵאֶרֶץ <sup>4</sup> מִצְרַיִם <sup>5</sup> :  
הָאֶרֶץ <sup>1</sup> אֲשֶׁר אַתָּה + בָּא <sup>6</sup> שָׁמָּה <sup>7</sup> לְרִשְׁתָּהּ <sup>8</sup> לֹא כְאֶרֶץ <sup>9</sup> <sup>10</sup> מִצְרַיִם + הוּא <sup>11</sup> אֲשֶׁר יוֹצֵאתֶם <sup>12</sup> מִשָּׁם <sup>13</sup> : אֶרֶץ <sup>14</sup> אֲשֶׁר יִי  
אֱלֹהֶיךָ <sup>2</sup> + הִרְשֵׁתָּ <sup>12</sup> אֶתָּה : אֶרֶץ <sup>14</sup> אֲשֶׁר לֹא בְמִסְכָּנֹת <sup>13</sup> \* תֹּאכַל <sup>14</sup>  
בָּהּ לֶחֶם <sup>15</sup> לֹא תִחַסֵּר <sup>16</sup> כֹּל <sup>17</sup> בָּהּ : אֶרֶץ <sup>14</sup> אֲשֶׁר אֲבִנְיָהּ <sup>18</sup>  
בְּרוֹל <sup>19</sup> וּמִהֲרָרֶיהָ <sup>20</sup> תִּחְצַב <sup>21</sup> נְחֹשֶׁת <sup>22</sup> : אֲשֶׁר־י <sup>23</sup> הַגּוֹי <sup>24</sup> אֲשֶׁר יִי <sup>1</sup>  
+ אֱלֹהָיו <sup>2</sup> הָעַם <sup>25</sup> בָּחַר <sup>26</sup> לְנַחֲלָה <sup>27</sup> לוֹ : הַמְּקוֹם <sup>28</sup> אֲשֶׁר אַתָּה +  
עוֹמֵד <sup>29</sup> עָלָיו אֲדַמַּת <sup>30</sup> קִדְשׁ <sup>31</sup> הוּא + : הָאֶרֶץ <sup>14</sup> אֲשֶׁר אַתָּה +  
שָׁכַב <sup>32</sup> עָלֶיהָ לְךָ אֲתַנַּנְנָה <sup>33</sup> : יִשְׂרָאֵל <sup>34</sup> אֲשֶׁר בָּךְ אֲתַפְאֵר <sup>35</sup> :  
יִי <sup>1</sup> + אִתּוֹ וְכֹל <sup>36</sup> אֲשֶׁר הוּא + עֲשֵׂה <sup>37</sup> יִי <sup>1</sup> + מְצַלִּיחַ <sup>38</sup> : כָּכָה <sup>39</sup>  
יַעֲשֶׂה <sup>40</sup> לְאִישׁ <sup>41</sup> אֲשֶׁר הַמְּלֹךְ <sup>42</sup> + הַפִּיץ <sup>43</sup> בִּיקְרוֹ <sup>44</sup> : הַקְּמִתִּי <sup>45</sup>  
אֶת בְּרִיתִי <sup>46</sup> אִתָּם לְתֵת <sup>47</sup> לָהֶם ... אֶת אֶרֶץ <sup>4</sup> מְגִרֵיהֶם <sup>48</sup> \* אֲשֶׁר

<sup>1</sup> See Vocabulary, p. 385. <sup>2</sup> אֱלֹהִים God [a Noun of the Plural form, see Table V. (ii)]. <sup>3</sup> [I]-brought-out. <sup>4</sup> אֶרֶץ a land, earth, (also land of). [With the 'definite article' הָאֶרֶץ.] In Pause אֶרֶץ. <sup>5</sup> Egypt. <sup>6</sup> coming. <sup>7</sup> thither. <sup>8</sup> to-possess-it. <sup>9</sup> See Table I., Note 1. <sup>10</sup> Ye-came-out. <sup>11</sup> thence (lit., from there). <sup>12</sup> caring-for. <sup>13</sup> in-poverty. <sup>14</sup> thou-shalt-eat. <sup>15</sup> bread. <sup>16</sup> thou-shalt-lack (with לֹא, thou shalt NOT lack). <sup>17</sup> anything. <sup>18</sup> אֲבִנְיָם stones (fr. אָבַן). <sup>19</sup> iron. <sup>20</sup> הֲרָרִים mountains (§ 31). <sup>21</sup> thou-mayest-dig. <sup>22</sup> brass (E.V.). <sup>23</sup> blessed-is (lit., O-the-happiness-of!) <sup>24</sup> גּוֹי a nation. <sup>25</sup> הָעַם with 'definite article' a people. <sup>26</sup> He-hath-chosen (§ 31). <sup>27</sup> for-an-inheritance. <sup>28</sup> מְקוֹם a place. <sup>29</sup> standing. <sup>30</sup> ground of†. <sup>31</sup> holiness. <sup>32</sup> lying. <sup>33</sup> I-will-give-it. <sup>34</sup> Israel. <sup>35</sup> I-will-glorify-Myself. <sup>36</sup> and-everything. <sup>37</sup> doing. <sup>38</sup> making-to-prosper. <sup>39</sup> כָּכָה thus. <sup>40</sup> shall-be-done. <sup>41</sup> אִישׁ a man. <sup>42</sup> מֶלֶךְ a king. <sup>43</sup> delighting. <sup>44</sup> יָקָר honour, glory, brightness. <sup>45</sup> I-have-established. <sup>46</sup> My-Covenant. <sup>47</sup> to-give. <sup>48</sup> their-(m.)-sojournings.

\* For the  $\text{ע}$ , as 'Defective Shurik,' see Pt. I. § 14.

† 'Ground-of holiness' is a phrase for 'holy ground.'

גָּרוּ 49 בָּהּ : אֲנִי + יִי אֲשֶׁר לֹא יִבְשׁוּ 50 קוֹי 51 : אֱלֹהֵי צוּרֵי 53  
 אֶחָסֶה 54 בּוֹ : אֲשֶׁר בְּיָדוֹ 55 מְחַקְרֵי 56 אָרְצוֹ : אֲשֶׁר עֵינֶיךָ 57 +  
 פְּקָחוֹת 58 עַל כָּל- + דְּרָכֵי 59 בְּנֵי 60 אָדָם 61 : זָכֹר 62 עֲדַתְךָ 63 קְנִיטָה 61  
 קָדָם 65 : אֲשֶׁרֵי 23 הָעַם 25 שִׁפְכָהּ 29 לוֹ אֲשֶׁרֵי 23 הָעַם 25 שִׁי 1  
 אֱלֹהֵיוֹ : 2

49 they-sojourned. 50 they-shall-be-ashamed (with לֹא *they shall not*, etc.).  
 51 those-waiting-for-Me. 52 my God. 53 my Rock. 54 I will trust. 55 יָד a  
 hand. 56 [the] secret-depths-of. 57 עֵין an eye, Dual עֵינִים. \* 58 Opened, open.  
 59 [the] ways of. 60 [the] children-of. 61 Adam, man (generally). 62 remember.  
 63 עֵדָה a congregation [with Affix עֲדַתוֹ *his*, etc.]. 64 Thou didst own (§ 31).  
 65 of old.

\* For the  $\bar{\text{v}}$  as 'Defective Shurik,' see Pt. I. § 14.

† כָּל all, כָּל- as p. 14 (\*).

## EXERCISE XII.

(To be translated into Hebrew.)

\* \* For the plan of the Exercise, see § 11 (ζ—μ).

Thy (*m.*) sojourner <sup>1</sup> who [is] within <sup>2</sup> thy gates. <sup>3</sup> The thing <sup>4</sup> which thou (*m.*) [art] doing. <sup>5</sup> A man <sup>6</sup> in-whom-there-is-Spirit (Hebr., *who Spirit* <sup>7</sup> in <sup>2</sup> *him*). Ye (*m.*) to-whom-I-have-given (Hebr., *who I-have-given* <sup>8</sup> to <sup>9</sup> *you*) the land. <sup>10</sup> I [am] Joseph <sup>11</sup> whom-ye-sold (Hebr., *who ye-sold* <sup>12</sup> *me* <sup>13</sup>). The land <sup>10</sup> from-which-I-came-forth (Hebr., *which I-came-forth* <sup>14</sup> from <sup>15</sup> *it* (*f.*)). A land <sup>10</sup> unto-which-I-will-bring-you (*m.*) (Hebr., *which I-will-bring* <sup>16</sup> you <sup>13</sup> unto <sup>17</sup> *it* (*f.*)). A land it (*f.*) [is] like-which-there-is-not (Hebr. *which there-*

1 גָּר. 2 בּ prefix. 3 שֹׁעֲרַיִם (Table V. (ii.)). 4 דְּבַר. 5 עֵשָׂה. 6 אִישׁ.  
 7 רוּחַ. 8 נְחִמָּי. 9 ל (Table II.). 10 אֲרָץ (אֶרֶץ with 'def. art.'). 11 יוֹסֵף.  
 12 מְכַרְתָּם. 13 Table III. (1). 14 יֵצְאתִי. 15 Table II. (4). 16 אָבִי. 17 Table IV. (1).



*is-not*<sup>18</sup> *like*<sup>19</sup> *it*). Every-one<sup>20</sup> with-whom-it-was found (Hebr., *who it-was-found*<sup>21</sup> *with*<sup>22</sup> *him*). The horse<sup>23</sup> upon-which-he-rode (Hebr., *which he-rode*<sup>24</sup> *upon*<sup>25</sup> *him*). The land<sup>10</sup> upon-which-thou-art-lying (Hebr., *which thou*<sup>\*</sup> *art-lying*<sup>26</sup> *upon*<sup>25</sup> *it*). The servants<sup>27</sup> with-whom-he-was-angry (Hebr., *who he-was-angry*<sup>28</sup> *upon*<sup>25</sup> *them (m.)*). The man<sup>6</sup> in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> *the cup*<sup>30</sup> *in*<sup>2</sup> *his hand*<sup>31</sup>). Thou (*m.*) in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> *the cup*<sup>30</sup> *in*<sup>2</sup> *thy hand*<sup>31</sup>). I in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> *the cup*<sup>30</sup> *in*<sup>2</sup> *my hand*<sup>31</sup>). I-will-comfort-thee<sup>32</sup> [O] Zion<sup>33</sup> in-whom-I-have-delighted (Hebr., *who I-have-delighted*<sup>34</sup> *in thee (f.)*), unto-whom-shall-come (Hebr., *who there-shall-come*<sup>35</sup> *unto*<sup>17</sup> *thee*) the-wealth-of<sup>36</sup> heathen-nations,<sup>37</sup> and within<sup>2</sup> whose borders<sup>38</sup> shall-no-more-come-any-foe<sup>39</sup>; whose walls<sup>40</sup> they-may-call<sup>41</sup> 'Safety,'<sup>42</sup> whose Saviour<sup>43</sup> I [am], saith<sup>44</sup> thy God<sup>45</sup>.

18 אין. 19 Table II. (3). 20 כל. 21 נמצא. 22 Table III. (2). 23 סוס. 24 רכב.  
 25 Table IV. (2). 26 שכב. 27 עבדים. 28 קצה. 29 נמצא. 30 נביע. 31 יר.  
 32 אנחמה. 33 ציון. 34 הפצתי. 35 יבוא. 36 חיל. 37 גוים. 38 גבלים (Table  
 V. (ii)). 39 לא יבוא עוד כל צר. 40 חמות (Table VI. (ii)). 41 יקראו. 42 ישועה.  
 43 מושע (The 'Furtive' — is dropped when an Affix is added). 44 אמר.  
 45 אלהים (See Exerc. XI., Note 2).

\* Masculine.

## SECTION V.

## DEMONSTRATIVE PRONOUNS.

32. The Demonstrative Pronouns are—

I.\* זה *this (m.)*, זאת *this (f.)*, אלה *these (m.)*, אלה *these (f.)*;

II. הוא *that (m.)*, היא *that (f.)*, הַהֵם or הֵם *those (m.)*, הַנָּהּ *those (f.)*.

Thus:	זֶה הָאִישׁ <i>this [is] the man;</i>	הוּא הָאִישׁ <i>that [is] the man;</i>
	זֹאת הָאִשָּׁה <i>this [is] the woman;</i>	הִיא הָאִשָּׁה <i>that [is] the woman;</i>
	אֵלֶּה הַנְּעָרִים <i>these [are] the boys;</i>	הֵם הַנְּעָרִים (or הַהֵם) <i>those [are] the boys;</i>
	אֵלֶּה הַנְּעָרוֹת <i>these [are] the girls.</i>	הֵנָּה הַנְּעָרוֹת <i>those [are] the girls.</i>

[N.B.—The Demonstrative Pronouns *that, those*, are (as the Reader sees) represented in Hebrew by the 3rd Person-Pronouns in § 9.]

There is an *Adjectival* use of these Pronouns, which will be mentioned in Section IX. on Pronouns-Adjective.

33. זה stands sometimes for *such*, and sometimes for *thus*. See more hereafter.

34. (α.) With the Prefixes **וּבְכַל**, we find—

(1) וְזֶה, וְזֹאת, וְאֵלֶּה;

(2) בְּזֶה (once בְּזֵה 1 S. xxi. 10), בְּזֹאת, בְּאֵלֶּה, בְּאֵלֶּה;

(3) בְּזֵה, בְּזֹאת, בְּאֵלֶּה, בְּאֵלֶּה;

(4) לְזֶה, לְזֹאת, לְאֵלֶּה, לְאֵלֶּה.

(β.). With the Prefix **מִ**, we have מִזֶּה, מִזֹּאת, מִאֵלֶּה.

[Note.—No special Exercise need be given on this Section.]

For 'this' and 'that' ADJECTIVAL see p. 58.

\* The less frequent forms הַזֶּה *masc.*, הַזֵּה (also זוּ) both *masc.* and *fem.*, and זוּ (also זוּ and הַזֵּה) *fem.*, for the Singular, — and אֵלֶּה for the Plural, — must be dealt with elsewhere rather than here.

## SECTION VI.

## INTERROGATIVE PRONOUNS.

35. The Interrogative Pronouns are—

(i.). **מִי** *who?*, (ii.). **מַה** (also **מָה** and **מֶה**) *what?\**

[These Pronouns are sometimes used *non-interrogatively*, also.]

36. These words are *themselves Indeclinable*; but they may receive prefixes; thus,—

(i.). from **מִי** we have **וּמִי** † (§ 3. c. ii., above), **בְּמִי**, **לְמִי**, **מִמֵּי**,—

(ii.). from **מַה**, **מָה** and **מֶה** we have—

(a.) **וּמָה**, **וּמֶה**, **וּמֵה**;

(β.) **בְּמָה** (and **בְּמֶה**) ‡:

(γ.) **לְמָה** (and **לְמֶה**) §;

(δ.) **לְמָה** and **לְמֶה** || (also **לְמֵה**).

[Note.—(a.) For expressing *Whose?*,—either

(i.) **ל** is prefixed to **מִי**; thus, [Gen. xxxii. 18] **לְמִי אַתָּה** *whose art thou?*, or

(ii.) A word is placed in *close structural connection* with **מִי**,—as, for instance, **בְּנִי** in [1 S. xvii. 58] **מִי בְּנִי** *whose son?* (lit., *son-of whom*,—see below § 52.

(iii.) **מִי** stands for *whom?* (Objective), as in 1 S. xii. 3 “*whom have I oppressed?*”—

(β.) **מָה** is often read closely with the next word as in **מָה-לִּי** Ju. xi. 12 [almost as **מִלִּי**, comp. the **כְּתִיב** in Ex. iv. 2 and Is. iii. 15]. And so **מָה** before **א** and **ר**, and **מָה** before **ה** etc., may be said to be as the **ה** & **ה** in § 6 (b—d). But N.B. **מָה** occurs also (as in Ps. iv. 3) before **כ**, etc.

(γ.) No special Exercise need be given on this Section.]

\* Also, **מָה** stands sometimes for *how!* as in [Ps. cxxxiii. 1] “Behold, how good and how pleasant (**מָה פֹּיֵב וּמָה נִעְיָם**) is the dwelling of brethren in unity.” (β)

† Also **וּמִי** in the phrase **מִי וּמִי** (lit., *who and who?*) Ex. x. 8.—Compare Obs. XVI, p. 179.

‡ Used for *whereby?* (lit., *in the what?*)

§ Used for *how much?*, *how many?* (lit., *like the what?*).

|| Used for *why? wherefore?* Observe the two different positions of the Accent.—Also **מָה** is sometimes used for *why?*

## SECTION VII.

## NOUNS-SUBSTANTIVE.

37. In regard to 'Gender,' 'Number' and 'Case,' — there are in Hebrew—

- (i.). Only the Masculine and Feminine 'Genders' (§ 10);
- (ii.) The Singular and Plural 'Numbers,'—also the Dual for *some* Nouns-Substantive;
- (iii.). No 'Cases,' properly, according to the usual application of the Term.

38. Names of men, and words expressing males and functions of males, are Masculine. .

Names of women, and words expressing females and functions of females, are Feminine.

There is great freedom in regard to the Gender of Nouns-Substantive expressing inanimate things, — there being really no *reason* why such should be limited to either one or the other. The *usage* of the Language in regard to any particular word must, of course, be attended to in Composition. There are, however, certain special Marks for the MASCULINE PLURAL, and for the FEMININE SINGULAR and PLURAL; as follows,—

39. (α.) In the SINGULAR Number there is no distinguishing mark\* for the Masculine Gender. But

(β.) for the PLURAL Masculine the distinguishing mark is the termination םֿ; thus, (1) (from שִׁיר *a song*) שִׁירִים *songs*; (2) (from כּוֹכֵב *a star*) כּוֹכָבִים *stars*.

\* It may be said that,

(i.) Most Hebrew Nouns, which *have no special Feminine form*, are Masculine. But it must be borne in mind that,

(ii.) There are exceptions to (i.).

(γ.) Many words undergo a change of vocalisation on receiving this termination; thus (1) (from דְּבָרַי *a word*) דְּבָרַי *words*; (2) (from מֶלֶךְ *a king*) מְלָכִים *kings*; (3) (from נָעַר *a boy*) נְעָרִים; (4) (from חֹדֶשׁ *a month*) חֳדָשִׁים.

(δ.) Some undergo still further change; thus, הַ־ at the end of the word in the Singular is *replaced by* the יִם־ for the Plural, — as (from מַעֲשֵׂה *a deed*) מַעֲשֵׂיִם *deeds*.

40. There is a special distinguishing mark for the Feminine in the SINGULAR — viz., the accented termination הַ־; thus,

(α.) (from דֹּד *an uncle*) דּוֹדָה *an aunt*; (from גְּבִיר *a lord*) גְּבִירָה *a lady*.

(β.) Some words undergo a change of vocalisation on receiving this הַ־; thus, (1) (from פָּר *a bullock*) פָּרָה *a cow*; (2) (from נָעַר *a boy*) נְעָרָה *a girl*.

(γ.) Some undergo still further change; thus, הַ־, at the end of the Masculine word is *replaced by* the הַ־ for the Feminine — as (from רֹעֵה *a shepherd*) רֹעֵהָ *a shepherdess*.

41. The mark for the FEMININE PLURAL is וֹת־ (or ת־), which *replaces* the הַ־ of the Singular; thus, פָּרוֹת *cows* [§ 40 (β, 1)]. And some words undergo some change; thus, (1) (from מַלְכָּה *a queen*) מַלְכּוֹת *queens*; (2) (from נְעָרָה *a girl*) נְעָרוֹת *girls*.

N.B.—There are some other terminations for Feminine Singular Nouns; as ת־ָּ or ת־ָּ (p. : ת־ָּ), and וֹת־, יִת־.

42. There are Feminine Nouns which are not formed from the corresponding Masculine Nouns, and have no distinguishing mark; thus, אִם *a mother* (אָב *a father*); רְחֵל *an ewe* (אֵיל *a ram*).

43. Some Masculine Nouns take the Feminine mark of Plural; thus אָב *a father*, plu. אֲבוֹת; שֵׁם *a name*, plu. שְׁמוֹת.

44. Some Feminine Nouns take the Masculine form of Plural; thus, **דְּבוּרָה** *a bee* (also *Deborah*), plu. **דְּבוּרִים** *bees*; **רַחֵל** *an ewe* (also *Rachel*), plu. **רַחֵלִים** *ewes*.

45. Some Nouns have *both* of the Plural forms; thus, **אֶלְמִים** and **אֶלְמוֹת** *sheaves* (from **אֶלְמָה** *a sheaf*). So **דְּוָרִים\*** and **דְּוָרוֹת** (from **דָּוָר** *a generation*.)

46. The mark for the DUAL is **ִיםְ** (in Pause : **ִיםְ**), which is the same for both Genders.

(*α.*) Some Nouns do not change on receiving this termination; thus, (1) (from **יָד** *a hand*) **יָדַיִם** *hands*; (2) (from **שׁוֹק** *a leg*) **שׁוֹקַיִם** *legs*.

(*β.*) Some undergo a change; thus, (1) (from **עֵין** *an eye*) **עֵינַיִם** *eyes*; (2) (from **רֶגֶל** *a foot*) **רַגְלַיִם** *feet*.

(*γ.*) The termination **ִיםְ** (in the Singular) is replaced by **ַיִםְ**, after which the Dual termination **ִיםְ** is added; thus, (1) (from **שָׁנָה** *a year*) **שְׁנַתַיִם** *two years — a couple of years*; (2) (from **שִׁפָּה** *a lip*) **שִׁפְתַיִם** *lips* (the upper and lower).

47. The Dual, in Hebrew, is *chiefly* used as a special Plural (if one may say so) for things ‘double’ or ‘in pairs,’—as *scales-of-a-balance, tongs, ears, eyes, nostrils, hands, wings, feet, etc.* Such generally have no other form for the expression of ‘more than one,’ and we find therefore the *Dual* form with Numerals other than ‘two;’ as in “*four feet,*” “*six wings,*” “*seven eyes,*” — and so in [1 S. ii. 13] “*three teeth*” (lit., *a triad of the teeth, Dual*).

48. Some Nouns that have a *Dual*, have a *Plural in another sense*; thus, (1) (from **עֵין** *an eye, also a fountain*) **עֵינַיִם** (Du.) *eyes*, **עֵינֹת** (Plu.) *fountains*; (2) (from **רֶגֶל** *a foot*) **רַגְלַיִם** (Du.) *feet*, **רַגְלִים** (Plu.) *times*.

\* Only in the phrase **דְּוָרִים**, Is. li. 8; Ps. lxxii. 5, cii. 25.

49. But some few have both Dual and Plural forms; as (1) יום *a day*, Du., יוּמַיַם, Plu., יָמִים; (2) פַּעַם *one-time, once*, פַּעַמַיַם *two-times, twice*, פַּעַמִּים *times*; (3) דַּלְתַּת *a door*, דַּלְתַיַם, \*דַּלְתוֹת. So, there are the Plurals שְׁנוֹת and שָׁנִים of (1) in § 46 (γ).

50. Some Nouns are used in the Singular only, as אֶבֶק *fine dust*, זָהָב *gold*, יָרֵחַ *moon*; — others only in the Dual, as מאֲזוּנַיַם *a balance, scales of a balance*; מַיִם *water*; מְלָקַחַיַם *tongs*, שָׁמַיַם *heaven*; — others only in the Plural, as אֲהָלַיַם and אֲהָלוֹת *aloes*, זְקֵנַיַם *old-age*, נְעוּרַיַם *youth*, פָּנִים *a face, front*, רַחֲמַיַם *compassion*, תַּחְתֵּי־יָתוֹת *lower-parts*, etc.

51. Hebrew Nouns are *Indeclinable* as regards what are usually called ‘Cases.’ But

52. Many Nouns undergo a modification of form † when they are ‘IN CONSTRUCTION’ (as it is called), *i. e.*, when they are in close *structural connection* with what follows. Thus, (1) from דְּבַר *a word* and מֶלֶךְ *a king*, we have דְּבַר מֶלֶךְ *WORD OF a king*; and, (2) from צַעֲקָה *a cry*, and דָּל *a poor man* (in Pause דָּל), צַעֲקַת דָּל *CRY OF a poor man*; etc., etc.

In these two examples the Genitive ‘of’ ‡ is supplied in English *before the Second Noun*, but

N.B.—The occurrence of the ‘Construct form’ (as it is

\* Some give this from דַּלְתַּת (i. q. דַּלְתַּת).

† Many others are unchanged in form when thus in ‘Construction.’

‡ Since this ‘of’ (when it *can* be supplied) is, in Hebrew, involved in the *First* of the two Nouns (not the *Second*) we cannot say that the word so involving the ‘of’ is in the ‘*Genitive*’ Case. The *Genitive Case* of ‘a word,’ ‘a cry,’ is not ‘*word of*,’ ‘*cry of*,’ but ‘*of a word*,’ ‘*of a cry*.’ The difference of *Idiom* demands different nomenclature. Moreover, the ‘*Construct State*’ (or ‘*State of Construction*’) may occur where the ‘of’ *cannot* be supplied in English. Although there is ‘*Structural connection*’ where the *Genitive* ‘of’ occurs, it does not follow that the *Genitive* ‘of’ is always to be used (or *can be used*) wherever ‘*structural connection*’ thus modifies the form. This consideration will be found to be of importance hereafter.

called) must not be *limited* to the case in which 'of' can be supplied before the Second Noun.

53. The abbreviation 'i. c.' is used for 'In Construction' (§ 52).

Def.—The term '*Absolute-form*' is used of a word which is (1) *not* 'i. c.,' and (2) *without* any Affix or Prefix whatsoever.

54. The CHANGES OF FORM which some Nouns undergo, (1) when 'In Construction,' and (2) when increased in length by the addition of some termination or Affix, may to some extent be classed under these three heads:

- I. The shortening of a Long-Vowel into a Short-Vowel;
- II. The replacing of a Vowel by *Shva Moving*;
- III.        "        "        "        *Shva Quiescent*.

The Second head will be found to be one of great importance. But, observe,

55. A Vowel *cannot* be dropped and replaced by Shva Moving,

( $\alpha$ .) if followed by a letter having *Shva* (thus the  $\text{—}$  in (1)  $\text{בְּשֵׁפֶט}$ , (2)  $\text{שְׂפָחָה}$ \*),

( $\beta$ .) if followed by Dagesh Forte, — which virtually involves a *Shva* [Pt. I. § 53], — (thus the  $\text{—}$  in  $\text{נִנְבֵּ}$ ),

( $\gamma$ .) if followed by a letter which would have Dagesh Forte if it could, † (thus  $\text{—}$  before  $\text{ר}$  in  $\text{פָּרֵשׁ}$ , see § 60 (\*)),

( $\delta$ .) if the Vowel be one which involves a Quiescent letter belonging to the word, Cp. Pt. I. § 36 Note, (thus the  $\text{—}$  in  $\text{הַתּוֹרָה}$  *law*, the  $\text{—}$  in  $\text{נְרוֹת}$  *lamps*, etc. This will be understood hereafter).

[NOTE.—Generally, also, a vowel which *belongs* to a word (or form) is *not* dropped. But *sometimes* it is *dropped*, as we shall see.]

\* The *Plurals* of Nouns like (2) are from another form (§§ 66, 67).

† As, one of the five  $\text{עֵר הַחֵרֵר}$  which do not receive Dagesh [Pt. I. § 49.]



56. For words 'i. c.' the following rules may be given:—

(RULE i.) The Vowel NEXT BEFORE THE ACCENTED VOWEL is generally dropped and replaced by Shva-Moving—if that Vowel can be so dropped (§ 55);—as in קָצִיר harvest of from קָצִיר harvest, and עֵקֶב heel of from עֵקֶב a heel. [Obs. The vowel to be dropped is the PENULTIMATE when the Accent of the word is on the last syllable]. Also

(A.) Monosyllables, and words *Mi-l'ra* [Pt. I. § 42],

(Rule ii.) Generally replace Long  $\text{־}$ , in a closed\* final syllable, by  $\text{ֿ}$ ; thus, (1) יָד hand of (from יָד a hand); (2) [עֲצִים] חָרֵשׁ an artificer-of [wood], i.e. a carpenter, (from חָרֵשׁ); (3) לֵב heart of (from לֵב);

(Rule iii.) Sometimes replace  $\text{־}$  in a closed\* final syllable, by  $\text{ֿ}$ ; as in (1) בֶּן son of (from בֶּן);—more commonly by  $\text{ֿ}$ , as in (2) זָקֵן an elder of (from זָקֵן);†—and sometimes (especially in Monosyllables) retain the  $\text{־}$  unchanged, as in שֵׁם Gen. iv. 17, עֵקֶב Gen. xxv. 26;

(Rule iv.) Replace the ending  $\text{־ה}$  by  $\text{ֿ־ה}$ ; thus, (1) מַעֲשֵׂה work of (from מַעֲשֵׂה a work); so (2) שָׂדֵה field of (from שָׂדֵה): except פִּי mouth of, from פִּה a mouth, — רֵעֵה (as well as רֵעֵה) friend of, from רֵעֵה, and a few others.

(Rule v.) Replace the ending  $\text{־ה}$  by  $\text{ֿ־ת}$ ; thus, (1) תּוֹרַת law of (from תּוֹרַה); (2) עֲרֵת company of (from עֲרֵה).

(Rule vi.) Retain a  $\text{ֿ־}$  (except in the last syllable of the Plural), also a  $\text{ֿ־}$  (or  $\text{ֿ־}$ ), and a  $\text{ֿ־}$ , unchanged.‡

\* Pt. I. § 21.

† These two Examples (1) and (2) belong to *different* classes. See the Section on Nouns in Pt. II.

‡ There is sometimes, however, a change owing to the *removal of the accent* [Pt. I. § 55 (9, b.)] A word 'i. c.' (§ 53) is often *deprived of Tone-accent*, and joined to the following word by *Makkêph* (׀) [Pt. I. § 37 (2)].

(B.) Of words *Mi-l'él*, i.e., whose *Penultimate* is their Tone-syllable [Pt. I. § 42],—

(Rule vii.) Those of the form פֶּעַל, פִּעֵל, or פֻּעַל, — פֶּעַל, or פִּעֵל, — פֶּעַל\* or פִּעֵל † (i.e., whose last two vowels are either פֶּ פֶּ, פֶּ פִּ, or פֶּ פֻּ, | פֶּ פִּ, or פֶּ פֻּ, פֶּ פִּ, or פֶּ פֻּ), undergo no change when 'i. c.' (§ 53).

(Rule viii.) Those of the forms (1) פִּוּל, and (2) פִּיל, are changed in the manner seen in the following words; (1) תוּךְ תוּךְ *midst of* (from תוּךְ תוּךְ *midst*); and (2) עֵין עֵין *eye of* (from עֵין עֵין *an eye*).

(C.) (Rule ix.) *Plurals* ending in יִם, and *DUALS* in יִם, always replace these endings by יִם, when 'i. c.' § 53; thus, (1) שִׁירֵי *songs of* (from שִׁירִים *songs*); (2) כּוֹכְבֵי *stars of* (from כּוֹכְבִים); (3) עֵינֵי *eyes of* (from עֵינִים); (4) יָדֵי *hands of* (from יָדִים).

57. (α.) As seen in some of the Examples in § 56, and those in § 52, there may be *two* of the changes (above-mentioned) at once.

(β.) Example (2) in § 52 offers a means of introducing an important further change that is often necessitated by Rule i. (§ 56), as may be seen thus. The removal of the vowel פֶּ from the *ע* of צִעְקָה, and the replacing it by a *Moving Shva* [§ 56, Rule i.], *necessitates* some change that there *may not be two Moving Shvas* together (which *must not* ever be, Pt. I. § 22, Note \*). The *first* of the two Shvas is, in such a case, always made to adopt a 'Slight-vowel' form [Pt. I. § 56]. And, since a *Moving Shva* beneath *ע* takes a *Compound* form [Pt. I. § 24],

\* But קִשָּׁט *truth* (according to the best opinions) Ps. lx. 6, has קִשָּׁט *truth of* Pr. xxii. 21 (which is merely a slightly shortened form).

† Thus we may introduce the use of פֶּ for 'First Root-letter,' and פִּ and פֻּ for 'Second' and 'Third Root-letters' respectively; thus, דָּבָר is said to be of the form פֶּעַל מְדָבֵר of the form פֶּעַל, etc. This will be fully explained by-and-by.

the particular *form* for the 'Slight-vowel' here, is determined by the following general Rule:—

N.B.—A 'Slight-vowel' before a *Compound Shva* mostly agrees with this latter in form.

Here, the  $\text{ֿ}$  beneath the  $\text{ע}$  in  $\text{עֲקָה}$  being replaced by  $\text{ֿ}$ , the 'Slight-vowel' to be given (instead of the  $\text{ֿ}$  beneath the  $\text{א}$ ) is  $\text{ֿ}$ ; and so we obtain the form  $\text{עֲקָתֿ}$  given in § 52 (the  $\text{הֿֿ}$  being changed into  $\text{תֿֿ}$ , in accordance with Rule v. § 56).

( $\gamma$ .) Similarly, from the Plural  $\text{דְּבָרַיִם}$  words § 39 ( $\gamma$ ), we have the Construct form  $\text{דְּבָרַיִ}$ . For, the removal of the Penultimate vowel (viz., the  $\text{ֿ}$  beneath the  $\text{ב}$ ),—by Rule i. of § 56,—necessitates the appearance of a 'Slight-vowel' form for the  $\text{ֿ}$  beneath the  $\text{י}$ , in order that there may not be two *Moving Shvas* together [Pt. I. §§ 22, Note(\*), and 56].

[Obs. A  $\text{ֿ}$  (*Short-Āherik*) may be considered as the common form for a 'Slight-vowel,' and as the form to be given when there is no reason for adopting some other Short-vowel. See also Pt. I. § 56, Note (+).]

58. The Classification of Nouns, for the changes of form which many of them undergo when receiving Affixed additions, is a somewhat long and difficult subject with which it is unadvisable to trouble the Student at present. Sufficient help will always be given in the Notes to the Exercises. The general subject must be dealt with elsewhere. There is, however, one application of § 54 (II.) which is of such very great importance for understanding vowel-changes in all parts of the Language that it ought to be mentioned at once, viz.:—

59. A word, when increased in length by the appendage of an additional syllable, generally drops (if it *can*\* drop) and replaces by *Shva Moving* that vowel which would else stand NEXT BUT ONE BEFORE, or THIRD† FROM THE ACCENTED VOWEL of the word.

\* See § 55.

† [Reckoning from left to right, and from the Accented Vowel inclusively.]  
Obs.—If this vowel cannot be dropped (§ 55), the preceding vowel is generally dropped,—if there be one, and if it can be dropped. Sometimes the succeeding one.

This will be more easily understood by an Example or two.  
Thus:—

(α.) דְּבָרַיְךָ a word, on receiving the appendage םִ as the mark of the Plural, drops the ך beneath the ך and takes the form\* דְּבָרַיְךָ (the ך beneath the ך being reckoned *First*, the ך beneath the ך is *Second*, and the ך beneath the ך, if not dropped, would be *Third*). So, as may be seen in the Declension of this word with Pronoun-Affixes [Table IX.], the form for 'his word' is דְּבָרְךָ (not דְּבָרְךָ, the ך of the ך being dropped as said above). And so all through the Singular of Table IX.

(β.) The Hebrew forms for 'his words,' 'her words,' etc., are from דְּבָרַיְךָ words; and there is no vowel *Third* before the Accented vowel. But—

(γ.) When we come to the Hebrew for 'their (m.) words,' the analogy of the preceding words might lead us to expect ך under the ך. Here, however, the Accent being on the ךֿ, the ך (if it were to appear under the ך) would be 'Third' (before the Accented vowel reckoned as *First*). It is therefore dropped, as above, and replaced by *Shva Moving*. But this necessitates the appearance of a 'Slight-vowel' instead of the *Moving Shva* beneath the ך [Pt. I. § 56]. And ך is the form which it adopts [§ 57 Obs.].

(δ.) The same holds in the Hebrew forms for 'their (f.),' 'your (m.),' and 'your (f.) words'† (and for the corresponding parts of Tables IV. and X. (1—6)). But in the case of 'our words,' the Accent of the word being on the syllable ךֿ, the ך of the ך is retained—it does not come under the Rule of § 59. Thus we have דְּבָרַיְנוּ our words. Similarly for the corresponding forms in Tables IV. and X. (1—6).

\* See § 39 (γ).

† The Pronoun-Affixes for 3 pl. *m.* and *f.*, and 2 pl. *m.* and *f.*, are by many called the 'Heavy Affixes.' The Accent of the word is on these Affixes.

[To face p. 38.]

SUMMARY OF §§ 39-59

- (a) The mark for MASC. PLU. is  $\square' \_$ ; and
- (β) this  $\square' \_$  is replaced by  $' \_$  'in Construction.'
- (γ) The mark for the FEM. SING. is  $\eta \_$ ; and
- (δ) this  $\eta \_$  is replaced by  $\eta \_$  in 'Construction.'
- (e) The mark for the FEM. PLU. is  $\eta \_$  or  $\eta \_$ ; and
- (ζ) this termination is *unchanged* 'in Construction.'
- (η) The mark for the DUAL is  $\square' \_$ ; and
- (θ) this  $\square' \_$  is replaced by  $' \_$  'in Construction.'
- (ι) For changes of form of Nouns 'i.c.' see §§ 56 & 57.
- (κ) For a GREAT RULE of ordinary change of form, see § 59.

[To face r. 39.]

INDEX FOR NOUNS WITH PRON.-AFFS.

- (a) For Nouns which do not change, see Tab. V.
- (β) For Nouns ending in  $\text{הָ} \text{ֿ}$  which change *only the ending*, see Tab. VI.
- (γ) For Nouns like  $\text{דָּבָר} \text{ֿ}$  which drop the penult.  $\text{ֿ}$ , see Tab. IX.
- (δ) For Nouns like (A)  $\text{פָּעִיל} \text{ֿ}$  &  $\text{פָּעִיל} \text{ֿ}$ , (B)  $\text{פּוֹעֵל} \text{ֿ}$  (&  $\text{מִפְּעֵל} \text{ֿ}$ ) &  $\text{פּוֹעֵל} \text{ֿ}$ ,  
(c)  $\text{פְּעֻלָּה} \text{ֿ}$  &  $\text{פְּעֻלָּה} \text{ֿ}$ , see App<sup>x</sup> (A), (B), & (c) to Tab. IX.
- (ε) For Nouns in  $\text{ֿ} \text{ֿ}$ , or  $\text{ֿ} \text{ֿ}$ , or  $\text{ֿ} \text{ֿ}$ , or in  $\text{ֿ} \text{ֿ}$ , or  $\text{ֿ} \text{ֿ}$ , see Tab. X.
- (ζ) For Nouns in  $\text{ֿ} \text{ֿ}$ , or  $\text{ֿ} \text{ֿ}$ , see Tab. XI.
- (η) For Nouns (*fem.*) corresponding to those (*masc.*) in Tabs. X & XI, see Tab. XII; (cp. §§ 66–69).
- (θ) For (1)  $\text{אָב} \text{ֿ}$ , (2)  $\text{אָה} \text{ֿ}$ , (3)  $\text{בַּיִת} \text{ֿ}$ , (4)  $\text{בֵּן} \text{ֿ}$ , (5)  $\text{בֵּית} \text{ֿ}$ , (6)  $\text{פֶּה} \text{ֿ}$ , see Tab. XIII.
- (ι) For Nouns in  $\text{הָ} \text{ֿ}$ , see p. 44.

[Note.—(i) For  $\text{אֵת} \text{ֿ}$  (or  $\text{אֶת} \text{ֿ}$ ) mark of the ‘Definite Object,’ see p. 43 (*e-h*).

(ii) For some words before which the ‘Def. Art.’  $\text{הַ}$  must not be placed, see § 73.]



63. The following shew the Declensions of—

- (a.) (1) דְּבִשׁ [p. : דְּבִשׁ] *honey*, דְּבִשָּׁי *my...*;  
 (2) שֵׁכָם [p. : שֵׁכָם] *a shoulder*, שֵׁכָמוֹ, שֵׁכָמָךְ, etc.;
- (β.) (1) פְּרִי [p. : פְּרִי] *fruit*, פְּרִיָּי, פְּרִיֹךְ, etc., [פְּרִיָּהֶם, פְּרִיָּכֶם, פְּרִיָּהֶם and פְּרִיָּכֶם];  
 (2) לְחֵי [p. : לְחֵי] *a jaw*, לְחֵיךְ, Du. לְחֵיָּךְ, [לְחֵיָּךְ, לְחֵיָּךְ], Plu. לְחֵיהֶם, [לְחֵיהֶם, לְחֵיהֶם];  
 (3) עֲרֵי [p. : עֲרֵי] *an ornament*, עֲרֵיךְ, Plu. עֲרֵיהֶם;  
 (4) חֲצֵי [p. : חֲצֵי] *a half*, חֲצֵיךְ, etc.;
- (γ.) (1) חֲלֵי [p. : חֲלֵי] *sickness*, חֲלֵיךְ, etc., Plu. חֲלֵיהֶם;  
 (2) עֲנֵי [p. : עֲנֵי] *affliction*, עֲנֵיךְ, etc.
- (δ.) From כֶּלִי [p. : כֶּלִי] *a vessel*, etc., כֶּלִיָּךְ *thy (m.)...*, the Plural is כֶּלִיָּם [i. c. כֶּלִיָּי, כֶּלִיָּךְ, כֶּלִיָּךְ...];

64. In § 63, the 'Construct' Singular is the same as the 'Absolute'.

65. The 'Slight-vowel' for the 'Construct State' of the Plural (§ 57, γ.), and for the *Plural* Noun with the Affixes for the 3 & 2 pl. (*m.*) & (*f.*) (§ 59 γ, δ), is the same generally, as the 'Declension-vowel' of the Noun. Thus the  $\text{—}$  in מַלְכֵי, the  $\text{—}$  in חֲלָהֶם, the  $\text{—}$  in נְדָרֵיכֶם, etc. See Table X.

66. The Feminine Noun in Table XII. 1, corresponds with the Masculine Noun in Table X. 1; and so the Femines in Table XII. 2, 3, with the Masculines in X. 2, 5. This observation is important as helping to understand the formation of the Feminine Plurals. Thus, from מֶלֶךְ *a king*, and מַלְכָּה *a queen* (the latter agreeing in form with the *Declension-forms of the Singular* in Table X. 1), we have the kindred Plurals מַלְכִים *kings*, מַלְכוֹת *queens*. So from כֶּבֶשׂ *a lamb (m.)*, כֶּבֶשָּׂה [and כֶּבֶשָּׂה] *a lamb (f.)*, we have the Plurals כֶּבֶשִׁים, (m.), כֶּבֶשׂוֹת, (f.).

67. Feminine Nouns of this class that have no corresponding *Masculine* kindred-form follow (as might be expected) the law of those that have. Thus, from שִׁפְחָה *a woman-servant*, we have the Plural שִׁפְחוֹת (formed after the analogy of an imaginary *Masculine* Plural שִׁפְחִים from the imaginary Singular שִׁפְחָה).



68. Similarly there are some Feminine Nouns (with the ending הַֿ) corresponding to Masculines of the form אֲרָךְ. Thus עֲצָם might (m.) and עֲצָמָה\* might (f.), the latter agreeing in form with the Decl.-forms of the Singular in Tab. XI. And so הָרֵב drought, aridity, desolation, הָרָבָה † desolation. The Plural of this latter is הָרְבוֹת, the Feminine form analogous to an imaginary Masculine הָרְבִים.

69. (α.) The Declension of שְׂפָחָה with Pron. Aff. is the same as that of מַלְכָּה in Tab. XII. 1, with הַֿ instead of the — under the first letter there; thus—

my { שְׂפָחָתִי   שְׂפָחָתִי etc.	, thy (m.) { שְׂפָחָתְךָ   שְׂפָחָתֶיךָ etc.	, his { שְׂפָחָתוֹ—[woman-servant].   שְׂפָחָתוֹ—[woman-servants]. etc.
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(β.) The Declension of a word of the form הָרְבָה with Pron. Affixes is of corresponding form, but with הַֿ (δ, K.  $\overline{K}h$ .) instead of the — under the ב in Table XII. 1; thus from חֲכָמָה wisdom, we have

חֲכָמָתִי my wisdom, חֲכָמָתְךָ thy (m.)..., חֲכָמָתוֹ his...; and from הַרְבֵּוֹת desolations (i. c. הַרְבֵּוֹת), — הַרְבֵּוֹתָיִי his..., הַרְבֵּוֹתֶיךָ her..., הַרְבֵּוֹתֶיךָ thy (f.)..., הַרְבֵּוֹתֵיהֶם their (m.)...

70. Besides the accented ending הַֿ of § 40, there is an ending הַֿ unaccented which is not a mark of Feminine Gender, but merely gives a varying equivalent form for some words; thus לַיִל and לַיְלָה night, and so הַמּוֹתָה Ps. cxvi. 15 (= הַמּוֹתָה).

N.B.—Sometimes the Declension-form of the Noun is used in this case, as אֲרָצָה land of, Is. viii. 23 (= אֲרָץ †), and אֲרָצָה earth (Pause form) Job xxxiv. 13, and xxxvii. 12.

\* The הַֿ under the ׀ is δ, K.  $\overline{K}h$ .

† The הַֿ under the ׀ is seen to be δ, K.  $\overline{K}h$ . by Pt. I. § 55 (5 and 10 a.).

‡ A Noun of α-Decl., § 62.

71. (i.) There is another *unaccented ending* הַ־ which is of frequent occurrence, signifying *to, towards, into*; thus חֶבְרוֹן *Hebron*, הַחֶבְרוֹנָה *to Hebron*, — צָפֹן *north*, צָפֹנָה *northwards*; — קֶדֶם *east*, קֶדְמָה *eastwards*.

(ii.) This הַ־ *to, towards, into* may be attached to—

(α.) a Noun having the definite הַ; thus, הַבַּיִת *the house*, הַבַּיְתָה *into the house*, and

(β.) a Noun in the State of Construction; thus, בַּיִת *house of*, בַּיְתָה פְּרֹעֹה *into-[the]-house-of Pharaoh*.

(iii.) Sometimes the *Declension-form* of the Noun is adopted for this, as אֶרֶץ\* *earth-wards* (p. 4; אֶרֶץ); and so נָגַב [of *ě-Decl.*] *south*, נָגְבָה *southwards*; etc.

72. N.B.—There being no ‘Genitive,’ ‘Dative,’ ‘Accusative’ or ‘Ablative’ Cases in Hebrew,—the ‘of,’ ‘to,’ ‘from,’ etc., are expressed by other means:—

(a.) The ordinary ‘of’—of connection—is expressed by the ‘State of Construction,’† § 52;

(b.) The ‘to,’—of relation,—is expressed by the prefix לַ of § 4;

(c.) ‘From’ is expressed by the prefix מַ of § 5, or by the full Preposition מִן;

(d.) The context alone can determine when an *Indefinite* Noun is used *Objectively*, as the word *man* twice in “and he SAW A MAN, an Egyptian, SMITING A MAN, a Hebrew” [Ex. ii. 11], where the word אִישׁ *a man* has nothing to mark it as ‘Objective’; but

(e.) The Particle אֵת (or אֶת) is a mark of the ‘*Definite*

\* Also *to* or *towards land-of*, frequently; [from אֶרֶץ, p. 41 †]. Obs. The context alone can decide, sometimes, between the הַ of §§ 70 and 71.

† The ‘of’ = *from, out of*, is expressed by the Prefix מַ of § 5, or by מִן [Ju. xiii. 2, 1 S. i. 1, etc.].

Object; thus in “and he SMOTE THE EGYPTIAN” [Ex. ii. 12] we have אֶת־הַמִּצְרִי *the Egyptian* (Accus., or ‘Objective’). So in “God created [אֵת הַשָּׁמַיִם] *the heavens*, [אֵת הָאָרֶץ] *and the earth*” [Gen. i. 1], we have אֵת before “THE heavens” and before “THE earth,” marking them as ‘Objective.’

(f.) This *mark* of the ‘Definite Object’ is not always expressed, and then the context alone can determine whether the Definite Noun is ‘Objective’ or not; thus, “And they spoiled [הָעִיר] *the city*” [Gen. xxxiv. 27].

(g.) This אֵת (or אֶת־) may stand before a *Definite* ‘Objective’ word — (i.) which has the ‘Definite Article’ [§ 6];— (ii.) the ‘Proper Name’ of a *person* or *place*, as *Noah, Job, Ruth, Athaliah, Makkedah, Babylon*, etc.; — (iii.) in Construction, as in “and he took [אֶת־זְקֵנֵי] [*the*] *elders of the city*,.... and he taught [אֶת אַנְשֵׁי] [*the*] *men of Succoth*” [Jud. viii. 16]; — (iv.) having a *Pron. Affix* attached to it, as in “they took [אֶת־צֹאֲנָם] *their flock*,” etc. [Gen. xxxiv. 28].

(h.) This אֵת (or אֶת־) may also stand before אֲשֶׁר used Objectively for ‘*that which*’ or ‘*him, thee, them* (etc.), *who*’,\* and in a few other cases to be mentioned elsewhere.

73. Obs.—The ה for the ‘Def. Art.’ must never be placed before

- (1) a Noun ‘i. c.’, †
- (2) a Noun with a ‘Pron. Aff.’, †
- (3) אֲשֶׁר *who, whom, or which*;

[Note.—Nor before Proper Names, as a Rule. There are some exceptions (to be mentioned elsewhere), especially the names of some Places and Rivers.

\* Thus, “[אֵת אֲשֶׁר] *and that-which* [was] in the city, [אֶת־אֲשֶׁר] *and that-which* [was] in the field, they took” [Gen. xxxiv. 28].

† A few instances may be cited to the contrary (which must be mentioned elsewhere),—but this great Rule of § 73 MUST ALWAYS BE OBSERVED in Composition.

74. More must be said on the Nouns elsewhere [Pt. II.], but the following Notes may be added here.

Note (a.) It need scarcely be said that a Noun, — such as רִיחַ *spirit*, for instance, — having *Furtive-Pathakh* to its last letter, must drop the *Furtive-Pathakh* on receiving any Affix; — thus, רִיחוֹת (Plu.), and so רִיחוֹ *his spirit*, רִיחִי *my...*, etc.

(b.) Nouns ending in הַ־ drop the ה on receiving Affixes; thus from שָׂדֶה *a field* (i. c. שְׂדֵה) the Declension is—

my	שְׂדֵי		thy	{	(m.)	שְׂדֵה		his	שְׂדֵהוּ	} field.
					(f.)	שְׂדֵהָ		her	שְׂדֵהָּ	

Nouns ending in הַ־ generally take the Affix form הֵּהוּ for 'his,' as in שְׂדֵהוּ *his field*, מַעֲשֵׂהוּ *his work*.

[The Plural שְׂדֵיִם of this Noun does not occur, but the Construct form שְׂדֵי occurs. The usual Plural is שְׂדוֹת *fields* (i. c. שְׂדוֹת), with Affixes שְׂדֵתֵינוּ, שְׂדֵתֵיהֶם, etc.]

From מַעֲשֵׂה *a work* (i. c. מַעֲשֵׂה), Plu. מַעֲשֵׂיִם (i. c. מַעֲשֵׂי), we have the Plural Declension—

my	מַעֲשֵׂי		thy	{	(m.)	מַעֲשֵׂיךָ		his	מַעֲשָׂיו	} מַעֲשֵׂיִם	
					(f.)	מַעֲשֵׂיךָּ		her	מַעֲשֵׂיהָּ		
our	מַעֲשֵׂינוּ		your	{	(m.)	מַעֲשֵׂיכֶם		their	(m.)	מַעֲשֵׂיהֶם	} (i. c. מַעֲשֵׂי)
					(f.)	מַעֲשֵׂיכֶן			(f.)	מַעֲשֵׂיהֶן	

(c.) Besides the ending הַ־, for the Feminine, there are some others (to be mentioned elsewhere). The most important, perhaps, of these is the ending תַּ־ (p. : תַּ־), as in עֲפָרַת *lead* (the ת being part of the ending).

(d.) This remark (c.) will be found to be of great use hereafter when we shall have to give the *forms of Participles*. These have simple Noun-forms, and for the Feminine Singular they have the ending תַּ־ as well as הַ־; thus,

from אָמַר *one (m.) saying*, we have both אִמְרָה and אִמְרַת *one (f.) saying*.

(e.) Some Nouns have both endings, viz., הַ and תַּ; thus, (1) from גְּבִיר *a lord*, we have both גְּבִירָה and גְּבִירַת *a lady, a mistress*. So we have (2) both תְּפָאָרָה and תְּפָאָרַת *beauty, glory; etc.*

(f.) The ‘Singular’ Declension (including the ‘Construct State’) of such Nouns as those in (e.) is, generally, only that of the תַּ- form; thus we have גְּבִירַת (the ‘Construct’ form), and גְּבִירָה, גְּבִירַתִּי, etc. (Cp. Tab. X. (2)), and so תְּפָאָרַת (the ‘Construct’ form), and תְּפָאָרַתִּי, תְּפָאָרָה, תְּפָאָרַתוֹ, etc. (Cp. Tab. X. (1)),— גְּבִירָה and תְּפָאָרָה are Indeclinable.

(g.) This is so even in certain Nouns of which the ‘Absolute’ form in תַּ- does not occur, as מַמְלָכָה *a kingdom*, מְמִשְׁלָה *dominion*, מְרֻכְבָּה *a chariot*. Of these the ‘Construct’ forms are מַמְלַכַת, מְמִשְׁלַת, מְרֻכְבַת, respectively, and the Declension-forms are מַמְלַכַתוֹ, מְמִשְׁלַתוֹ, מְרֻכְבַתוֹ, etc.

(h.) The Plurals of such Nouns are from the הַ- form; thus, from מִלְחָמָה and מִלְחָמַת *war, battle* (of which the Declension is of the form of מִלְחָמָה), the only Plural is מִלְחָמוֹת.

(i.) No separate Table is needed for Nouns ending in הַ- which drop the Penult. vowel of their Absolute form; thus, עֵדָה\* *an assembly*, i. c. עָדָה (§ 56, i.), w. affs. עֵדָתֶךָ, עֵדָתִי, etc.

(k.) Table XIII. (1—6) gives the Declensions of some special Nouns, viz.,—

[1] אָב *a father*, [2] אָח *a brother*, [3] בַּיִת *a house*, [4] בֵּן *a son*, [5] בַּת *a daughter*, [6] פֶּה *a mouth*.

(l.) The Noun אִישׁ *a man* (also *each-one*, etc.) is declined

\* Obs.—עֵדָה *a testimony*, RETAINS its ךַּ.

in the Singular like שִׁיר [Tab. V.]. The Plural אִישִׁים is used, but *not generally*. The ordinary word for 'men' is אֲנָשִׁים, which is declined like עֲבָרִים [Tab. X. (6)].

(m.) The Noun אִשָּׁה *a woman, a wife*, is not declined. But there is a Declension of the corresponding Noun אִשָּׁת (which occurs in the 'Absolute,' Deut. xxi. 11, 1 S. xxviii. 7, Ps. lviii. 9, and frequently 'i. c.'). This is declined אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc., like נָדָר [Tab. X. (2)] — as if it were an ordinary '5-point' Noun (§ 62), — but *only in the Singular*. For the Plural 'women' or 'wives' the word is נָשִׁים (i. c. נִשְׂי) which is declined thus,—

my	נִשְׂי		thy	(m.)	נִשְׂיָךְ		his	נִשְׂיוֹ	}	wives.
our	נִשְׂיָנוּ		your	(m.)	נִשְׂיָכֶם		their	(m.)		

(n.) The Vocative 'O!' is sometimes marked by the Prefix הַ followed by Dagesh Forte, the same as for the 'Def. Art.' (§ 6); thus, [1 S. xvii. 55] "As thy soul liveth [הַמֶּלֶךְ] O king!", [1 S. xxiii. 20] "According to all the desire of thy soul [הַמֶּלֶךְ] O king!", etc.

(o.) The Rules of § 6 (b.), (c.), etc., apply to this Prefix הַ for the Vocative 'O!', as well as to that for the 'Def. Art.'; thus in [Is. xlii. 18] [הַחֵרְשִׁים] — "O deaf men, hear ye!, and [הַעֲרִירִים] O blind men, look ye!—that ye may see," etc.

(p.) This הַ for the Vocative 'O!' may stand before a word 'i. c.' (§ 53); thus [Lament. ii. 13] "What-thing shall I liken to thee [הַבֵּת] O daughter-of Jerusalem!" etc.

(q.) In Table V. (i.) the words שִׁירָם and שִׁירָן may be considered to be contracted from שִׁירָהֶם and שִׁירָהֶן. With these latter the Plural words שִׁירֵיהֶם and שִׁירֵיהֶן in Tab. V. (ii.) correspond, as שִׁירֵיכֶם and שִׁירֵיכֶן (*your m.*, and *your f. SONGS*) in Tab. V. (ii.) correspond with שִׁירֵיכֶם and שִׁירֵיכֶן (*your m.*, and *your f., SONG*) in Tab. V. (i.). This being so, the analogy between the Affix-forms in Tab. V. (i.) and those in Tab. V. (ii.)—*i. e.*, for the Sing. and the Plu. Noun respectively, — is seen to be complete.

(r.) Similarly in Tab. VI. (i.), the words תּוֹרָתָם and תּוֹרָתָן may be considered to be contracted from תּוֹרָתָהֶם and תּוֹרָתָהֶן.

(s.) The ׀ before the Affixes ׀ֶם and ׀ֶן in the Tables is, of course, Shva Moving, because there is no Dagesh Lene in the ׀, — Pt. I. § 55 (4).

(t.) N.B. There is ׀ before the ׀ֶם and the ׀ֶן instead of ׀ in the corresponding places of the other words in these Tables (and ׀ in יְדֵיכֶם *your (m.) hand*, from יָד *a hand*, w. Affixes יָדוֹ *his.*, etc.). Owing to the *stress* and *emphasis* on these Affixes, the earlier parts of the words having them are shortened as much as possible. The *Short-vowel* followed by the Shva Moving admits of *rapid* moving

on to the final syllable, on which the stress and emphasis is laid. There could not be *Shva* in the place of this Short vowel, because of the Shva following it.

So, too, in the תּוֹרַתְהֶם and תּוֹרַתְהוֹן, from which תּוֹרַתָם and תּוֹרַתְהוֹן may be considered to be contracted, Tab. VI. (i.), and in דְּבַרְהֶם and דְּבַרְהוֹן, from which דְּבַרָם and דְּבַרְהוֹן may be considered to be contracted, Tab. IX. (i.).

(u.) There is a not unfrequent contraction of the forms תּוֹרוֹתֵיהֶם and תּוֹרוֹתֵיהוֹן into תּוֹרוֹתָם and תּוֹרוֹתְהוֹן. This is for the sake of shortness.

(w.) The form שֶׁבֶט is 'i. c.' the same (*viz.* שֶׁבֶט),—Plu. שֶׁבֶטִים (i. c. שֶׁבֶטִי).

### EXERCISE XIII.

(To be translated into English.)

יִי + מְלַכְנּוֹ : \* יְמִי † שְׁנוֹתֵינוּ : מְלָכֵי <sup>2</sup> הָאָרְצוֹת : † עֲדַת <sup>6</sup>  
 אֲבִירִים : \* בְּאֶרֶת <sup>8</sup> חֶמֶר : <sup>9</sup> צִיּוֹן <sup>10</sup> אֵל <sup>11</sup> יִרְפוּ <sup>12</sup> יָדֶיךָ : § בְּנַפְי <sup>14</sup>  
 יוֹנָה : דְּבָרֵי <sup>16</sup> פִּי <sup>17</sup> חָכָם : <sup>18</sup> גֵּר <sup>19</sup> לְרַגְלִי <sup>20</sup> + דְּבַרְךָ <sup>16</sup> וְאוֹר <sup>21</sup>  
 לְנִתְיָבְתִי : <sup>22</sup> גְּדוֹבוֹת <sup>23</sup> פִּי <sup>17</sup> רִצָּה <sup>24</sup> נָא <sup>25</sup> יִי <sup>1</sup> וּמִשְׁפָּטֶיךָ <sup>26</sup> לְמַדְרֵי <sup>27</sup> :  
 לְמַצּוֹתֶיךָ <sup>28</sup> יֶאֱבֹתִי : <sup>29</sup> הַשְׁבֵּתִי <sup>30</sup> דְּרָכֵי <sup>31</sup> וְאָשִׁיבָה <sup>32</sup> רַגְלִי <sup>20</sup> אֵל <sup>33</sup>  
 עֲדַתְךָ : <sup>34</sup> בִּקְשׁוּ <sup>35</sup> אֶת <sup>36</sup> יִי <sup>1</sup> כָּל <sup>37</sup> עֲנֹוֹ <sup>38</sup> הָאָרֶץ : <sup>5</sup> כִּי <sup>29</sup>  
 בְּעוֹנָם <sup>40</sup> גָּלוּ <sup>41</sup> : וַיִּדְעוּ <sup>42</sup> עֲבוֹדָתִי <sup>43</sup> וְעַבְדוֹת <sup>43</sup> מִמְּלָכוֹת <sup>44</sup> הָאָרְצוֹת : <sup>5</sup>  
 יִבְשׁוּ <sup>45</sup> כָּל <sup>37</sup> עֲבָדֵי <sup>46</sup> פָּסָל <sup>47</sup> : מַעֲשֵׂה <sup>48</sup> יְדֵי <sup>13</sup> חָרֶשׁ <sup>49</sup> : מַעֲשֵׂיהֶם <sup>48</sup> +  
 מַעֲשֵׂי <sup>48</sup> אֶזְרוֹן <sup>50</sup> : קָבֵר <sup>51</sup> פְּתוּחַ <sup>52</sup> + גְּרָנָם <sup>53</sup> : שְׁפָתַי <sup>54</sup> חִלְקוֹת <sup>55</sup> :

1 See p. 385. 2 Table X. (1). 3 יְמִים days. 4 שָׁנָה year. 5 אָרֶץ earth, a land, a country (see page 25 (Note 4), — Plu. אֲרָצוֹת. 6 עֲדָה a company. 7 אֲבִיר a strong one. 8 בְּאֶרֶת pits. 9 slime. 10 Zion. 11 not. 12 let them be slack. 13 יָד a hand (Dual יָדַי). 14 כְּנָפֵי a wing (Dual כְּנָפַי). 15 a dove. 16 Tab. IX. 17 Tab. XIII. (6) 18 a wise man. 19 a lamp. 20 רַגְלֵי a foot (Dual רַגְלַי). 21 and light. 22 נְתִיבָה a path. 23 בְּדָבָה a free-will offering. 24 be pleased with, accept. 25 I pray. 26 מִשְׁפָּט a judgment. 27 teach Thou me. 28 מִצְוָה a commandment. 29 I have longed, had a great desire. 30 I thought on. 31 דְּרָךְ a way. 32 and I made to return. 33 to. 34 עֲדָה a testimony (the — of this word cannot be dropped). 35 Seek ye. 36 See Exerc. IX. Note 15. 37 כָּל all (כָּל when unaccented). 38 עֲנֹו a meek one. 39 for, because. 40 עוֹן iniquity. 41 they have gone into captivity. 42 and they shall know. 43 עַבְדָּה a worshipper. 44 מְלָכּוֹת a kingdom. 45 they shall be ashamed. 46 עֹלָב a workshipper. 47 a graven image. 48 מַעֲשֵׂה a work. 49 a workman, smith. 50 nothingness. 51 a grave, sepulchre. 52 opened. 53 גְּרוֹן a throat. 54 שְׁפָתַי lips. 55 smooth-  
 \* § 56 (i. & ix.). † § 59. ‡ § 74 (i.). § § 56 (ix, 4).

והִירִים<sup>13</sup> יְרִי<sup>13</sup> עֵשׂוֹ<sup>56</sup> : אֵל<sup>11</sup> תִּאָסֶף<sup>57</sup> עִם<sup>58</sup> הַפְּאִים<sup>59</sup> נִפְשֵׁי<sup>60</sup>  
 וְעַם<sup>66</sup> אֲנִישֵׁי<sup>61</sup> דָּמִים<sup>62</sup> תָּוִי<sup>63</sup> : אֲשֶׁר בִּירִיהֶם<sup>13</sup> + זִמָּה<sup>64</sup> : אֲשֶׁר  
 פִּיהֶם<sup>17</sup> דִּבֶּר<sup>65</sup> שָׂוָא<sup>66</sup> : יִי<sup>1</sup> הֵט<sup>67</sup> שְׁמִיךְ<sup>68</sup> וְתִרַד<sup>69</sup> : שְׁלַח<sup>70</sup>  
 אֹרֶךְ<sup>71</sup> וְאַמְתָּךְ<sup>72</sup> , הַפְּהַ יִנְחוּנִי<sup>73</sup> : וּפְרוּיִי<sup>74</sup> יִי<sup>1</sup> : יִשׁוּבוּן<sup>75</sup> :  
 וְרַחֲמָתִי<sup>76</sup> כָּל<sup>37</sup> בַּיִת<sup>77</sup> יִשְׂרָאֵל<sup>78</sup> וּקְנֵאתִי<sup>79</sup> לְנִשְׁמֹת<sup>80</sup> קְדָשֵׁי<sup>81</sup> :  
 וּקְבֻצָּתִי<sup>82</sup> אַתֶּם<sup>83</sup> מֵאַרְצוֹת<sup>5</sup> אֵיבֵיהֶם<sup>64</sup> : צְדִיק<sup>65</sup> + יִי<sup>1</sup> בְּכָל<sup>37</sup>  
 דְּרָכָיו<sup>81</sup> וְחָסִיד<sup>86</sup> בְּכָל<sup>37</sup> מַעֲשָׂיו<sup>48</sup> : עֵינֵי<sup>67</sup> כָּל<sup>37</sup> אֱלֹהִים<sup>68</sup> : יִשְׁבְּרוּ<sup>69</sup>  
 וְאַתָּה + נוֹתֵן<sup>90</sup> לָהֶם אֶת<sup>86</sup> אֲכָלָם<sup>91</sup> בְּעֵתוֹ<sup>92</sup> :

ness, flattery. <sup>56</sup> Esau. <sup>57</sup> (with the preceding word) 'do not gather.' <sup>58</sup> עם  
 with. <sup>59</sup> sinners. <sup>60</sup> נִפְשֵׁי a soul. <sup>61</sup> § 74 Note (L). <sup>62</sup> blood. <sup>63</sup> תָּוִים life  
 (a Plural form). <sup>64</sup> wickedness. <sup>65</sup> hath spoken. <sup>66</sup> vanity. <sup>67</sup> incline Thou.  
<sup>68</sup> שָׁמַיִם heavens (Dual form). <sup>69</sup> and mayest Thou come down. <sup>70</sup> send forth.  
<sup>71</sup> אֹר light. <sup>72</sup> אֱמֶת truth (with aff. אֶמְתּוֹ his., etc.). <sup>73</sup> shall guide me.  
<sup>74</sup> פְּרוּי a ransomed one. <sup>75</sup> shall return. <sup>76</sup> and I will have mercy upon.  
<sup>77</sup> See Tab. XIII. (3). <sup>78</sup> Israel. <sup>79</sup> and I will be jealous. <sup>80</sup> שֵׁם a name,  
 (the same 'i. c.'). Obs. 'The-Name-of-My-holiness' here = My Holy Name.  
<sup>81</sup> קְדָשֵׁי holiness. <sup>82</sup> And I will collect. <sup>83</sup> Tab. III. (1). <sup>84</sup> אֵיב an enemy.  
<sup>85</sup> Righteous. <sup>86</sup> and Gracious. <sup>87</sup> עַיִן an eye (Dual עֵינִים). <sup>88</sup> Tab. IV. (1).  
<sup>89</sup> look with hope. <sup>90</sup> giving. <sup>91</sup> אֲכָל food. <sup>92</sup> in its season.

#### EXERCISE XIV.

(To be translated into Hebrew.)

\* \* \* For the plan of the Exercise see § 11 (ζ-μ).

According-to<sup>1</sup> the word<sup>2</sup> of Elijah.<sup>3</sup> The man<sup>4</sup> with-  
 whom-is-My-word (Hebr., *who My word<sup>2</sup> with<sup>5</sup> him*). And-  
 I-will-put<sup>6</sup> My words<sup>2</sup> in his mouth.<sup>7</sup> The words<sup>2</sup> of wise-  
 men<sup>8</sup> and their riddles.<sup>9</sup> As<sup>1</sup> the flesh<sup>10</sup> of our brethren<sup>11</sup>  
 [is] our flesh.<sup>10</sup> Thy (*m.*) bone<sup>12</sup> and thy flesh<sup>10</sup> [are] we.  
 Your (*m.*) bone<sup>12</sup> and your flesh<sup>10</sup> [am] I. And-as-for-me

<sup>1</sup> כּ the Prefix. <sup>2</sup> דְּבַר a word. <sup>3</sup> אֵלִיָּהוּ. <sup>4</sup> אִישׁ. <sup>5</sup> אֶת Tab. III. 2. <sup>6</sup> וְנָתַתִּי.  
<sup>7</sup> Tab. XIII. 6. <sup>8</sup> חֲכָם (*s.*). <sup>9</sup> חִידָה (*s.*). <sup>10</sup> בָּשָׂר Tab. IX. <sup>11</sup> Tab. XIII. 2. <sup>12</sup> עֲצָם



(Hebr., *and I*) my prayer<sup>13</sup> [is] to your (*m.*) God<sup>14</sup> according to<sup>1</sup> your words.<sup>2</sup> For<sup>15</sup> great-is-His-Mercy-towards-us (Hebr., *mighty-hath-been*<sup>16</sup> *over*<sup>17</sup> *us His Mercy*<sup>18</sup>). Thy (*m.*) Countenance<sup>19</sup> make-Thou-to-shine<sup>20</sup> upon<sup>21</sup> Thy servant.<sup>22</sup> Many<sup>23</sup> [are] my persecutors<sup>24</sup> and my enemies.<sup>25</sup> Let-my-supplication-come-before-Thee (Hebr., *let-come*<sup>26</sup> *my supplication*<sup>27</sup> *to Thy Presence*<sup>19</sup>). I-will-extol-thee,<sup>28</sup> my God,<sup>14</sup> O\* King<sup>29</sup>; and-I-will-bless<sup>30</sup> Thy Name<sup>31</sup> for-ever-and-ever.<sup>32</sup> His praise<sup>33</sup> shall-speak<sup>34</sup> [viz.] my mouth<sup>7</sup>; and-shall-bless<sup>35</sup> [viz.] all-flesh<sup>36</sup> His-Holy-Name (Hebr., *the Name*<sup>31</sup> *of His Holiness*<sup>37</sup>) for-ever-and-ever.<sup>32</sup>

Tab. X. (1). 13 תְּפִלָּה. 14 אֱלֹהִים (a Noun of Plural form). 15 כִּי. 16 נָבַר.  
 17 עַל. 18 חָסֵד Tab. X. (1). 19 פְּנִים (a Noun of Plural form). 20 הֶאֱרָא. 21 ב  
 the Prefix of § 4. 22 עָבַד Tab. X. (1). 23 רְבִים. 24 רְדָפִים. 25 צָר (*s.*),  
 26 תְּבוּא. 27 תְּחַנֶּנָּה. 28 אֲרוֹמְמֶנָּה. 29 מֶלֶךְ. 30 וְאֲבָרְכָהּ. 31 שֵׁם (i. c. the same),  
 with affix שְׁמוֹ *his...*, etc.† 32 לְעוֹלָם וָעֶד. 33 תְּהַלֵּלָהּ. 34 יְדַבֵּר. 35 וַיְבָרֶךְ.  
 36 כָּל-בָּשָׂר. 37 קָדֵשׁ, Tab. XI. 1. — \* See § 74 (*n.*).

† See Tab. XIII, Note (§, α).

## SECTION VIII.

## NOUNS-ADJECTIVE.

75. There being no 'Cases' in Hebrew, — and no Gender-forms for other than *Masculine* and *Feminine*, — we have only *four* forms to consider, viz., those for the Masculine and the Feminine in (1) the Singular, and (2) the Plural.\*

N.B.—Adjectives should agree with their Substantives in Gender and Number.

76. The forms referred to in § 75 are the usual Noun-forms, — having the termination יָם־ for the Masc. Plural (§ 39. β—δ), and הָ־ for the Fem. Sing. (§ 40), and וֹת־ (or ת־) for the Fem. Plu. (§ 41). Thus, for instance,

(iv.)		(iii.)		(ii.)		(i.)	
fem.	masc.	fem.	masc.	fem.	masc.	fem.	masc.
יָפָה	יָפֵה	‡ קְטַנָּה	קְטָן	‡ † גְּדֹלָה	גְּדוֹל	טוֹבָה	טוֹב Sing.
יָפוֹת	יָפִים	‡ † קְטַנּוֹת	‡ † קְטַנִּים	‡ † גְּדוּלוֹת	‡ † גְּדוּלִים	‡ טוֹבוֹת	טוֹבִים Plu.
<i>beautiful.</i>		<i>little.</i>		<i>great.</i>		<i>good.</i>	

77. Adjectives may be used 'i. c. '; thus, [Dan. i. 4] "Children... [טוֹבֵי] *good-of* appearance;"; [Gen. xxiv. 16] "the damsel was [טַבָּת] *goodly-of* appearance;"; and so || גְּדוֹל (Sing. m.) *great-of*, יָפֵה (Sing. m.) — and יָפֵת (Sing. f.) — *beautiful-of*, etc. †

78. The proper PLACE for the Hebrew Adjective is *after*

\* There are no *Dual* forms for Adjectives proper.

† For the two forms י and ך for the *same* vowel, see Pt. I. § 13.

‡ For the removal of the vowel that would be *Third* before the Accented vowel (reckoned as *First*), see § 59.

§ The last ך of קְטָן is replaced by ך followed by *Dagesh Forte*, on the י's receiving a vowel. Cp. Tab. IX. (β). [Of the more common word קְטָן *little*, there is no other form—except only קְטָן (i. c.) 2 Chr. xxi. 17.]

|| And גְּדוֹל (when followed by *Makkēph*, Pt. I. § 37), in which word the ך is *δ*. This, in Pr. xix. 19, is *Kri* for גְּדוֹל *Kthiv* [Pt. I. § 74. 3]. In Na. i. 3, Ps. cxlv. 8, the ך of גְּדוֹל — there 'written' — is 'superfluous.'

¶ There are also the following forms (Masculine),

יָפֵה 'i. c.' יָפֵה, pl. יָפֵה; יָפֵה 'i. c.' יָפֵה; so, fr. עָנָו עָנָו, 'i. c.' עָנָו; etc.

its Noun-Subst.\*; thus, אִישׁ טוֹב *a good man* (lit., *a man good*), אִשָּׁה גְּדוּלָה *a great woman*, מְלָכִים גְּדוּלִים *great kings*, בְּתוּלוֹת יְפוֹת *beautiful virgins*.

79. Sometimes Participles are used as Adjectives; as in עַם בְּטָח *a confident (or careless) people*, אֵשׁ בֹּעֶרֶת † *a burning fire*, אֲנָשִׁים בֹּעֲרִים *burning men*, בָּנוֹת בְּמַחֹת *careless daughters*.‡

80. With DUAL Nouns-Subst., Adjectives (and Participles used as such) take Plural forms; thus שָׁמַיִם הַדְּשִׁים *new heavens*, יָדַיִם רַפּוֹת *weak hands*, שִׁפְתָיִם דּוֹלְקִים *flaming lips*, בְּרַגְלָיִם בּוֹשְׁלוֹת *failing knees*.

81. If the Noun-Subst. is 'Definite' — either (1) having the 'Def. Art.' or (2) having not that Prefix because it is 'i. c.' (§ 73), or (3) having a Pron. Affix, — the Adjective follows the Subst., and *receives also* the 'Def. Art. ;

\* (i.) There may be more than one Noun Subst. referred to by one Adjective; thus, "good statutes and judgments," would be חֲקִים וּמִשְׁפָּטִים טוֹבִים (lit. *statutes and judgments good*).

(ii.) In a few instances, an Adjective *before* a Subst. is supposed to qualify that Subst.:—this *must not be* in Composition.

† This is a not unfrequent form of the Feminine Participle — instead of בֹּעֶרָה; see hereafter.

‡ (i.) There may be several Adjectives (or Participles used as such) one after another, following the Subst.; thus, [Gen. xli. 23] "ears *withered, thin, and blasted,*" etc.

(ii.) In a few instances two Adjectives of *different Gender* refer to the same Subst.; thus, [1 K. xix. 11] רוּחַ גְּדוּלָה וְחֹזֵק *a wind great (f.) and strong (m.)*,—the 'wind,' being *without life*, cannot be said to have *any* 'Gender' really.

§ (i.) There may be *more Adjectives than one* so following the 'Definite' Substantive, and having each of them the Prefix הַ for the 'Definite Article'; thus, "the high and fenced walls," would stand thus, "the walls the *high-ones and the fenced-ones.*" So "the high and fenced walls of a city" would stand thus, "*walls of a city the high-ones and the fenced ones;*" and so, "thy high and fenced walls" is "*thy walls the high-ones and the fenced-ones*" (Deut. xxviii. 52).

(ii.) A few instances might be cited in which an Adjective *not* having the Pref. הַ is rendered by many as an Adjective qualifying a 'Definite' Substantive. Suffice it to say here, that such a form of expression must never be used in Composition.

thus, הַדְּבָר הַטוֹב THE *good word* (lit., *the word the good*), דְּבָרַי דָּוִד \*הָאַחֲרֵנִים THE *last words of David* (lit., *words-of David the last-ones*), בְּתִי הַגְּדוֹלָה my *elder daughter* (lit., *my daughter the great-one*), דְּרִבְיָהֶם הָרָעִים their *bad ways* (lit., *their ways the bad*).

N.B.—When the Adjective after a ‘Definite’ Substantive *has not* the Prefix ה for the ‘Definite Article,’ the Adjective generally serves as a ‘Predicate.’ See below § 83, etc.

82. Hebrew Adjectives have no (1) ‘Comparative’ or (2) ‘Superlative forms. An Adjective of ordinary form

(i.) followed by מִן (or by מ, the Prefix of § 5) serves in the place of the ‘Comparative,’—and

(ii.) with the Prefix ה for the ‘Definite Article,’ and followed by ב (the Prefix of § 4), serves in the place of the ‘Superlative;’ thus,—

(i.) טוֹב מִן הָאֲרִיָּה הַמֵּת BETTER THAN *the dead lion* (lit., GOOD FROM, OR MORE THAN, *the dead lion*), and טוֹב מִמֶּנּוּ better than *he*, מְתוֹק מִדְּבַשׁ sweeter than *honey*.

(ii.) הַגְּדוֹל בְּעַנְקִים THE GREATEST OF *the Anakim* (lit., THE GREAT ONE IN, OR AMONG, *the Anakim*); and so הַדָּל בְּמַנְשֵׁה THE WEAKEST OF *Manasseh*; הַצָּעִיר בְּבֵית אָבִי THE LEAST OF *the house of my father*.

N.B.—These expressions for (i.) the ‘Comparative’ and (ii.) the ‘Superlative’ are often used ‘*Predicatively*,’ thus, [Ps. lxxiii. 4] טוֹב הַסֶּדֶד מִחַיִּים Thy Grace [is] better than *life*, and [Judg. vi. 15] “My thousand [is ...] הַדָּל ב... the weakest in *Manasseh*, and I [am] the least” etc.

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\* If, instead of “David,” we had the expression “a great king” [מֶלֶךְ גָּדוֹל], we should have for “the last words of a great king,” דְּבָרַי מֶלֶךְ גָּדוֹל הָאַחֲרֵנִים (lit., *words-of a king great the-last-ones*); and if, instead of “David,” we had the expression “the great king,” we should have for “the last words of the great king,” דְּבָרַי הַמֶּלֶךְ הַגְּדוֹל הָאַחֲרֵנִים (lit., *words-of the king the great-one the-last-ones*).

83. Hebrew Adjectives are often used ‘*Predicatively*,’\* and then some form of the so-called ‘*Substantive Verb*’ (or ‘*logical Copula*’) is to be supplied; thus, **וְהָיָה הָאָרֶץ טוֹב** *and the gold of the land [is] good*, **וְהָאִישׁ גָּדוֹל מְאֹד** *and the man [was] great exceedingly*, **גָּדוֹל שְׁמוֹ** GREAT [is] *His Name*, **טוֹב הַסְּדֵרָה** *good [is] Thy Mercy*; and so **צַדִּיק אַתָּה** *Righteous [art] Thou*, **טֹבֹת הֵנָּה** *goodly they (f.) [were]*, **רְחוּקִים אֲנַחְנוּ** *far away [are] we*, etc. etc.

N.B.—The Adjective when used ‘*Predicatively*,’ often precedes its Subject as in the last five examples; it is then generally emphatic.

84. An Adjective which *precedes* the Substantive or Pronoun to which it belongs, generally serves as a ‘*Predicate*’ thereto; thus, [1 S. xxvi. 13] **רַב הַמָּקוֹם** *great [was] the space [between them]*; [Job v. 25] : **רַב יִרְעָדָה** *great (or abundant) thy seed [shall be]*, etc.: as, also, in the last five examples in § 83.

85. So, also, *after a ‘Definite’* Subject an Adjective that *has not* the Prefix הֵ for the ‘*Def. Art.*’ is generally used ‘*Predicatively*;’† thus, [Judg. vii. 4] **רַב הָעָם** *the people [is] great (or numerous)*, whereas “*the numerous people*” would be **הָעָם הָרַב**, as [Is. xvi. 14] **הָרַב הָהֶמוֹן** *the great multitude*.

[Obs.—**עַם רַב** (or **רַב עַם**) means “*a numerous people.*”]

86. There are not very many adjectives ‡ in Hebrew. But no want of them is particularly felt because there is, in common use, another mode of *defining, describing, and qualifying* Substantives, — viz., by placing them in Construction with a

\* In which case the Adjective *need not* agree with the Subst. in Gender or Number.

A Noun-Subst. may also be used ‘*Predicatively*’ of another Noun-Subst. or a Pronoun.

† A few instances may be cited in which this seems not attended to. It *must always* be attended to in Composition.

‡ *i.e.* Strictly such. Participles are often used Adjectively.

word (or expression § 87, 2) which denotes the *qualification*, or the *describing* or *defining thing* or *quality*; thus, [Pr. xv. 26] מְשֻׁבְּחֵי אֱמֹרֵי נֶעֱמ׃ pleasant words (lit., words-of pleasantness); [1 K. xx. 31] מְלָכֵי חֶסֶד merciful kings (lit., kings-of mercy), etc. Moreover,

87. The *second* of two words so connected may have a Pron. Affix referring to the *former* one; thus, (1) [Ps. cxix. 62] מִשְׁפָּטַי צְדָקָךְ Thy righteous judgments (E.V.),—and so (2) [Is. lxiv. 10] בֵּית קִדְשֵׁנוּ וְתִפְאַרְתֵּנוּ our holy and beautiful house (lit., the-house of our holiness and our beauty), etc.

88. A less common idiom is the following:—A Noun ‘in Construction’ with a word after it sometimes qualifies or describes *this second word*, in an Adjectival manner;\* thus, [Gen. xvi. 12] אָדָם פָּרָא אָדָם a wild man (lit., a wild-ass-of man), and so [Deut. xxxii. 41] בָּרֶק הַרְבִּי My flashing sword (lit., the-lightning-of My sword, i.e., My lightning sword).

In accordance with this, וְתוֹעֵפֹת הָרִים (lit., and the-might-of mountains, Ps. xcv. 4) seems best understood as equivalent to “and mighty mountains,”—we have then the whole verse running thus:

“In Whose hand [are] the-secret-depths-of earth,  
“And His [are] the mighty mountains.”

89. Some Adjectives, chiefly *Gentilic* and *Patronymic*,† have the ending יָ- for the Masculine, and יָהּ- or יָת- for the Feminine,—in the Singular. These take יָ- (or יָיָ-) for the Plural Masc. and יָת- for the Plural Fem.; thus עֲבָרִי עֲבָרִים (Sing. m.), עֲבָרִיָּהּ (Sing. f.), עֲבָרִים [עֲבָרִיָּם] Ex. iii. 18 (Plur. m.), עֲבָרִיָּהּ (Plu. f.); and מִצְרַיִם מִצְרַיִת (Sing. m.), מִצְרַיִת (Sing. f.), מִצְרַיִם (Plu. m.), מִצְרַיִת (Plu. f.).

90. It seems hardly necessary to say that ‘Comparison,’ in the way of *Likeness* and *Similitude* is expressed by the Prefix פֿ of § 4 (or the word פֿמוֹ, § 4 Note γ); thus, חֶסֶן פֿאֱלוֹנִים strong as the oaks; נְבוֹן וְחָכֵם פֿמוֹךְ intelligent and wise as thou; לִבּוֹ יִצְוֵן פֿמוֹ אֶבֶן his heart [is] firm as a stone.

\* Somewhat as we say a *giant of a man* (for a *gigantic man*), a *fool of a man* (for a *foolish man*).

† There are some others, as אֶבְרָתִי cruel,—and so חֲבִלִילִי Gen. xlix. 12.

91. The  $\aleph$  of Comparison is sometimes used with *two words in succession*, to express “just so much as,” or “as much the one as the other;” thus, in [Is. xxiv. 2]  $\text{כְּכֹנֶה כְּפֹכֵר}$  *so with the buyer as with the seller*; so  $\text{כְּמוֹ}$  in the well-known passage\* [Ps. lviii. 10]  $\text{כְּמוֹ חַי הַרְוֵן-הָרֵן}$  *as much quick as on fire*.

92. (a.) Adjectives (and Participles used as such) may be used *concretely*; thus,  $\text{צַדִּיק}$  *righteous (m.) for a righteous [MAN]*, and  $\text{טוֹב}$  *good (m.) for a good [MAN OR THING]*;—[often so

(β.) when ‘Predicative,’—and then they need not agree in Gender and Number with the word to which they refer; thus, [Ps. lxxiii. 28]  $\text{לִי טוֹב קִרְבַּת אֱלֹהִים}$  *the nearness of God to me [is] good (or a good thing)*; [Ps. lxvi. 3]  $\text{מַה נִּרְאָה מְעֻשָׂיֶךָ}$  *how awful [are] Thy works! etc.*];—

(γ) So [Nu. xxii. 18] “to do *little or great* [ $\text{הַטְנָה אִו גְּדוּלָה}$ ], lit. *a little [thing] or a great [thing]*], and so some give [Pr. viii. 6] “I will speak *excellent-things*” [ $\text{גְּנִידִים}$ ]:

(δ) Especially the Fem. Plu.; thus, (1)  $\text{גְּדוּלוֹת}$  *great [things]* Ps. xii. 4, lxxi. 19, etc., (2)  $\text{נִרְאָאוֹת}$  *terrible [things]* Ps. xlv. 5, cvi. 22, etc.:

(ε) And *Adverbially*, as  $\text{נִרְאָאוֹת}$  *fearfully*, Ps. cxxxix. 14, etc.

93. Besides the forms of Expressing the ‘Comparative’ and ‘Superlative,’ which were mentioned in § 82, there are some others which need not be mentioned in a Section on *Adjectives*.

## EXERCISE XV.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (α—ε).

רַחֲשֵׁי לִבִּי<sup>2</sup> דְּבַר טוֹב<sup>3</sup>: טוֹב<sup>4</sup> יִי לְעוֹלָם<sup>5</sup> + חַסְדֵּי<sup>7</sup>:  
 לֹא<sup>8</sup> נָפַל<sup>9</sup> דְּבַר אֶחָד<sup>10</sup> מִכָּל<sup>11</sup> דְּבָרוֹ הַטּוֹב<sup>12</sup>: טוֹב יוֹם<sup>12</sup>

<sup>1</sup> hath uttered. <sup>2</sup> my heart. <sup>3</sup> דְּבַר a word<sup>†</sup>(with Affix דְּבַרִּי *my word*, etc.).  
<sup>4</sup> טוֹב good (m.), טוֹבָה (f.). <sup>5</sup> See Exercise IX. Note 2. <sup>6</sup> for ever. <sup>7</sup> חַסְדֵּי  
 mercy (with Affix חַסְדֵּי *my mercy*, etc.). <sup>8</sup> not. <sup>9</sup> hath fallen. <sup>10</sup> one.  
<sup>11</sup> כל all, כֹּל when unaccented, [Pt. I. §§ 37, 55 (9, b.)]. <sup>12</sup> a day.

\* Perhaps best known in the rendering, “So let indignation vex him even as a thing that is raw.” The words חַי *alive* and הַרְוֵן *hot, or on fire*, refer to אֶטָר *a thorn or a briar*;—the Psalmist seems to express the wish that there may suddenly and utterly fail all the force and fire required for bringing to maturity the plot which his foes are concocting; and this he expresses in figurative language which refers to a storm-blast’s sweeping away a fire of thorn-twigs *partly quick* (*i.e.*, with the sap yet in them) but *partly kindled*.

† Also a promise;—and a matter, a thing.

17 בַּחצְרֵיךָ 13 מֵאֶלֶף 14 : כִּי 15 טוֹב 1 חֶסֶדְךָ 7 מֵחַיִּים 16 : בָּא 17  
 עֲלֵיכֶם 18 כָּל- 11 הַדְּבָר 8 הַטוֹב 4 : הָאָרֶץ 19 הַטּוֹבָה 19 נָתַן 20  
 לָכֶם : בֵּן 21 חָכֵם 22 יִשְׂמַח 23 אָב 24 וְכִסִּיל 25 אָדָם 26 בּוֹזֵה 27  
 אִמּוֹ 28 : זְבוּבֵי 29 מוֹת 30 : מְתֵי 31 מִסְפָּר 32 : וְהָיָה 33 כָּעֵם 34  
 כִּפְהֵן 35 : אֵךְ 36 טוֹב 4 לְיִשְׂרָאֵל 37 אֱלֹהִים 38 לְבָרִי 39 לְבָב 40 :  
 הָאֵל 41 הַגָּדוֹל 42 וְהַנּוֹרָא 43 : תַּנּוּן 44 וְרַחוּם 45 הוּא : הוֹדִי 46 צַח 47  
 וְאָדוּם 48 : הַיָּפֶה 49 בְּנָשִׁים 50 : יָפֶה 49 כִּלְבָנָה 51 בָּרָה 52 כַּחֲמָה 53 :  
 לֹא 9 יִטֵּשׁ 54 יִי 5 אֶת- 55 עַמּוֹ 56 בַּעֲבוּר 57 שְׁמוֹ 58 הַגָּדוֹל 42 :  
 וְגֵאֲלֹתַי 59 אֶתְכֶם בְּזוֹרֵעַ 60 נְמוּיָה 61 וּבִשְׁפָטִים 62 גְּדֹלִים 42 :  
 וְהִקְמַתִּי 63 עֲלֵיכֶם 18 אֵת 55 דְּבָרֵי 3 הַטּוֹב 4 : בְּרוּךְ 64 הַבָּא 65  
 בְּשֵׁם 66 יִי 5 :

13 in Thy courts. 14 אֶלֶף a thousand [p. : אֶלֶף]. 15 for. 16 חַיִּים life. 17 there hath come. 18 עַל upon. 19 הָאָרֶץ earth, land (הָאָרֶץ when the 'Definite Article' is prefixed). 20 He gave. 21 a son. 22 wise. 23 will gladden. 24 a father. 25 כִּסִּיל a fool. 26 man, a man. 27 despises. 28 his mother. 29 זְבוּב a fly. 30 death. 31 מְתֵי men. 32 number. 33 and it shall be. 34 עַם a people (הָעַם when the 'Definite Article' is prefixed). 35 כַּהֵן a priest. 36 verily. 37 to Israel. 38 God. 39 בָּר pure (Sing. m.) 40 heart. 41 אֵל God. 42 גָּדוֹל great. 43 נוֹרָא awful, to be feared. 44 gracious. 45 and merciful. 46 my beloved. 47 white (E.V.). 48 and ruddy. 49 יָפֶה beautiful (f.). 50 נָשִׁים women. 51 כִּלְבָנָה moon. 52 bright. 53 חַמָּה sun. 54 will forsake. 55 (See Exerc. IX., No. 15). 56 His people. 57 because of. 58 His Name. 59 and I will redeem. 60 זָרֵעַ an arm (f.). 61 stretched out (f.). 62 שְׁפָטִים judgments. 63 and I will establish. 64 Blessed (m.). 65 He that cometh. 66 in [the] Name of.

## EXERCISE XVI.

(To be translated into Hebrew.)

[N.B.—The ה for the 'Definite Article' must not be put before a word 'i.e.—“Is,” “are,” and “am,” here, are not to be expressed in Hebrew.]

\* \* For the plan of the Exercise, see § 11 (ζ—μ).

A great<sup>1</sup> city.<sup>2</sup> The great<sup>1</sup> city.<sup>2</sup> The city<sup>2</sup> is great.<sup>1</sup>  
 Great<sup>1</sup> cities.<sup>2</sup> The great<sup>1</sup> cities.<sup>2</sup> The cities<sup>2</sup> are great.<sup>1</sup>

<sup>1</sup> גְּדוֹל § 76 (ii.). <sup>2</sup> עִיר a feminine Noun (Plur. עִירִים f.).



Great<sup>1</sup> and goodly<sup>3</sup> cities.<sup>2</sup> The great<sup>1</sup> and goodly<sup>3</sup> cities.<sup>2</sup>  
 The cities<sup>2</sup> are great<sup>1</sup> and goodly.<sup>3</sup> The great<sup>1</sup> and good<sup>3</sup>  
 prophet.<sup>4</sup> The prophet<sup>4</sup> is good<sup>3</sup> and great.<sup>1</sup> A good<sup>3</sup> and  
 great<sup>1</sup> prophet<sup>4</sup> he is. The great<sup>1</sup> and good<sup>3</sup> prophets.  
 A great<sup>1</sup> crown-of<sup>5</sup> gold.<sup>6</sup> Is-not (Hebr., *Whether*<sup>7</sup> *not*<sup>8</sup>) her  
 little<sup>9</sup> sister<sup>10</sup> better<sup>11</sup> than she? What<sup>12</sup> is sweeter<sup>13</sup> than  
 honey,<sup>14</sup> and what is stronger<sup>15</sup> than a lion.<sup>16</sup> The greatest<sup>17</sup>  
 of the Anakim.<sup>18</sup> My thousand<sup>19</sup> is the weakest<sup>20</sup> of Manasseh,<sup>21</sup>  
 and I am the least<sup>22</sup> of the house<sup>23</sup> of my father.<sup>24</sup> The  
 most-beautiful<sup>25</sup> [one] of the women.<sup>26</sup> Thy (*f.*) high<sup>27</sup> and  
 fenced<sup>28</sup> walls.<sup>29</sup> The Glorious<sup>30</sup> and Awful<sup>31</sup> NAME.<sup>32</sup>

<sup>3</sup> טוב, § 76 (i.). <sup>4</sup> נְבִיא (*m.*). <sup>5</sup> עֲטֹרַת (*f.*) <sup>6</sup> זָהָב. <sup>7</sup> § 7. <sup>8</sup> לֹא <sup>9</sup> קָטָן  
 § 76 (iii.). <sup>10</sup> Tab. XIII. † (*a*). <sup>11</sup> 'Comparative' of (3). See § 82 (i.). <sup>12</sup> כָּמָה.  
<sup>13</sup> כְּתוּק sweet. <sup>14</sup> דְּבִשׁ. <sup>15</sup> עָז strong. <sup>16</sup> אַרְי. <sup>17</sup> 'Superlative' of (1). See  
 § 82 (ii.). <sup>18</sup> עֲנָקִים. <sup>19</sup> אֶלֶף Tab. X. (i.) (*m*). <sup>20</sup> דָּל weak. <sup>21</sup> מְנַשֶּׁשֶׁה. <sup>22</sup> צָעִיר.  
<sup>23</sup> בַּיִת Tab. XIII. (3). <sup>24</sup> Tab. XIII. (i.). <sup>25</sup> יָפָה (*f.*) [יָפָה *m.*]. <sup>26</sup> נְשִׂים  
 (§ 74, *m.*). <sup>27</sup> גְּבוּהָ high (Sing. *m.*) <sup>28</sup> בְּצוּר fenced (Sing. *m.*) <sup>29</sup> הוֹמָה a wall.  
<sup>30</sup> נִכְבָּד. <sup>31</sup> נּוֹרָא. <sup>32</sup> שֵׁם.

Note (*a*). The phrase "flies of death" (p. 56, No. 29 & 30) stands for "dead flies."

(*b*). The phrase "men of number" (p. 56, No. 31 & 32) stands for "a few men."

## SECTION IX.

## PRONOUNS-ADJECTIVE.

94. The Pronouns of Section V. (see p. 28),—viz.

(I.) זֶה *this (m.)*, זאת *this (f.)*, אֵלֶּה *these (m. & f.)*; (II.) הוּא *that (m.)*, הִיא *that (f.)*, etc.,—may be used ADJECTIVELY thus,

<i>this man</i>	הַאִישׁ הַזֶּה	<i>that man</i>	† הַאִישׁ הַהוּא
<i>this woman</i>	הַאִשָּׁה הַזֹּאת	<i>that woman</i>	הַאִשָּׁה הַהִיא
<i>these boys</i>	* הַנְּעָרִים הָאֵלֶּה	<i>those boys</i>	† הַנְּעָרִים הַהֵם or † הַנְּעָרִים הָהֵם
<i>these girls</i>	הַנְּעָרוֹת הָאֵלֶּה	<i>those girls</i>	הַנְּעָרוֹת הַהֵנָּה
<i>like these words</i>	כְּדִבְרֵי הָאֵלֶּה	<i>in those words</i>	כְּדִבְרֵי הָהֵם or כְּדִבְרֵי הַהֵם

*i.e.*, these *Pronouns-Adjective* follow the Rule of § 81 (p. 51)  
—respecting Adjectives with ‘*Definite*’ ‡ Nouns-Subst.

Obs.—The ‘*Definite*’ Noun-Substantive may be ‘*i. c.*’ as in [1 S. xvii. 11] הַאֵלֶּה דִּבְרֵי הַפְּלִשְׁתִּי *these words of the Philistine* (lit., *words of the Philistine the these*); and with a Pron. Aff., thus הַזֶּה עַמּוֹד *this Thy people*.

95. If the ‘*Definite*’ Noun-Substantive has an Adjective belonging to it, besides one of these Pronouns used Adjectively,—the proper place for this Pronoun is *after the Adjective* §; thus, [Nu. xx. 5] הַמָּקוֹם הַרַע הַזֶּה *this bad place* (lit., *the place the bad the this*); [Nu. xvi. 26] הַאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה *these wicked men* (lit., *the men the wicked the these*); and so [Deut. i. 19] הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא *that great and terrible wilderness* (lit., *the wilderness the great and the terrible the that*), etc.

96. (i.) The Pronouns זֶה (*m.*), and זאת (*f.*), (especially the latter) are sometimes used for “*this [thing]*”; and אֵלֶּה is sometimes used for “*these [things]*.” So, also,

(ii.) (a) The 3 s. (*m.* and *f.*) and 3 pl. (*m.* and *f.*) Pers. Pronouns of Tables I.,

\* הָאֵל, sometimes; thus, [Gen. xix. 8] לְאֲנָשִׁים הָאֵל *to these men*.

† For the ה in הוּא, הִיא, הֵהוּא, — and the ה in הֵם, הֵנָּה, etc., — see § 6 (c, ii.) and Note.

‡ The Nouns to which the ‘*this*’ or ‘*these*,’ ‘*that*’ or ‘*those*’ refer being ‘*Definite*.’ But the ה is sometimes omitted, thus בַּלַּיְלָה הוּא *in that night*, דִּבְרֵי אֵלֶּה *these my words*.

§ There are some instances in which this Rule is *not attended to*. It must always be observed in Composition.

III. (1) (and in other forms), are sometimes used *Neutrally* as in “Is not IT\* [הִיא] written etc.,” Josh. x. 13, “IT\* [אִתּוֹ] I must observe to speak,” Nu. xxiii. 12, etc., etc.

(3) N.B.—Pronouns of the Third Pers. (Tab. I.), stand sometimes where no corresponding Pronoun is required in English, as in “*These are* [הֵם] הַבָּנִים, lit. *these THEY (are)* the sons of Ishmael,” Gen. xxv. 16; “Knowest thou not *what are these* [הֵם] הַמָּוֶה הַלְּזֶה?” Zech. iv. 5.

97. By reason of an *Ellipsis* of the ‘Relative’ Pronoun after ‘*this*,’ וְהַ and וְזוֹ stand sometimes where a *Relative* Pronoun is required in English; thus, [Ps. civ. 8] “unto the place [זֶה] WHICH (E.V.) Thou hast appointed for them.”

98. The Prefix הַ of § 6, — as ‘Defining,’ or ‘Marking,’ or ‘Pointing out,’ *that one who*, or *those who*, or *that which*, and the like, — stands sometimes where the *Relative* Pronoun is required in English; thus, [Gen. xxiv. 43] “the damsel [הַיִּצְחָאֵת] *who cometh out* (lit., *the-one-coming-out*) and to whom I shall say, etc.” Cp. Gen. xix. 15, Deut. viii. 14—16, Josh. x. 24, etc.

[N.B.—Henceforth the following words need not be given in the Notes to the Exercises:—

אֵל *not* (generally *deprecatively*).

אֵת († אֵת), see Exercise IX. 15. †

כָּל († כָּל) *all*.

לֹא *not*.

\* \* \* For הַ, זֶה, זֹאת, אֵלָה, used ‘*Absolutely*,’ see p. 28.

## EXERCISE XVII.

(To be translated into English.)

\* \* \* For the plan of the Exercise see § 11 (α—ε).

אֵלָה דְּבָרֵי<sup>1</sup> הַבְּרִית<sup>2</sup>: וַיְדַבֵּר<sup>3</sup> מֹשֶׁה<sup>4</sup> אֶת הַדְּבָרִים<sup>5</sup> הָאֵלֶּה:  
הֲלֹא<sup>6</sup> תִשְׁמַר<sup>6</sup> לַעֲשׂוֹת<sup>7</sup> אֶת כָּל דְּבָרֵי<sup>1</sup> הַתּוֹרָה<sup>8</sup> הַזֹּאת

<sup>1</sup> דְּבָרֵי a word, thing. <sup>2</sup> the covenant. <sup>3</sup> and spake. <sup>4</sup> Moses. <sup>5</sup> § 7  
(this varies slightly from the Bible). <sup>6</sup> thou wilt observe. <sup>7</sup> to do. <sup>8</sup> the Law.

\* Cp. § 10.

† The *Makkêph* is generally not given in the Exercises.

‡ The Student is supposed to be familiar with the rest of Tables I—IV.

הַכְּתָבִים<sup>9</sup> בַּסֵּפֶר<sup>10</sup> הַזֶּה : הַמִּצְוָה<sup>11</sup> הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּךָ<sup>12</sup>  
 הַיּוֹם<sup>13</sup> לֹא נִפְלְאָת<sup>14</sup> הוּא מִמָּוֶךָ וְלֹא רִחֲקָה<sup>15</sup> הוּא : כִּי<sup>16</sup>  
 הוּא חֻכְמַתְכֶם<sup>17</sup> : הַנְּהִיָּה<sup>18</sup> כְּדַבֵּר<sup>1</sup> הַגְּדוֹל<sup>19</sup> הַזֶּה אוֹ<sup>20</sup> הַנִּשְׁמַע<sup>21</sup>  
 כְּמַהוּ : וְהַגְּדַתְּ<sup>22</sup> לְבְנֶךָ<sup>23</sup> בַּיּוֹם<sup>24</sup> הַהוּא לֵאמֹר<sup>25</sup> : זֶה אֱלֹהֵי<sup>26</sup>  
 וְאֲנִיְהוּ<sup>27</sup> : הֲלוֹא הוּא אָבִיךָ<sup>28</sup> קִנְיֶךָ<sup>29</sup> : הוּא תְהַלְתֶּךָ<sup>30</sup> וְהוּא  
 אֱלֹהֶיךָ<sup>31</sup> אֲשֶׁר עָשָׂה<sup>32</sup> אִתְּךָ אֶת הַגְּדֹלֹת<sup>19</sup> וְאֶת הַנִּזְרָאֹת<sup>33</sup>  
 הָאֵלֶּה : הָאֵתָת<sup>34</sup> וְהַמַּפְתִּים<sup>35</sup> הַגְּדֹלִים<sup>19</sup> הָהֵם : בַּעֲבוּר<sup>36</sup> זֹאת<sup>37</sup> :  
 מִי שָׁמַע<sup>38</sup> כְּזֹאת<sup>37</sup> מִי רָאָה<sup>39</sup> כְּאֵלֶּה<sup>37</sup> : זֹאת הָעֵצָה<sup>40</sup>  
 הַיְעוּצָה<sup>41</sup> : וּכְאֲשֶׁר<sup>42</sup> יַעֲצֶתִי<sup>43</sup> הִיא תְקוּם<sup>44</sup> : כִּי<sup>16</sup> לִי בְנֵי<sup>23</sup>  
 יִשְׂרָאֵל<sup>45</sup> + עַבְדִּים<sup>46</sup> , עַבְדֵי<sup>46</sup> הֵם : וְנִשְׁלַח<sup>47</sup> יְיָ<sup>48</sup> אֱלֹהֶיךָ<sup>31</sup> אֶת  
 הַגּוֹיִם<sup>49</sup> הָאֵל<sup>50</sup> מִפְּנֵיךָ<sup>51</sup> מְעַט<sup>52</sup> מְעַט<sup>52</sup> : הָרֵאשֻׁנוֹת<sup>53</sup> מִהַ  
 הַנֶּה : מִי זֶה בָּא<sup>54</sup> מֵאֲדוֹם<sup>55</sup> : זֶה דוֹדֵי<sup>56</sup> : בַּיָּמִים<sup>57</sup> הַהֵם הַהֵמָּה  
 וּבָעֵת<sup>58</sup> הַהִיא נָאֵם<sup>59</sup> יְיָ<sup>45</sup> יְבֹאוּ<sup>60</sup> בְנֵי<sup>23</sup> יִשְׂרָאֵל<sup>45</sup> הַכֹּהֵן וּבְנֵי<sup>23</sup>  
 יְהוּדָה<sup>61</sup> יַחְדָּו<sup>62</sup> : כִּי<sup>16</sup> זֹאת הַבְּרִית<sup>2</sup> אֲשֶׁר אֶכְרַת<sup>63</sup> אֶת בַּיִת<sup>64</sup>  
 יִשְׂרָאֵל<sup>45</sup> : בַּיָּמִים<sup>57</sup> הָהֵם תִּגְשַׁע<sup>65</sup> יְהוּדָה<sup>61</sup> ... וְזֶה אֲשֶׁר יִקְרָא<sup>66</sup>  
 לָהּ יְיָ<sup>49</sup> צְדִיקְנוּ<sup>67</sup> :

9 written (See § 98.) 10 in the Book. 11 the commandment.  
 12 commanding thee (*m.*). 13 to-day. 14 (with the  $\text{מ}$  following) too hard for.  
 15 far off. 16 for. 17 חֻכְמָה wisdom (the  $\text{—}$  to the  $\text{מ}$  is  $\text{ו}$ ). 18 has there been?  
 19 גדול great (§ 76 (ii.)) 20 or. 21 has there been heard? 22 and thou shalt  
 tell. 23 Tab. XIII. (4). 24 יום a day. 25 saying. 26 אֱלֹהִים God. 27 and I will  
 glorify HIM. 28 Tab. XIII. (1). 29 Who owneth thee (*i.e.*, Whose thou art).  
 30 תְהַלְתֶּךָ praise. 31 See Exerc. IX. 66. 32 hath done. 33 § 92 ( $\delta$ , 2). 34 אֵת a  
 sign (Plu. אֵתוֹת). 35 מוֹפְתֵי a wonder. 36 on account of. 37 § 96. 38 hath heard.  
 39 hath seen. 40 עֵצָה counsel (*f.*). 41 יַעֲצֶתִי counselled (*m.*). For the force of the  
 ה here, see § 98. 42 and according to what (or, *and as*). 43 I have counselled.  
 44 shall stand. 45 Israel. 46 Table X. 6. 47 and He will expel (or, *pluck away*).  
 48 See Exerc. IX. 2. 49 the nations. 50 §91(\*). 51 פְּנֵים a face (a Noun of Plu.  
 form.) 52 מְעַט מְעַט [by] little [and] little. 53 the former things (*f.*). 54 coming  
 (Sing. *m.*). 55 אֲדוֹם Edom. 56 דוֹד a friend. 57 יָמִים Plu. of 24. 58 עֵת time.  
 59 saith (E.V.). 60 הֵם they shall come. 61 Judah. 62 together. 63 I will make (lit.,  
*cut*). 64 house of. 65 shall be saved. 66 one shall call. (This word, with the  
 'to her' following, signifies "she shall be called"). 67 צְדִיקָה righteousness.

## EXERCISE XVIII.

(To be translated into Hebrew.)

\* \* \* For the plan of the Exercise see § 11 (ξ—μ).

[Obs.—‘Is’ and ‘are,’ here, are not to be expressed in Hebrew.]

This house.<sup>1</sup> This is the house. In this house. Is-this (Hebr. *Whether*<sup>2</sup> *this?*) the house? That is the house. These are the houses.<sup>1</sup> These houses. Those houses. This great<sup>3</sup> house. That great city.<sup>4</sup> In this city. In this great city. This is the great city. These cities.<sup>4</sup> Those cities. In these cities. From those cities. Who\* are these men<sup>5</sup> with<sup>6</sup> thee (*m.*)? What\* is this (*m.*) in thy (*m.*) hand<sup>7</sup>?, and-he-said,<sup>8</sup> A rod.<sup>9</sup> This (*f.*) we-will-do<sup>10</sup> to<sup>11</sup> them (*m.*). Hear-ye<sup>12</sup> this (*f.*) O<sup>13</sup> priests.<sup>14</sup> What is this (*f.*) thou-*(f.)*-hast-done<sup>15</sup>? Is this (*f.*) Naomi<sup>16</sup>? Whose-son (Hebr. *son of whom*\*) is this? Whose daughter<sup>18</sup> is this? That is the man<sup>19</sup> from whom we-heard<sup>20</sup> these good<sup>21</sup> words.<sup>22</sup> At<sup>23</sup> that time.<sup>24</sup> In those days<sup>25</sup> I-will-pour-out<sup>26</sup> My Spirit.<sup>27</sup> On<sup>28</sup> that day<sup>28</sup> shall-be-sung<sup>29</sup> this song<sup>30</sup> in the land<sup>31</sup> of Judah.<sup>32</sup>

<sup>1</sup> בַּיִת (*m.*), Plu. בַּיִתִּים. <sup>2</sup> The prefix of § 7. <sup>3</sup> Exerc. XVII. 19. <sup>4</sup> עִיר (*f.*), Plu. עָרִים. <sup>5</sup> אַנְשֵׁים. <sup>6</sup> עִם. <sup>7</sup> יָד. <sup>8</sup> וַיֹּאמֶר. <sup>9</sup> כֶּסֶף. <sup>10</sup> נַעֲשֶׂה. <sup>11</sup> ל prefix. <sup>12</sup> שְׁמַעוּ. <sup>13</sup> § 74 (*n.*). <sup>14</sup> כֹּהֲנִים. <sup>15</sup> עָשִׂית. <sup>16</sup> נַעֲמִי. <sup>17</sup> בֵּן. <sup>18</sup> בַּת (the same *i.c.*). <sup>19</sup> אִישׁ. <sup>20</sup> שָׁמַעְנוּ. <sup>21</sup> טוֹב § 76. i. <sup>22</sup> Exerc. XVII. 1. <sup>23</sup> ב prefix. <sup>24</sup> יָת (*f.*). <sup>25</sup> יָמִים. <sup>26</sup> אֲשַׁפּוּךְ. <sup>27</sup> רוּחַ. <sup>28</sup> יוֹם. <sup>29</sup> יוֹשֶׁר. <sup>30</sup> מ. <sup>31</sup> אֶרֶץ (§ 56 vii.). <sup>32</sup> יְהוּדָה. \* See page 29.

## SECTION X.

## NUMERALS.

99. The Cardinal Numbers from 1 to 20 are—

<i>Fem.</i>		<i>Masc.</i>		Notation.	
Construct.	Absolute.	Construct.	Absolute.		
אַחַת	אַחַת †	אַחַד	אַחַד*	.א.	1.
שְׁתֵּי	שְׁתַּיִם	שְׁנַיִ	שְׁנַיִם	.ב.	2.
שְׁלוֹשׁ	שְׁלוֹשׁ	שְׁלוֹשָׁת	שְׁלוֹשָׁה	.ג.	3.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	.ד.	4.
חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁת	חֲמִשָּׁה	.ה.	5.
שֵׁשׁ	שֵׁשׁ	שֵׁשָׁת	שֵׁשָׁה	.ו.	6.
שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעָה	.ז.	7.
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנָה	.ח.	8.
תִּשְׁעַ	תִּשְׁעַ	תִּשְׁעַת	תִּשְׁעָה	.ט.	9.
עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרָה	.י.	10.
(or עֲשָׂרָה) אַחַת עָשָׂרָה	(or עֲשָׂרָה) אַחַת עָשָׂרָה	(or עֲשָׂרָה) אַחַד עָשָׂר	(or עֲשָׂרָה) אַחַד עָשָׂר	.יא.	11.
(or עֲשָׂרָה) שְׁתַּיִם עָשָׂרָה	(or עֲשָׂרָה) שְׁתַּיִם עָשָׂרָה	(or עֲשָׂרָה) שְׁנַיִ עָשָׂר	(or עֲשָׂרָה) שְׁנַיִם עָשָׂר	.יב.	12.
שְׁלוֹשׁ עָשָׂרָה	שְׁלוֹשׁ עָשָׂרָה	שְׁלוֹשָׁה עָשָׂר	שְׁלוֹשָׁה עָשָׂר	.יג.	13.
אַרְבַּע עָשָׂרָה	אַרְבַּע עָשָׂרָה	אַרְבַּעָה עָשָׂר	אַרְבַּעָה עָשָׂר	.יד.	14.
חֲמִשׁ עָשָׂרָה	חֲמִשׁ עָשָׂרָה	חֲמִשָּׁה עָשָׂר	חֲמִשָּׁה עָשָׂר	.טו.	15.
שֵׁשׁ עָשָׂרָה	שֵׁשׁ עָשָׂרָה	שֵׁשָׁה עָשָׂר	שֵׁשָׁה עָשָׂר	.טז or יו.	16.
שִׁבְעַ עָשָׂרָה	שִׁבְעַ עָשָׂרָה	שִׁבְעָה עָשָׂר	שִׁבְעָה עָשָׂר	.יז.	17.
שְׁמֹנֶה עָשָׂרָה	שְׁמֹנֶה עָשָׂרָה	שְׁמֹנָה עָשָׂר	שְׁמֹנָה עָשָׂר	.יח.	18.
תִּשְׁעַ עָשָׂרָה	תִּשְׁעַ עָשָׂרָה	תִּשְׁעָה עָשָׂר	תִּשְׁעָה עָשָׂר	.יט.	19.
		(m. & f.) עָשָׂרִים	עָשָׂרִים	.כ.	20.

† In pause : אַחַת.

\* Some few times אַחַד.

100. The expressions for the Cardinal Numbers from 21 to 29 inclusive, are formed by placing the Cardinal Numbers 1—9 (in their *Absolute* forms, *m.* & *f.*) either BEFORE or AFTER עֶשְׂרִים *twenty*, with ו prefixed to the *Second* of the two Numbers; thus,—

(f.)	(m.)	(f.)	(m.)	
[וְאַחַת]	עֶשְׂרִים וְאַחַד or	אַחַת	כֹּא	21.
[וְשְׁתַּיִם]	עֶשְׂרִים וְשְׁנַיִם or	(שְׁתַּיִם)	כּב	22.
[וְשָׁלוֹשׁ]	עֶשְׂרִים וְשָׁלוֹשׁ or	(שָׁלוֹשׁ)	כג	23.
[וְאַרְבָּע]	עֶשְׂרִים וְאַרְבָּעָה or	(אַרְבָּע)	כד	24.
[וְחֲמִישׁ]	עֶשְׂרִים וְחֲמִישָׁה or	(חֲמִישׁ)	כה	25.
[וְשֵׁשׁ]	עֶשְׂרִים וְשֵׁשׁ or	(שֵׁשׁ)	כו	26.
[וְשִׁבְעַת]	עֶשְׂרִים וְשִׁבְעָה or	(שִׁבְעַת)	כז	27.
[וְשְׁמֹנֶה]	עֶשְׂרִים וְשְׁמֹנֶה or	(שְׁמֹנֶה)	כח	28.
[וְתֵשַׁע]	עֶשְׂרִים וְתֵשַׁע or	(תֵּשַׁע)	כט	29.

101. If we replace the עֶשְׂרִים in § 100, ( $\alpha$ .) by שְׁלוֹשִׁים 30, ( $\beta$ .) by אַרְבָּעִים 40, ( $\gamma$ .) by חֲמִשִּׁים 50, ( $\delta$ .) by שֵׁשִׁים 60, ( $\epsilon$ .) by שִׁבְעִים 70, ( $\zeta$ .) by שְׁמֹנִים 80, ( $\eta$ .) by תֵּשַׁעִים 90, we get the Card. Numbers, ( $\alpha$ .) for 31—39, ( $\beta$ .) for 41—49, ( $\gamma$ .) for 51—59, ( $\delta$ .) for 61—69, ( $\epsilon$ .) for 71—79, ( $\zeta$ .) for 81—89, ( $\eta$ .) for 91—99

102. The word for 100 is מֵאָה ('i. c.,' מֵאָת), Plu. מֵאוֹת *hundreds*. The Dual מֵאָתַיִם (p. : מֵאָתַיִם) expresses 200. By placing the *Construct Feminine* forms [§ 99] for 3, 4,.. 9, before מֵאוֹת, we have 300, 400,.. 900; thus,

שֵׁשׁ מֵאוֹת, 300, אַרְבַּע מֵאוֹת, 400, חֲמִשׁ מֵאוֹת, 500, יֵשׁ מֵאוֹת, 600, שִׁבַּע מֵאוֹת, 700, שְׁמֹנֶה מֵאוֹת, 800, תֵּשַׁע מֵאוֹת, 900.

103. The word for 1000 is אֶלֶף ('i. c.' the same), Plu. אֶלְפִים *thousands* ('i. c.' אֶלְפֵי). The Dual אֶלְפַיִם (p. : אֶלְפִים) expresses 2000. By placing the *Construct Masculine* forms

[§ 99] for 3, 4, 5,.. 10, before אֲלָפִים (or 'i. c.,' אֲלָפֵי), we have 3000, 4000, 5000,.. 10,000; thus,

הַמִּשֶׁת אֲלָפִים 3000, אַרְבַּעַת אֲלָפִים 4000, שְׁלֹשֶׁת אֲלָפִים 5000,.. עֶשְׂרֵת אֲלָפִים 10,000,—for which, viz. 10,000, we have also רַבְבָּה *a myriad* ('i. c.' רַבְבֵּת), Plu. רַבְבּוֹת *myriads*, ('i. c.' רַבְבּוֹת), [and רַבּוֹ, רַבּוֹא, Plu. רַבָּאוֹת, רַבָּאוֹת, & רַבּוֹת; Dual רַבְתִּים, Ps. lxxviii. 18].

104. For intermediate Numbers to those in §§ 102, 103, we have—

(i.) מֵאָה וְעֶשְׂרִים 110, מֵאָה וְעֶשְׂרִים 120 [and also מֵאָה וְעֶשְׂרִים 130, מֵאָה וְעֶשְׂרִים 150, and so שְׁמֹנִים וּמֵאָה 180 [*days*],

שְׁלֹשׁ מֵאוֹת וְשָׁנִים 250, שְׁלֹשׁ מֵאוֹת וְעֶשְׂרִים 360, אַרְבַּע מֵאוֹת וְעֶשְׂרִים 420, אַרְבַּע מֵאוֹת וְחֲמִשִּׁים 450, שְׁלֹשׁ מֵאוֹת וְחֲמִשִּׁים 530, חֲמִשׁ מֵאוֹת וְחֲמִשִּׁים 550;

(ii.) מֵאוֹת וְשָׁנִים וְשָׁנִים 127, שְׁבַע וְעֶשְׂרִים וּמֵאָה 232, שְׁמֹנֶה עָשָׂר וְשָׁנִים וְשָׁנִים 318, שְׁשֵׁים וְשָׁנִים וְשָׁנִים 666, שֵׁשׁ מֵאוֹת וְשָׁנִים וְשָׁנִים 675, etc., חֲמִשָּׁה וְאַלְפֵי 1005, חֲמִשָּׁה וְשָׁנִים וְשָׁנִים וְשָׁנִים 1365, אֶלֶף וּמֵאָה 1100, אֶלֶף וְשָׁנִים וְשָׁנִים וְשָׁנִים 1400, אֶלֶף וְאַרְבַּע מֵאוֹת 2400, etc.

[Note.—As may be seen in the above, there is *variety* in the order of the several Numerals which make up a Composite Number. Still further variety exists; but notice of it, and of some other matters relating to Numerals, must be deferred at present.]

105. We may mention, as examples of the form of higher Numbers,—

שְׁנַיִם וְשָׁנִים וְשָׁנִים וְשָׁנִים וְשָׁנִים 32,200,  
שֵׁשׁ מֵאוֹת אֶלֶף וְשָׁנִים וְשָׁנִים וְשָׁנִים וְשָׁנִים 603,550.

This last Example offers an illustration of both the following Rules:



106. (i.) After the Numerals 3, 4, 5,... 10, a Noun is properly put in the Plural; but

(ii.) After a Number higher than 10 it may be (and commonly is) in the Singular.

Thus, after *שֵׁשׁ* *six*, we see (in the last Example) *מֵאוֹת* *hundreds* (Plu.); but after the 600 we see *אֶלֶף* *a thousand* (Sing.):—after the 3 we see *אֲלָפִים* *thousands* (Plu.); and after the 5 we see *מֵאוֹת* *hundreds* (Plu.).

The same may be seen in the Examples of the following § 107, and in many others.

N.B.—There are, however, several examples of Numbers higher than 10 followed by Nouns in the *Plural*.

107. In expressing time, the Numerals are often divided, as in—

*שְׁנָה וְשָׁלֹשִׁים וְתֵשַׁע מֵאוֹת שְׁנָה* 930 years [lit., 900 year, and 30 year] Gen. v. 5,

*חֲמִשׁ שָׁנִים וּמֵאָת שְׁנָה* 105 years [lit., 5 years, and 100 ('i. c.') year] *ib.* 6,

*שִׁבְעַת שָׁנִים וּשְׁמֹנֶה מֵאוֹת שְׁנָה* 807 years [lit., 7 years, and 800 year] *ib.* 7,

*שִׁבְעַת שָׁנִים וּשְׁמֹנֶה עָשָׂר מֵאוֹת שְׁנָה* 187 years [lit., 7 and 80 year, and 100 year] *ib.* 25,

*שְׁתַּיִם וּשְׁמוֹנִים וְשִׁבְעַת מֵאוֹת שְׁנָה* 782 years [lit., 2 and 80 year, and 700 year] *ib.* 26,

*תֵּשַׁע וְשָׁלֹשִׁים וְתֵשַׁע מֵאוֹת שְׁנָה* 969 years [lit., 9 and 60 year, and 900 year] *ib.* 27.

108. The above are Nouns. Some of them are used sometimes in the same way as Adjectives in §§ 78, 81. This is very frequently the case with *אֶחָד* and *אַחַת* *one* (*m. & f.*); thus, *מְקוֹם אֶחָד* *one place*, Gen. i. 9, *שִׁפָּה אַחַת* *one lip* (or *language*) Gen. xi. 6, *הַקָּרֶשׁ הָאֶחָד* *the one board*, Ex. xxvi. 16, *הַיְרִיעָה הָאַחַת* *the one curtain*, Ex. xxvi. 2, etc. [Cp. §§ 78, 81]. From *אֶחָד* [*one*] *the same*, we have the Plural *אֶחָדִים* *the same* (as in Gen. xi. 1), also *a few* (as in Gen. xxix. 20).

## 109. The Ordinals are—

Plural.		Singular.		
Fem.	Masc.	Fem.	Masc.	
ראשנות	ראשנים	ראשנה	ראשון	First
	שנים	שנית	שני	Second
	שלושים*	שלישית (-ישיה)	שלישי	Third
	רביעים	רביעית	רביעי	Fourth
		חמישית ‡	חמישי †	Fifth
		ששית	ששי	Sixth
		שבעית	שבעי	Seventh
		שמינית	שמיני	Eighth
		תשיעית	תשיעי	Ninth
		עשרית	עשרי	Tenth.

110. These Ordinals are Nouns-Adjective. The Feminines of some of them may be used to express Fractional parts; thus, שלישית § *a third* [part], רביעית || *a fourth* [part], etc.

111. For *a half*, however, we have—

חצי (p. : חצי) Masc., and rarely \*מחצה (\*\* מחצת) Fem.

112. ‘One of’ is expressed either by (1) אחד *m.*, אחת *f.*, followed by the prefix מ of § 5 (or מן *from, of*), — Cp.

\* The ל with Defective Long Kherik, see Pt. I. § 12. So in השלישי Sing. *m.*, and השלישית (השלישית) D. xxvi. 12) Sing. *f.* [The Sing. *f.* שלישיה is rare.]

† Also חמישי [and חמישי, as in Note (\*)].

‡ Also חמישית [and חמישית, as in Note (\*)].

§ Or שלשית, or שלישית [whence שלישיתה, Ez. xxi. 19, *the-third-time* (E.V.)]. השלישית third [generations].

|| Also רבע, and רבע. רביעים fourth [generations].

¶ i. c. the same. There is also חצות half-of, — only used with לילה night, to express ‘midnight.’

\*\* More often מחצית *a half*, — only used ‘i. c.’ and with Pron. Affixes.

Lev. vii. 14, xxv. 48, 2 K. iv. 22 (אָהַר מִן הַנְּעָרִים *one of the youths*); or by

(2) אָהַר *m.*, אַחַת *f.*, followed by the prefix מ of § 5 (or מִן *from, of*), — as Lev. xiii. 2, אָהַר מִבְּנָיו *one of his sons*, Cp. Lev. iv. 13; or by

(3) אָהַר *m.*, אַחַת *f.*, in direct Construction with the word following, as in אָהַר הַהָרִים *one of the mountains* [Gen. xxii. 2], אַחַת הָעָרִים *one of the cities* [D. xix. 5].

[Note.—אָהַר is found as the *Absolute* form some few times, as Gen. xlviii. 22, 2 S. xvii. 22, etc.].

113. There is a Noun עָשׂוֹר which stands for :

(1) *ten*,—as a *decad* [of *days, or months*];—also an *instrument-of-TEN-strings* ;

(2) *tenth*, as *tenth day* [of a month].

[Note.—For several other words connected with the Numerals, as מִשְׁנֵה *double*, (\*מִשְׁלֵשׁ *tripled*, \*רְבֹעַ and \*מְרַבֵּעַ, etc., *foursquare*), etc., see Pt. II.].

114. The letters of the Alphabet are used to mark Chapters and Verses [and for the ‘reckonings’ at the end of certain Books] in the ordinary Editions of the Hebrew Bible; but they are not so used in the Text itself.

[Note.—(a.) As seen in § 99, — (a.) the first ten letters in Alphabetical order from א to י stand for the Numbers from 1 to 10; and, (β.) for those from 11 to 19, א to ט stand to the left of י; thus, א י (*i.e.*, 10 and 1) for 11, י ב for 12, י ג for 13, י ד for 14, but י ו (י ו *i.e.*, 9 and 6) for 15, י ז (or ז ו) for 16, י ח for 17, י ט for 18, י כ for 19. כ, the eleventh letter, stands for 20; the next letter ל for 30; and so מ for 40, נ for 50, ד for 60, ע for 70, פ for 80, צ for 90, ק for 100, ר for 200, ש for 300, ת for 400 [see the Table of the Alphabet in Pt. I.].

\* Each of these is a Participle-form, as we shall see. There are some other *Verb*-forms.

† For, י ה are letters of The Name [Pt. I., § 79 (2)].

‡ For the Intermediate Numbers 21 to 29, the letters א to ט are placed to the left of כ; thus, כ א 21, כ ב 22, כ ג 23, ... כ ה 25, ... כ ט 29. So for the Numbers between 30 and 40, 40 and 50, 50 and 60, 60 and 70, 70 and 80, 80 and 90, 90 and 100, — the letters א to ט are placed to the left of ל 30, מ 40, נ 50, ... צ 90. Similarly the Numbers between 100 and 200 are expressed by ק with the letters for 1 to 99 [in descending order of magnitude from right to left; thus קט 167. And so the Numbers between 200 and 300, 300 and 400, etc., etc.

(b.) For 500, 600, etc., to 900, either two or more letters (together making up the sums) are used, or the Final Letters  $\aleph$  for 500,  $\beth$  for 600,  $\gimel$  for 700,  $\daleth$  for 800,  $\kappa$  for 900. Then (beginning again)  $\aleph$  with some mark (thus,  $\aleph^*$ ) was used for 1000.

(c.) Since the 22 letters of the Alphabet, with the 5 final letters, together give *Twenty-seven* forms of figures, we have three groups of 9 letters each, —  $\aleph$  to  $\beth$  for *units*,  $\gimel$  to  $\daleth$  for *tens*,  $\kappa$  to  $\aleph^*$  for *hundreds*. [This is mentioned in the *Masoreth ha-Masoreth* of Elias Levita; see Dr. Ginsburg's ed., with Translation and Notes, p. 136].

(d.) There is a very common mode of expressing Numbers by means of a word or expression, of which the letters (or certain selected letters) make up the Number. For instance, in a certain well known place, the letters of the word  $\eta\kappa\aleph$  (*i.e.*,  $\eta$  5 +  $\kappa$  50 +  $\aleph$  900) stand for 955; those of the word  $\eta\aleph$  (*i.e.*, 8 + 3) for 11; those of the word  $\aleph^*\eta$  (*i.e.*, 10 + 3 + 10 + 4) for 27, etc.; and those dotted in  $\aleph^*\aleph\eta\aleph$  (*i.e.*,  $\aleph^*$  6 +  $\aleph$  4 +  $\eta$  10 +  $\aleph$  50 +  $\eta$  8 +  $\aleph^*$  10 +  $\aleph$  30 +  $\beth$  40) stand for 158.

Obs.—The Final letters do not *always* stand for hundreds: thus  $\beth$  in the last example stands for 40, not 600.]

\* \* No special Exercise need be given on this Section.

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## SECTION XI.

## VERBS. — (I.) VOICES.

115. The Hebrew Verb has Seven Voices. The *Outline* FORMS of these may easily be remembered by means of Seven well-devised names for them which we will try to explain:—

116. (α.) Most Hebrew words are reducible to three ‘Root’-letters (as they are called), and

(β.) DEF. These three letters, in their proper order, stand for what is called the ‘ROOT’ of the word:

(γ.) Thus, (1) of דְּבָרִים [words], the Root is the set of letters דְּבִר, — (2) of לְמַלְכָּה [to the queen] the Root is מְלִךְ; etc.

117. The Verb being contemplated as expressing ACTION, — *Past, Present, or Future*, — the Hebrew name for it is פְּעֵל from the Root פִּעַל (which expresses *acting, working, etc.*). These THREE LETTERS פִּעַל are used as representatives of *Root-letters generally*, — פִּ for ‘*First Root-letter*,’ עֵ for ‘*Second Root-letter*,’ and ל for ‘*Third Root-letter*.’

Thus in דְּבָר, ד is the פ, ב is the ע, ר is the ל; so in מַלְכָּה, the מ is the פ, the ל is the ע, the כ is the ל.\*]

118. The ‘3 s. m.’ of the Past Tense, in all the Seven Voices of the Full † Verb, has no letters besides those which either BELONG TO THE ROOT or are CHARACTERISTIC OF THE VOICE. Hence these ‘3 s. m.’ forms of the Past Tense in the several Voices, when expressed in the *general* form by the letters פִּעַל, may be said to give the general *Outline*

\* As in Note † to Rule vii., § 56 (p. 36, above)—מְלַכָּה is of the form מְפַעְלָה; מְשַׁפֵּט (having a מ Preformative) is of the form מְשַׁפְּעַל. So the two Nouns in § 74 (e) (2), are of the forms תְּפַעְלָה, תְּשַׁפְּעַל; and the three in § 74 (e) (1) are of the forms פְּעִיל, פְּעִילָה, פְּעִילָת, respectively.

† The term ‘Full’ is here used of a Verb which, in all its forms, has its Three Root-letters each of them in Full Consonantal value, — and so HAS ITS WHOLE ROOT FULLY BROUGHT OUT always. [We should prefer the term ‘Complete,’ if we might use it in *this sense*]. The term ‘Regular Verb’ is often used for this.

forms of the several Voices. For instance, of the Root פקד, the Seven forms of the Past Tense 3 s. m. are:—

(D) Reflexive.	(C) Causative.	(B) Intensive.	(A.) Simple.	
הִתְּפַקֵּד (vii.)	הִפְקִיד (v.)	פָּקַד (iii.)	פָּקַד (i.), ACTIVE	} (a.)
	הִפְקִיד (vi.)	פָּקַד (iv.)	נִפְקַד (ii.), PASSIVE	

119. (i.) This will perhaps be more clear if we put 1, 2, and 3, for the *First*, *Second*, and *Third* Root-letters; thus,—

הִתְּפַקֵּד (vii.)	} (β.)	3 <sup>1</sup> 2 <sup>1</sup> 1 (v.)	3 <sup>2</sup> 2 <sup>1</sup> (iii.)	3 <sup>3</sup> 2 <sup>1</sup> (i.)
		3 <sup>2</sup> 2 <sup>1</sup> (vi.)	3 <sup>2</sup> 2 <sup>1</sup> (iv.)	3 <sup>2</sup> 2 <sup>1</sup> (ii.)

(ii.) Or, with פ, ע, and ל, instead of 1, 2, and 3,—

הִתְּפַעֵל (vii.)	} (γ.)	הִפְעִיל (v.)	פָּעַל (iii.)	פָּעַל (i.)
		הִפְעִיל (vi.)	פָּעַל (iv.)	נִפְעַל (ii.)

or, in descending order,

{ Pau-äl	פָּעַל (i.)	פָּקַד	he visited	} (δ.)
{ Niph-äl	נִפְעַל (ii.)	נִפְקַד	he was visited	
{ Pi-él	פִּיעַל (iii.)	פִּיקַד	he diligently visited	
{ Pü-äl	פָּעַל (iv.)	פָּקַד	he was ... visited	
{ Hiph-äl	הִפְעִיל (v.)	הִפְקִיד	he caused to visit	
{ Höph-äl	הִפְעִיל (vi.)	הִפְקִיד	he was....	
Hithpü-äl	הִתְּפַעֵל (vii.)	הִתְּפַקֵּד	he visited himself	

[Obs.—Here ‘diligently’ is used for expressing the *Intensity* of signification of the *Pi-él* Voice. Other means of expressing this may be required for other Roots. Other forms of rendering may be required also for other Voices. Some Roots require different English Verbs for their different Voices; thus (from למד) לָמַד he learned, לָמַד he taught,—(fr. שבע) נִשְׁבַּע he swore, הִשְׁבִּיעַ he adjured. Further remarks on the meaning of the Voices are reserved at present.]

120. (i.) The First Voice is not generally called *Pau-äl* but *Kal* (קָל *light*, i.e. *not burdened*), because this Voice has no prefix belonging to it, and no Doubling Dagesh [Pt. I. § 49]; for,

N.B.—The dot in the First Root-letter ב is merely Dagesh Lene [Pt. I. § 47], and cannot stand when the Verb does not begin with one of the ב פ צ ג ד ב, — as, for instance, in מָצַח *he drew*, שָׁלַח *he sent*.

But, excepting the First one, the words to the left of the column of Numerals in (δ) give the Names by which the Voices are known; thus,

(ii.) The Second Voice is called *Niph-äl* (נִפְעַל), because נ is prefixed, the First Root-letter has ֿ, the Second has ֿ;

(iii.) The Third Voice is called *Pi-él* (פִּיעַל), because the First Root-letter has ֿ and the Second one ֿ;

[N.B.—A Dagesh Forte belongs to this Voice and the next one, — in the *Second* Root-letter.]

(iv.) The Fourth Voice is called *Pü-äl* (פֻּעַל), because the First Root-letter has ֿ and the Second one ֿ;

(v.) The Fifth Voice is called *Hiph-ül* (הִפְעִיל), because ה is prefixed, the First Root-letter has ֿ and the Second one has ֿ;

(vi.) The Sixth Voice is called *Höph-äl* (הִפְעַל), because ה with ֿ (δ) is prefixed, the first Root-letter having ֿ and the Second one ֿ;

(vii.) The Seventh Voice is called *Hithpä-él* (הִתְפַּעֵל), because תְּ is prefixed, the First Root-letter having ֿ and the Second one ֿ.

[N.B.—A Dagesh Forte belongs to this Voice, — in the *Second* Root-letter.]

121. There are a few other names and forms, which belong to modifications

of some of the above rather than to special Voices. It is best to reserve the mention of these at present, with the exception of one, viz.:—

Some Verbs take  $\text{—} (\text{ז})$  instead of  $\text{—} (\text{ז})$  in the *Sixth* Voice, giving thus the form  $\text{הִפְעִיל} H\ddot{u}ph\text{-}\ddot{a}l$ , instead of  $\text{הִפְעִיל} H\ddot{o}ph\text{-}\ddot{a}l$ . But, as there is no need of a special name for so slight a variation, it is usual to include both sets of forms under the one name *Höph-äl*.

122. For practice, the Student may name the several Voices of the following:—

הַשְׁלִיךְ (1), מִלֵּא (2), הַמְלִיךְ (3), הִלְךְ (4), הִתְנַדַּב (5),  
 שָׁלַח (6), נִמְכַּר (7), הִסְגִּיר (8), כָּנַר (9), נִמְשַׁל (10),  
 הִתְכַּבֵּד (11), כָּתַב (12), הִשְׁלַךְ (13), דִּבֶּר (14):

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The Student may now compare the several PERSONS OF THE TENSE-FORMS in the different Voices, as follows:—

## (II.) TENSES.

123. The Hebrew Verb has forms for expressing PAST, PRESENT, and FUTURE Action; but only *two* TENSES — or TIME-FORMS — viz., PAST and FUTURE.

124. PRESENT Action is expressed in Hebrew by means of a Participle, — as in the English expressions *I [am] writing, thou [art] writing, he [is] writing*; but, the ‘*am,*’ ‘*art,*’ ‘*is,*’ etc., not being expressed in Hebrew, those three English expressions *without the words within [ ]* give the form of the corresponding Hebrew expressions for Present Action, thus, ‘*I writing,*’ ‘*thou writing,*’ ‘*he writing,*’ [see § 140].



125. The distinguishing Person-forms of the Past Tense are *the same for all Voices\**;— so that when once these are known well for one Voice, they are known for all the others.

The same is true of the Future.

(i.) PAST TENSE.

126. The PAST TENSE *Kal* (§ 120, i.) of פָּקַד *he visited*, is—

Singular,

I	פָּקַדְתִּי		thou	{	<i>m.</i>	פָּקַדְתָּ		he	פָּקַדְךָ	}	visited.
					<i>f.</i>	פָּקַדְתְּ		she	פָּקַדְךָ		
					Plural.						
we	פָּקַדְנוּ		ye	{	<i>m.</i>	פָּקַדְתֶּם		they	פָּקַדְוּ		
					<i>f.</i>	פָּקַדְתֶּן		<i>m. &amp; f.</i>			

[Obs.—In Past Tenses, the 3 pl. and 1 s. & pl. are common to both Genders.]

127. From this it is seen that in place of the פָּקַד, in פָּקַד *he visited*, we have for the other Persons,

in the SINGULAR, the endings

פָּקַדְתִּי		פָּקַדְתָּ		פָּקַדְתְּ
				פָּקַדְתְּ

and in the PLURAL, the endings

פָּקַדְנוּ		פָּקַדְתֶּם		פָּקַדְתֶּן
				פָּקַדְוּ

128. If we put these several endings in place of the פָּקַד

\* Except the 3 s. *f.* and the 3 pl. *m. & f.* in the *Hiph-il* (see § 130).

† For the forms פָּעַל and פָּעַל, see below § 138.

‡ N.B.—In the 2 Plu. *m. & f.* of the Past *Kal* the First Root-letter is seen to have פָּ. Its Vowel is dropped in accordance with § 59. This is so *only in the KAL*; in other Voices, something in § 53 interferes. But, in all Voices, the Second Persons Plu. (Past) *m. & f.* have the Accent on the syllable פָּקַדְ *m.*, and פָּקַדְ *f.*

in **נִפְקַד** *he was visited*, we get the several Persons of the PAST of the ii. Voice *Niph-äl* [see Tab. XIV.].

129. So, by putting those endings in place of the **קַדְ** in **פְּקַד** *he visited diligently*, and of the **קַדְ** in **פְּקַדְךָ** *he was diligently visited*, the **קַדְ** in **הִפְקַדְךָ** *he was caused to be visited*, and the **קַדְ** in **הִתְפַּקֵּד** *he visited himself*, we get the several Persons of the Past Tenses of the iii. Voice *Pi-él*, the iv. *Pü-äl*, the vi. *Höph-äl*, and the vii. *Hithpä-él*, respectively [see Tab. XIV.].

130. The same is seen to hold for the v. Voice, *Hiph-äl*, excepting only the 3 s. *f.* **הִפְקִידָהּ** and the 3 plu. *m. & f.* **הִפְקִידוּ**. In these two forms the ' of this Voice appears with the Second Root-letter in place of the **קַדְ** in all the other Voices.

131. For practice, the Student may parse\* the following:—

לְמַדְוֹ, לְמַדְוָהּ, לְמַדְתֶּם, לְמַדְתֶּן, אָמַרְתֶּם, אָמַרְתֶּן, מָלַכְתֶּם, מָלַכְתֶּן, שָׁלַחְתִּי,  
 שָׁלַחוּ, שָׁלַחְתָּ, שָׁלַחוּ, שָׁלַחְתֶּם, שָׁלַחְתֶּן, שָׁלַחְנוּ, הִשְׁלַכְתִּי,  
 הִשְׁלִיכוּ, הִשְׁלִיכוּ, הִשְׁלַכְתָּ, הִשְׁלַכְתֶּם, הִשְׁלַכְתֶּן, הִשְׁלַכְתִּי, נִמְלָטוּ, נִמְלָטוּ,  
 קִבְּצִיתִי, גָּנַבְתִּי, גָּדְלָהּ, גָּדְלָתִי, הִתְגַּדְּלִיתִי, קִדְּשׁוּ, קִדְּשׁוּ, קִדְּשׁוּ,  
 הִקְדִּישׁוּ, הִקְדִּישׁוּ, הִקְדִּישׁוּ, הִקְדִּישׁוּ, הִתְקַדְּשׁוּ, הִתְקַדְּשׁוּ, הִתְקַדְּשׁוּ,  
 הִשְׁלַכְתָּ, הִשְׁלַכְתֶּם, הִשְׁלַכְתֶּן, הִתְקַדְּשׁוּ, הִתְקַדְּבוּ, הִתְעַבְּרָתָּ,  
 הִקְדִּישׁוּ :

\* In this manner: **הִתְפַּקֵּדְתָּ** is 2 pl. *f.* Past *Hithpä-él* [or (as some prefer) thus, *Hithpä él*, Past, Plu., 2 *f.*], of the Root **פַּקַד**.

Table of Past-Tenses (in the Seven Voices of § 120) of פָּקַד to visit.

(VII) הִתְפַּקֵּד הִתְפַּקְדָה הִתְפַּקְדְתָּ הִתְפַּקְדְתָּ הִתְפַּקְדְתִּי הִתְפַּקְדְתֵּי הִתְפַּקְדְתֶּם הִתְפַּקְדְתֶּן הִתְפַּקְדְתֶּי	(VI) הִתְפַּקֵּד הִתְפַּקְדָה הִתְפַּקְדְתָּ הִתְפַּקְדְתָּ הִתְפַּקְדְתִּי הִתְפַּקְדְתֵּי הִתְפַּקְדְתֶּם הִתְפַּקְדְתֶּן	(V) הִתְפַּקֵּד הִתְפַּקְדָה הִתְפַּקְדְתָּ הִתְפַּקְדְתָּ הִתְפַּקְדְתִּי הִתְפַּקְדְתֵּי הִתְפַּקְדְתֶּם הִתְפַּקְדְתֶּן	(IV) פָּקַד פָּקְדָה פָּקְדְתָּ פָּקְדְתָּ פָּקְדְתִּי פָּקְדְתֵּי פָּקְדְתֶּם פָּקְדְתֶּן	(III) פָּקַד פָּקְדָה פָּקְדְתָּ פָּקְדְתָּ פָּקְדְתִּי פָּקְדְתֵּי פָּקְדְתֶּם פָּקְדְתֶּן	(II) נִפְקַד נִפְקְדָה נִפְקְדְתָּ נִפְקְדְתָּ נִפְקְדְתִּי נִפְקְדְתֵּי נִפְקְדְתֶּם נִפְקְדְתֶּן	(I) KAL. visited. he. she. thou (m.). thou (f.). I. they (m. & f.). ye (m.). ye (f.). we.
הִתְפַּקֵּד	הִתְפַּקֵּד	הִתְפַּקֵּד	פָּקַד	פָּקַד	נִפְקַד	פָּקַד
הִתְפַּקְדָה	הִתְפַּקְדָה	הִתְפַּקְדָה	פָּקְדָה	פָּקְדָה	נִפְקְדָה	פָּקְדָה
הִתְפַּקְדְתָּ	הִתְפַּקְדְתָּ	הִתְפַּקְדְתָּ	פָּקְדְתָּ	פָּקְדְתָּ	נִפְקְדְתָּ	פָּקְדְתָּ
הִתְפַּקְדְתָּ	הִתְפַּקְדְתָּ	הִתְפַּקְדְתָּ	פָּקְדְתָּ	פָּקְדְתָּ	נִפְקְדְתָּ	פָּקְדְתָּ
הִתְפַּקְדְתִּי	הִתְפַּקְדְתִּי	הִתְפַּקְדְתִּי	פָּקְדְתִּי	פָּקְדְתִּי	נִפְקְדְתִּי	פָּקְדְתִּי
הִתְפַּקְדְתֵּי	הִתְפַּקְדְתֵּי	הִתְפַּקְדְתֵּי	פָּקְדְתֵּי	פָּקְדְתֵּי	נִפְקְדְתֵּי	פָּקְדְתֵּי
הִתְפַּקְדְתֶּם	הִתְפַּקְדְתֶּם	הִתְפַּקְדְתֶּם	פָּקְדְתֶּם	פָּקְדְתֶּם	נִפְקְדְתֶּם	פָּקְדְתֶּם
הִתְפַּקְדְתֶּן	הִתְפַּקְדְתֶּן	הִתְפַּקְדְתֶּן	פָּקְדְתֶּן	פָּקְדְתֶּן	נִפְקְדְתֶּן	פָּקְדְתֶּן
הִתְפַּקְדְתֶּי	הִתְפַּקְדְתֶּי	הִתְפַּקְדְתֶּי	פָּקְדְתֶּי	פָּקְדְתֶּי	נִפְקְדְתֶּי	פָּקְדְתֶּי



(ii.) FUTURE TENSE.

132. The FUTURE TENSE of the First Voice *Kal* has two forms—the one with  $\_$  or  $\dot{\iota}$  as  $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$  or  $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ו}}\dot{\text{ר}}$  *he will visit* (etc.) fr.  $\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ , the other with  $\_$  as  $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$  *he will clothe<sup>a</sup>* (etc.) fr.  $\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ .

N.B. (α.) Verbs that have the ( $\_$ )-form may be called ‘Verbs Fut. ( $\_$ ),’ and

(β.) Verbs that have the ( $\_$ )-form may be called Verbs Fut. ( $\_$ ).’

[The ( $\_$ )-form of Fut. <i>K.</i> ]	[The ( $\_$ )-form of Fut. <i>K.</i> ]
$\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>he will clothe<sup>a</sup></i>	* $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>he will visit</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>she will ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>she will ...</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>thou (m.) wilt ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>thou (m.) wilt ...</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>thou (f.) wilt ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>thou (f.) wilt ...</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>I will ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>I will ...</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>they (m.) will ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>they (m.) will ...</i>
‡ $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>they (f.) will ...</i>	‡ $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>they (f.) will ...</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>ye (m.) will ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>ye (m.) will ...</i>
‡ $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>ye (f.) will ...</i>	‡ $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>ye (f.) will ...</i>
† $\dot{\iota}\dot{\text{ל}}\dot{\text{ב}}\dot{\text{ש}}$ <i>we will ...</i>	† $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ר}}$ <i>we will ...</i>

[Obs. In Fut. Tenses, only the FIRST PERSONS (Sing. and Plu.) have forms COMMON TO BOTH GENDERS.]

133. Here, (α.) the only added terminations are

- ‘  $\_$  for the 2 s. *f.*,
- ‘  $\dot{\iota}$  for the 3 & 2 pl. *m.*,
- ‘  $\dot{\iota}$  for the 3 & 2 pl. *f.*;

but, (β.) there are Four prefixed letters— $\dot{\iota}$ , viz,

- ‘  $\dot{\iota}$  for the 3 *m.*, s. & pl.,
- ‘  $\dot{\iota}$  for the 1 s., and  $\dot{\iota}$  for the 1 pl.,
- ‘  $\dot{\iota}$  for all the other forms.

\* Or  $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ו}}\dot{\text{ר}}$ , and so  $\dot{\iota}\dot{\text{פ}}\dot{\text{ק}}\dot{\text{ו}}\dot{\text{ר}}$  etc., with  $\dot{\iota}$  instead of  $\_$ .      <sup>a</sup> Or, *put on clothes.*

† See § 134 (ε, 1).

‡ See § 134 (ε, 2).

134. As may be seen by one glance at the Futures in Tab. XIV.,—

(α.) What has just been stated (§ 133) holds for *all* the Voices; but

(β.) the prefix-letters ית'ס have the following Vowel-points in the several Voices—

(1.) in *Kal*, *Niph-äl*, *Hithpä-él* each one of the three ית' has  $\bar{\text{v}}$ , ס has  $\bar{\text{v}}$ ,

N.B.—(2) in *Pi-él*, and *Pü-äl*, the ית' have  $\bar{\text{v}}$ , ס has  $\bar{\text{v}}$ ,

(3) in *Hiph-ül* all the four ית'ס have  $\bar{\text{v}}$ , and

(4) in *Höph-äl*, all the four ית'ס have  $\bar{\text{v}}$  (ö), [or  $\bar{\text{v}}$  (ü) sometimes];

(γ.) in *Niph-äl*, the ׀ (Characteristic of the Voice) is dropped, and instead of it Dagesh Forte is put in the First Root-letter, as in יפקר [for ינפקר.] Cp. Pt. I. § 53. So too in הפקר Infinitive, & Imper. 2 s. m., etc.

(δ.) in *Hiph-ül*\*, there is  $\bar{\text{v}}$  (instead of  $\bar{\text{v}}$ ) in 3 & 2 pl. f. Also

N.B.—there is often  $\bar{\text{v}}$  instead of  $\bar{\text{v}}$  in other Persons, as in ידבר Ps. xlvii. 4 [instead of ידבר], תגדל Obad. 12 [instead of תגדל], etc.;

(ε.) in all the Voices the forms are the same for—

(i.) the 3 s. f. & 2 s. m. (marked † in § 132),

(ii.) the 3 & 2 pl. f. (marked ‡ in § 132).

135. For practice, the Student may parse the following (with the help of Tab. XIV.):—

אָדַבֵּר, דְּבַרְתִּי, תְּדַבְּרִי, יְדַבְּרוּ, נְדַבְּרוּ, תְּדַבְּרוּ, תְּדַבְּרוּ, דְּבַרְתֶּם, נְדַבְּרוּ, תְּדַבְּרוּנָה, יְדַבְּרוּ, יְכַתְּבוּ, תְּכַתְּבוּ, אָכַתְּבוּ

\* N.B. The ה of *Hiph.* is generally dropped in Future and Partic. forms, as in יפקר & מפקר (instead of יתפקר & מתפקר), etc. So also the ה of *Hithpä-él*.—For instances of the ה of *Hiph.* STANDING see § 201. Rarely the ה of *Hoph.* appears, as in קדקצעות *Hoph.* Partic. pl. f. fr. קצע.

יִכְתֹּב, כְּתֹבָה, יִגְדֹל, תִּשְׁמַעְנָה, תִּדְבַק, הִדְבַקְתִּי, נִמְלִיךְ,  
 אִמְלֹךְ, אִמְלִיךְ, תִּמְלֹךְ, יִמְלֹךְ, יִפְרִי, נִפְרֹדוּ, יִפְרֹדוּ,  
 יִשְׁלִיךְ, הִשְׁלַכְתִּי, תִּשְׁלַךְ, הִשְׁלַכְתָּ, הִשְׁלִכּוּ, תִּשְׁלִכּוּ, יִשְׁלִיכוּ,  
 נִשְׁמְרֵנוּ, אֲתַמְשֵׁל, יִמְשֵׁלוּ, נִמְשֵׁל, נִמְשַׁלְתִּי, תִּמְשֹׁל:

### III. ARRANGEMENT OF THE TABLE OF THE FULL VERB.

136. In Table XIV. the Seven Voices stand in seven columns beginning with (i.) KAL on the right, so that all the corresponding forms in the several Voices may be read from Right to Left in horizontal lines. The order in the columns is as follows:

(1) Infinitive, (2) Past Tense, (3) Participle, (4) Imperative, (5) Future.

137. The Infinitive forms are (1) ‘Absolute,’ (2) ‘Construct,’ (3) ‘With the Prefixes ב ל מ,’ (4) ‘With Pronoun-Affixes.’

(1). (a.) The ‘INF. ABS.’ forms\* of פָּקַד have the following values in the Seven Voices:—(i.) KAL, [*to*] *visit*; (ii.) NIPH-ĀL, [*to*] *be visited*; (iii.) PĪ-ĒL, [*to*] *visit* (Intens.); (iv.) PŪ-ĀL, [*to*] *be visited* (Intens.); (v.) HIPH-ĪL, [*to*] *cause to visit*; (vi.) HOPH-ĀL, [*to*] *be caused to visit*; (vii.) HITHPĀ-ĒL, [*to*] *visit oneself*.

(b.) Besides the פָּעוּל form of the Inf. Abs. *Kal*, there is also the פָּעֵל form, as גָּדַל *to be great*.

(c.) The Inf. Abs. *Niph.* is sometimes of the form נִפְעֵל (with *Past Tenses Niph.*), as in נִשְׁאֵל נִשְׁאֵל 1 S. xx. 6. Tab. XIV., Note *d*.

(d.) The Inf. Abs. *Hiph.* has sometimes יִשְׁמִיר, as in הִשְׁמִיר Am. ix. 8.

[Obs.—The INF. ABS. is often used for expressing *abstractly* the ‘Action’ of the Verb. Thus—

\* For the Hebrew words, see Table XIV.

(α.) Hos. iv. 2, “[There is] אָלָה *cursing*, וְנָחֵשׁ *and lying*, וְרָצַח (Pt. I., § 60) *and murdering*, וְגָנַב *and stealing*, וְנָאֵף *and adultery*.” So Job xv. 35, הָרָה עֵמָל *conceiving trouble*, וַיֵּלֶד אֲוֹן *and bearing mischief*.” And where an Inf. may be required in English, as, Is. vii. 15, “מֵאֹם *to refuse the evil*, וּבַחֹר *and to choose the good*.” Also,

(β.) before\* a ‘kindred’ Tense, for Emphasis, as in מְלֶךְ תִּמְלֹךְ, 1 S. xxiv. 21, *thou shalt surely reign* (lit., *to reign thou shalt reign*); הִקְדִּישׁ הַקֶּדֶשׁ שְׁתִּי, Ju. xvii. 3, *I had wholly dedicated* (E.V.), etc.; and

(γ.) Without the ‘kindred’ Tense, for brevity,—a short Emphatic expression—where the context conveys and supplies the Tense-value; thus, בָּחַר, 1 S. ii. 28 [in וּבָחַר *and did I choose?* E.V.] after an Emphatic expression in ver. 27. So, Nu. xv. 35, “The man shall SURELY be put to death; וְגַם *stone* him with stones [shall] all the assembly.” And, without any preceding Emphatic form, as, Gen. xli. 43, “And he made him ride in the chariot of the viceroy [הַמְשִׁנָּה, lit., *the second*] which he had; and they cried before him, Bow the knee (E.V.): וַיִּתֵּן *and he fully set* him over all the land of Egypt.” And so, Deut. xiv. 21, “Ye shall not eat any carcase,—to the sojourner who is in thy gates shouldst thou give it, he would indeed eat it (*i.e.*, although, if thou shouldst give it to him, he would not mind eating it), or [which] כָּמֹכָה *thou couldst sell even* to the foreigner (*i.e.*, which he would not mind *even buying* from thee:—but thou shalt not eat it—), for a holy people art thou, etc.” †

(δ.) Sometimes there are two Infinitives, הֵלֹךְ *to go*, and another, in certain phrases for *going on continually*,—either (i.) with a ‘kindred’ Tense and Inf., as in Gen. xii. 9, “And he *journeyed to go* and *to journey* (*i.e.*, he went on continually journeying);” Gen. viii. 3, “And the waters *returned to go* and *to return* (*i.e.*, went on continually returning);” also, Gen. xxvi. 13, “And he *went to go* and *to be great*; or, (ii.) without any kindred Tense, as in Gen. viii. 5, “And the waters *were to go* and *to decrease* (*i.e.*, went on continually decreasing).” The Student cannot parse the Tenses in these four examples, at present.]

\* (i.) And sometimes *after* the Tense, as in וַיִּשְׁפֹּט שְׁפֹטִים Gen. xix. 9, etc. Also,

(ii.) after a ‘kindred’ Imperative, as in שִׁמְעוּ שְׁמוֹעַ (Pt. I., § 60), Is. vi. 9,—and after a ‘kindred’ Participle, as in אֲמֹרִים אָמֹר, Jer. xxiii. 17.

N.B.—(1) The term ‘kindred’ is used here for ‘from the same Root’; (2) the Voice is sometimes *not* the same, as in מְקוֹל יִפְקֹל, Ex. xxi. 28,—בְּמִרְיָהּ יִקְרָאוּ, 1 S. ii. 16. (Pt. I., § 12.—The † is added, § 145.)

† These are usually said to be instances of ‘The Inf. for a Finite part of the Verb’ (*i.e.*, for a part limited to Time, or Person, or both). The Student should not confuse this usage with what may, at first sight, *seem like it* in English; as in Jer. xxxii. 44, “They shall buy fields for money, *and write* (וְכָתוּב) in the book, *and seal* (וְהִתּוּם), etc.,” where the English “write” and “seal” correspond with the “buy,” all of them being governed by the auxiliary “shall.” There is no such correspondence in the Hebrew.



[To face page 78.]

[Our purpose being to familiarize the Student with the Subject gradually by means of the carefully chosen ILLUSTRATIONS GIVEN IN THE EXERCISES, we recommend him to hasten on now as quickly as possible to the Exercises on pp. 90—96.

Every Verb in the Hebrew Exercises should be carefully parsed,—*except when the full Meaning is given in the Notes.*

The following Index for pp. 77—89 may be useful, for reference.

## INDEX FOR PAGES 77—89.

§ 137. INFINITIVE forms, pp. 77—81; *viz.*

- (1) Infin. (1) Absol., pp. 77 & 78,—(2) Constr., p. 79,—
- (3) Infin. w. prefixes בבלם, pp. 79 & 80 [Tab. XIV. 'App. (A)'].
- (4) (i.) Infin. w. Pron-Affs., p. 80 & Tab. XV,  
(ii.) May have the prefixes בבלם, p. (80);  
(iii.) Infin. w. הַ- (& הַ-) at the end, p. 80,  
[iv.] Various vowels of 1<sup>st</sup> Rt-letter, pp. 80 & 81.]

§ 138 (A). THREE FORMS OF PAST KAL, and designations, p. 81, *viz.*

- (i.) The בָּעַל form, as בָּקַרְתָּ *he visited*,
- (ii.) The בָּעַל form, as בָּהֲגִינָה *he had pleasure*,
- (iii.) The בָּעַל form, as בָּלָה *he was able*.

§ 138 (B). הַ- sometimes at the end of Past 2 s. m. (and other forms), p. 82.

[Also הַ sometimes at end of Past 3 s. f., (ii. γ), p. 82,  
ס sometimes (& ך) at end of Past 3 pl., (iv. α & β), p. 82.]

§ 139. PARTICIPLES, pp. 82—85.

- (a) Significations (p. 82), (β) Tab. of forms (p. 83);
- (γ) Partic (1) & Partic (2) Kal, p. 83.
- (δ) The (i.) בָּעַל and (ii.) בָּעַל forms of Partic. K., p. 84.
- (e) ך- ending sometimes of Sing. Partic. p. 84.

§ 140. (α & β) Partic. used for (not limited to) Present Tense, p. 84,  
(δ—ζ) Some other usages of Participles, pp. 84 & 85.

§ 141. (a) The (—) & (—) forms of Imper. & Fut. Kal, p. 85.

- (γ) The הַ- ending sometimes of Imper. 2 s. m., p. 86.

§ 142. The Imper. and Fut. are connected, p. 87.

§ 143. The ך ending sometimes of Fut. 3 & 2 pl. f., p. 87.

§ 144. The הַ- ending sometimes of Fut. 1 s. & 1 plu., p. 88.

§ 145. Future-form endings ך (& ך-), and ך- , pp. 88 & 89.

Note I. The הַ of *Hithpā-el* sometimes transposed, changed, or dropped, p. 89.

II. Remarks on Tab. XV, p. 89 (\*\*).



(2). The 'CONSTRUCT' form of the INF. [\*פִּקֹּד or פִּקֹּד (of פִּקֹּד) in *Kal*, etc.] is used when it is in close structural connection with what follows (cp. § 52); thus, [Gen. v. 1] "In the day of [בְּרֵא אֱלֹהִים] *God's creating* (lit., *creating-of God*)," so שֹׁפֵט [the] *judging-of* [the judges], Ruth i. 1, etc.

(3). (a.) The INF. WITH THE PREFIXES לֹמ has the 'Construct' form; thus, with the ל,

- (i.) KAL, { לְפִקֹּד } to visit, or for visiting, or for [the] visit-  
 { לְפִקֹּד } ing of;
- (ii.) NIPH-ĀL לְהִפְקֹד † to be visited, or for being visited,  
 or for [the] being visited of;
- (iii.) PĪ-ĒL, לְפִקֹּד (Intens.) to visit, or for visiting,  
 or for [the] visiting of;
- (iv.) PŪ-ĀL, לְפִקֹּד (Intens.) to be visited, or; for  
 being visited, or, for [the] being  
 visited of;
- (v.) HIPH-ĪL, לְהַפְקִיד † to cause to visit, or, for causing  
 to v., or, for [the] causing to visit of;  
 [לְעִשֹׂר † D. xxvi. 12];
- (vi.) HOPH-ĀL, לְהִפְקֹד to be caused to visit, or, for being  
 caused to visit, or, for [the] being  
 caused to visit of;
- (vii.) HITHPĀ-ĒL, לְהִתְפַּקֵּד TO VISIT ONESELF, or, for visiting  
 oneself, or, for [the]..., etc. †

(b.) So with the ב, and the ב, we have for the *Kal*,  
 בְּפִקֹּד (or בִּפְקֹד) in visiting, (בְּ—) בְּפִקֹּד as, or like, visit-  
 ing, (or, visiting of, in each case).

(c.) But the מ has either — followed by Dagesh [as in

\* —, as in שִׁבַּב 2 K. xiv. 22, is rare. So לְשִׁבֵּב [p. לְשִׁבֵּב].

† The ׀ is sometimes dropped and its vowel given to the Prefix ב, or ב, or ל; thus, בְּעִמָּה (for בְּהִעָמָה, *Niph.*, cp. p. 6, Note †; the — instead of — because the ׀ cannot have Dagesh), Lam. ii. 11; וְלִהְפֹּל (for וְלִהְפֹּל, *Hiph.*, Nu. v. 22), לְשָׂמַד (for לְהִשְׁמִיד, *Hiph.*, Is. xxiii. 11), לְשָׂמַע (for לְהִשְׁמִיעַ, *Hiph.*, Ps. xxvi. 7). For the —, see Pt. I., § 12; and for the ׀, see Pt. I., § 60.

‡ Other renderings of these are sometimes required,—as we shall see.

מְבַטֵּחַ, Ps. cxviii. 8, *than to trust* (lit., *from trusting*), מְדַבֵּר, Ex. xxxiv. 33, *from speaking*], or — for compensation (Cp. § 5).

(d.) (i.) For other Voices, see *Appendix (A)* to Tab. XIV.

(ii.) For the Inf. with endings הַּ, תַּ, see (4, iii.).

(4.) (i.) In the forms of the ‘Inf. with Pronoun Affixes,’ mentioned in Tab. XIV., and more fully given in Tab. XV., the Pronouns involved are the POSSESSIVE\* *my, thy, his*, etc.

(ii.) These Infinitive forms may have the prefixes בּלמ; thus, בְּמַלְכוֹ in (or on) *his reigning*, בְּשֹׁכְבְךָ in (or on) *thy (m.) lying down*, בְּשִׁלְחִי in (or on) *my sending*, בְּעֵבְרֶכֶם in (or on) *your (m.) passing over*, בְּזִכְרֵנוּ in (or on) *our remembering*, בְּשִׁמְעֶךָ in (or on) *thy (m.) hearing*, etc.; בְּשִׁמְעֵם at *their (m.) hearing*, וּמִשְׁמְרוֹ to (or with reference to) *his reigning*, and *from His keeping*, etc.

So in other Voices; thus, בְּהִשְׁפָּטוֹ (*Niph.*) *on his being judged*, בְּכִשְׁלוֹ (for בְּהִשְׁלֹ, *Niph.*, comp. p. 6, Note †); בְּדַבְּרָה, בְּדַבְּרֶכֶם † (*Pi-él*) *on her speaking, on your (m.)...*; בְּהִפְרִידוֹ (*Hiph.*) *on His...*, בְּהִקְרִיבְכֶם *on your (m.)...*, etc.

(iii.) The Infinitive has sometimes the accented termination הַּ, like a Feminine Noun, as in לְקַרְבָּה to *draw near*, לְחַמְלָה (iv., below) to *have compassion*, לְאַהֲבָה to *love*, לְיִרְאָה to *fear*. This הַּ is replaced by תַּ in ‘direct Construction,’ as in מֵאַהֲבַת יְיָ אֶתְכֶם † *because the LORD loved you* (E.V.) D. vii. 8, [lit., *from loving of*, etc.]; and by תַּ when the word has a Pron. Affix, as in בְּקִרְבָּתָם in (or) *on their (m.) approaching*, Ex. xl. 32, Lev. xvi. 1. So בְּאַהֲבָתוֹ אֹתוֹ *through his loving him*, 1 S. xviii. 3; and so מִירְאָתוֹ 2 S. iii. 11.

[(iv.) The ךַּ to the first Root-letter is  $\delta$  in Tab. XV (i.). There is also ךַּ, as in the Pause-form : בְּקִצְרֶךָ, and in

\* The Affixes for *Objective Pronouns, me, thee, him*, etc., will be mentioned hereafter.

† The ךַּ of (ב) is a ‘Slight’-vowel; see Note \* \* \*, p. 89.

‡ Here the ךַּ is because of the ה, and the ךַּ under ם is because of the ךַּ.

וּבְקִצְרָנָם, Lev. xxiii. 22. There is also  $\text{־}$ , as in בְּשֹׁכְבָהּ\* on her lying down, בְּפִתְחִי on my opening, בְּקָעָם their (m.) cleaving; and  $\text{־}$ , as in מִהֲיָרֵךְ, רִקְעָךְ, Ez. xxv. 6, וּבִשְׁחַטָּם, xxiii. 39.]

N.B.—The forms in (ii.), (iii.), (iv.), here, are those of Tab. XV. with Prefixes, —rather than those of (3), p. 79, with Pron. Affixes. The reason for this remark will be seen hereafter. Suffice it here to state, merely, that the  $\text{־}$  under the first Root-letter after the  $\text{ל}$ , as in 3 (a, i.), is generally Quiescent.

138 (A). (i.) The Past Tense *Kal*, in the first column of Tab. XIV., is of the פָּעַל form. There are two other forms of it, viz., the פִּעַל and the פֻּעַל.

(ii.) The full Past Tense of the פָּעַל form need not be given; all the Person-forms are THE SAME as those in the first column (i.e., those of the פִּעַל form),—except only that the 2<sup>d</sup> Root-letter has  $\text{־}$  in 3 s. m., and in the Pause-forms of 3 s. f. and 3 pl.; thus זָקַן † he was old, and : קָרְבָהּ; : זָבְרוּ; ‡ the Pause-forms of קָרְבָהּ she drew near, זָבְרוּ they were mighty.

(iii.) The פִּעַל form of the Past Tense is printed in smaller type in the second column of the *Kal* Voice. As may be seen there, the  $\text{־}$  of the Second Root-letter is retained in the 2 s. m. & f., and the 1 s. & pl. (in place of  $\text{־}$  in the פֻּעַל forms); but this  $\text{־}$  is shortened into  $\text{ֿ}$  (ø) in 2 pl. m. & f., in accordance with Pt. I. § 55 (9, b.). The  $\text{־}$  appears also in the Pause-forms of 3 s. f. and 3 pl. See Tab. XIV., Note † β. The ordinary 3 s. f. and 3 pl. are the same as in the first column.

(iv.) The terms ‘*Verba Med. A.*,’ ‘*Med. E.*,’ ‘*Med. O.*,’ (used by some for Verbs of the three Classes in i., ii., iii.), are rather awkward; and ‘*Verbs Middle A.*,’ ‘*Middle E.*,’ ‘*Middle O.*,’ (given by others), are not better. Taking  $\text{ל}$  as general representative of the ‘*Second Root-letter*’ (§ 117), we may say—

(1) ‘*Verbs ל*’— for the Verbs in (i.), of which the 2<sup>d</sup> Root-letter has  $\text{־}$  here;

(2) ‘*Verbs ל*’— for those in (ii.), of which the 2<sup>d</sup> Root-letter has  $\text{־}$ ;

(3) ‘*Verbs ל*’— for those in (iii.), of which the 2<sup>d</sup> Root-letter has  $\text{־}$ .

(v.) Rarely the 2<sup>d</sup> Root-letter has  $\text{ֿ}$ , as in שִׁפֹּט he judged, 1 Sam. vii. 17.

\* As well as  $\text{ֿ}$  (ø) in בְּשֹׁכְבָהּ. It may be observed that, in the above Examples, the Short vowel of the first Root-letter is generally a ‘*Slight*’-vowel, wherever the  $\text{ֿ}$  following it can be Moving. But where this  $\text{ֿ}$  (being followed by another  $\text{ֿ}$ ) must be Quiescent, the ‘*Slight*’-vowel is made to become a real Short-vowel.

† The פִּעַל form being the same for the *Kal* 3 s. m. Past, and the s. m. Participle, — the context alone decides which of these a word is. Some Verbs have the פִּעַל form as well as the פֻּעַל. [In a few instances the Inf. Abs. *K.* has this form, as הִיָּרֵךְ Gen. xxvi. 13, קָרַב 2 S. xviii. 25].

‡ The 3 s. m. Past, of each of these Verbs, is of פָּעַל form; viz., קָרַב he drew near, זָבַר he was mighty.

138 (B.) (i.) At the end of the 2 s. *m.* Past, there is sometimes an additional ה, as in הַשְׁבַּתָּה 2 S. xiv. 13, נִכְסַפְתָּה Gen. xxxi. 30, אִמְצַתָּה Ps. lxxx. 16, הִעַמְדַרְתָּה Ps. xxxi. 8 (for the וְעַ see § 178 (ii.)), etc.

(ii.) (α.) Rarely at the end of the 3 s. *m.*, as in שָׁמְרָה Am. i. 11 (about which, however, opinions differ); and

(β.) at the end of the 3 s. *f.* (the ה of which is then replaced by ת), as in נִפְלְאַתָּה (from נִפְלְאָה) 2 S. i. 26, הִחַבְיֹאָה (from הִחַבְיָאָה) for the ה see § 178), Josh. vi. 17.

(γ.) The 3 s. *f.* has sometimes ת in place of the usual ה, as in אָזַלְתָּ D. xxxii. 36 (for אָזַלְתָּ).

(iii.) Also we find הַשְׁלַחְתָּנָה, Am. iv. 3 (for הַשְׁלַחְתָּן).

(iv.) (α.) Rarely the 3 pl. Past has נ at the end; thus, הִלְכוּ Josh. x. 24 [with הַ who prefixed there, § 98 and § 6 (*d.*, ii.)]; and

(β.) sometimes י, as in יָדְעוּ, D. viii. 3, 16 (for יָדְעוּ).

(v.) (α.) In such a word as אָמַר, 1 S. xiii. 19, the ׀ is for *Shūrik* [Pt. I., § 14],—the full *Shūrik* cannot be given because there is no ו, the *Kthiv* being אָמַר, so that the ׀ is the only means of marking the *u* of the *Kri* which is אָמְרוּ [Pt. I., § 76]. So in שָׁפְכָה, Ps. lxxiii. 2, the ׀ marks the *Shūrik* of the *Kri*, which is שָׁפְכוּ,—the *Kthiv* being שָׁפְכָה. So D. xxi. 7, שָׁפְכָה *Kthiv*, שָׁפְכוּ *Kri*.

(β.) So in such a word as יָדְעָה, Ps. cxl. 13, the ׀ [Pt. I., § 12] is the only means of marking the *i* of the *Kri* יָדְעִיתִי upon the *Kthiv* יָדְעָה.

(γ.) י is ‘superfluous’ in דְּבַרְתִּי 2 s. *f.* [Jer. iii. 5], etc. In Jer. xxxi. 21 (or 20) הִלַכְתִּי is *Kthiv* for הִלַכְתָּ *Kri*, etc. In Ruth iv. 5 קָנִיתִי is *Kthiv* for קָנִיתָ *Kri* (2 s. *m.* Past *K.*, Tab. XXIII.).

139. (α.) Of the PARTICIPLES the Sing. *m.* forms only are given in Tab. XIV. The Sing. *f.* and the Plu. *m.* & *f.* are seen in the following list of the Participles signifying:—

‘One’ (or ‘more’) (i.) (1) *visiting*, (2) *visited*;

(ii.) *being visited*;

(iii.) *visiting* (Intens.);

(iv.) *visited* (Intens.);

(v.) *causing to visit*;

(vi.) *caused to visit*;

(vii.) *visiting himself*, or *herself*, or *themselves*.

(β). PARTICIPLES [TAB. XIV., APP. B.]

Plu. <i>f.</i>	Plu. <i>m.</i>	Sing. <i>f.</i>	Sing. <i>m.</i>	
פּוֹקְרוֹת*	(פּוֹקְרִי i.c.)	פּוֹקְרִים*	פּוֹקְרָה* (†פּוֹקְרַת* or	פּוֹקֵד*(1) } (i.) <i>Kal.</i>
פּוֹקְרוֹת	(פּוֹקְרִי i.c.)	פּוֹקְרִים	פּוֹקְרַת (פּוֹקְרִית i.c.)	פּוֹקֵד (2) }
נִפְקְרוֹת	(נִפְקְרִי i.c.)	נִפְקְרִים	נִפְקְרַת (or	נִפְקֵד (ii.) <i>Niph.</i>
מִפְקְרוֹת	(מִפְקְרִי i.c.)	מִפְקְרִים	מִפְקְרַת (or	מִפְקֵד (iii.) <i>Pi-él.</i>
מִפְקְרוֹת	(מִפְקְרִי i.c.)	מִפְקְרִים	מִפְקְרַת (or	מִפְקֵד † (iv.) <i>Pū-ál.</i>
מִפְקִידוֹת	(מִפְקִידִי i.c.)	מִפְקִידִים	מִפְקִידַת (or	מִפְקִיד (v.) <i>Hiph.</i>
מִפְקִידוֹת	(מִפְקִידִי i.c.)	מִפְקִידִים	מִפְקִידַת (or	מִפְקִיד § (vi.) <i>Hōph.</i>
מִתְפְּקְרוֹת	(מִתְפְּקִירִי i.c.)	מִתְפְּקִירִים	מִתְפְּקִירַת (or	מִתְפְּקֵד (vii.) <i>Hithpā.</i>

[N.B. In the above, — (1) the ׀ of any Sing. *m.* form is seen to be dropped (and replaced by ׀) in one form of the Sing. *f.*, and in the Plural forms; (2) forms ending in ׀, or ׀, are UNCHANGED 'i. c.,' § 53; (3) those ending in ׀ have ׀ 'i. c.?' (4) those ending in ׀ have ׀ (and those in ׀ have ׀) 'i. c.?'—without further change.]

(γ.) There are two Participles in *Kal*, viz., (1) פּוֹקֵד which is of the form פּוֹעֵל, and (2) פּוֹקֵד which is of the form פּוֹעֵל. The First expresses *Action in progress*, and refers to an *Agent* (פּוֹעֵל), and is therefore sometimes called the ACTIVE Participle *Kal*. The Second expresses *Action wrought* (פּוֹעֵל) and refers to an *Object acted on*, and is therefore sometimes called the PASSIVE ¶ Participle *Kal*.

Obs.—(i.) For the ׀ of (2) there is often ׀ [Pt. I., § 14], as in ׀ *m.*, ׀ *f.*, ׀ *f.* (i. c.), etc.

(ii.) The Construct form of פּוֹעֵל is פּוֹעֵל or פּוֹעֵל, as in ׀ Nu. xxiv. 3.

(iii.) Participles of the Passive Voices (II., IV., VI.) generally retain the ׀ of the 2<sup>d</sup> Root-letter (except when 'i. c.,' and in the ׀ form), as in (β).

(iv.) The *Hiph.* Partic. sometimes drops the ׀ See Sect. XIII.

\* Or with ׀ for ׀. This need not be noticed hereafter.

† In Pause, sometimes the same (thus, : אֲמַנַּת, נִפְלֵת); and sometimes : תּ׀ ׀ as in : יוֹשֶׁבֶת, עוֹמְרֵת.

‡ Also, some few times *without* the ׀; thus, אֲבָל, Ex. iii. 2, לָקַח, 2 K. ii. 10.

§ Also ׀ instead of ׀ (δ).

|| These are often called (1) *Po-él*, and (2) *Pa-úl*, from (1) פּוֹעֵל, (2) פּוֹעֵל.

¶ The term 'PERFECT Participle' is perhaps not unsuitable to it as expressing FINISHED Action. The *Niph-ál* Participle is, rather, a PRESENT Passive Participle.

(δ.) (i.) The Participle יָבֵל *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of פָּעַל form, [יָבֵלָהּ Sing. *f.*, יָבֵלִים Plu. *m.*, יָבֵלוֹת Plu. *f.*], whence

(ii.) ('i. c.') בָּעַל *s. m.*, [פָּעַלְתָּ *s. f.*, פָּעַלְתָּ *pl. m.*, פָּעַלְתָּ *pl. f.*].

(iii.) There is also the Participle *Kal* of פָּעַל form, as בָּבֵר *heavy* (Sing. *m.*), [פָּעַלְתָּ Sing. *f.*, פָּעַלְתָּ Pl. *m.*, פָּעַלְתָּ Pl. *f.*], whence

(iv.) ('i. c.') † בָּעַל *s. m.*, [\* פָּעַלְתָּ *s. f.*, \* פָּעַלְתָּ *pl. m.*, פָּעַלְתָּ *pl. f.*].

(ε.) The Singular Participle sometimes receives an 'added' י, as in אֶסְרִי *binding* (Sing. *m.*) [from אָסַר, Gen. xlix. 11; so in הַמִּשְׁפִּילִי [from מִשְׁפִּיל] Ps. cxlii. 6; אֶהְבֵּתִי [from אָהַבְתָּ Hos. x. 11, and מִלְאָתִי [from מָלֵאת, Constr. form of מָלֵאת (δ. iii.)] Is. i. 21; and גָּבַתִּי [from גָּבַתְתָּ (for גָּבַתְתָּ Pt. I. § 14) Constr. form of גָּבַתְתָּ] Gen. xxxi. 39.

[140. (α.) The Present Tense, — *I am visiting, Thou art visiting, He is visiting, etc.*, — is expressed by the Pronouns *I, Thou, He, etc.*, with the Participle; thus,

## Singular.

פּוֹקְדָה	}	הִיא	She [is]	}	פּוֹקֵד	}	הוּא	He [is]
or		אַתָּה	Thou <i>f.</i> [art]		פּוֹקֵד†		אַתָּה	Thou <i>m.</i> [art]
פּוֹקְדָת	}	אֲנִי or אֲנִי	I <i>f.</i> [am]	}	פּוֹקֵד	}	אֲנִי or אֲנִי	I <i>m.</i> [am]
		אֲנִי	I <i>f.</i> [am]		אֲנִי		I <i>m.</i> [am]	

## Plural.

פּוֹקְדוֹת	}	הֵנָּה	They	}	פּוֹקְדִים	}	הֵם or הֵמָּה	They
		אַתֶּנָּה	Ye				אַתֶּם	Ye
	}	אֲנֵנוּ	We	}	פּוֹקְדִים	}	אֲנֵנוּ	We
		אֲנֵנוּ	We		אֲנֵנוּ		We	

[N.B.—Third-Person Pronouns are often not expressed. Cp. (δ.) below.]

(β.) Similarly for other Participles.

(γ.) The Hebrew expressions in (α) are, of course, the same whatever be the form of the so-called 'Substantive Verb' or 'logical Copula' to be supplied—such as, *was, may be, might be, etc.* Hence the above may not be called the PRESENT TENSE in Hebrew. It is a means of expressing *Present Action*, and may stand for the [strictly] *Present Tense in English*;—but it may stand for much more also, and therefore MUST NOT BE LIMITED to 'Present Tense.'

(δ.) The Participles are often used—

(i.) With Nouns Substantive:—as in צְדָקָתוֹ עֹמֶדֶת לְעֵד *His Righteousness [is] remaining for-ever, הַשָּׁמַיִם מְסַפְּרִים the heavens [are] telling, הַמֶּלֶךְ עֹמֵד the king was standing, etc.:*

(ii.) with Prefix ה, cp. § 98, as in הוּא הַפֶּבֶב, Gen. ii. 11,

\* Also [§ 56 (i.)] יָרָאת *s. f.* & יָרְאִי *pl. m.*, (fr. יָרָא); so קָצֵר fr. קָצַר.

† The ה is often without its Dagesn Lene, in accordance with Pt. I., § 48.

‡ And פָּעַל, —thus פָּעַלְתָּ when the 3<sup>d</sup> Rt-letter is א, as יָרָא fr. יָרָא.



lit., *it [is] the [one] compassing*, i.e. (as in E.V.) *that [is] it which compasseth*, הָם הַעֲמָרִים, Nu. vii. 2, lit., *they [were] the [ones] standing*, i.e., *they [were] those who [were] standing*; so הַעֲמָר D. i. 38, xvii. 12; הַמְרַגְלִים, Josh. vi. 22, 23; etc.;

(iii.) as Nouns; \*—thus, שֹׁמֵר *one keeping, watching*, for a *keeper, a watchman*, עֹזֵר *one helping*, for a *helper*, etc.;

(iv.) 'i. c.'; thus, שֹׁמֵר *[the] keeper of*, שֹׁמְרֵי *[the] keepers of*, etc.;

(v.) as Adjectives, § 79, etc.

(ε.) Often a Hebrew Participle is used as a Noun where the corresponding Noun does not exist in English, as עֹמֵד *one standing*, where we cannot say, "a stander," הַכַּרֶּת *the [one] cutting*, where we cannot say, "the cutter."† So Ps. l. 5, כְּרִיתֵי בְרִיתִי (lit., *cutters-of My Covenant*) *those that made a Covenant with ME*.

(ζ.) Participles may receive Pron. Affixes as Nouns; thus, אֹיְבִי *my enemy*, etc., from אֵיב (Partic. *Kal* of אֵיב), etc.].

141. (α.) Two forms of the IMPERATIVE and FUTURE, *Kal*, are given in Tab. XIV. (I.), one with -‡ to the 2<sup>d</sup> Root-letter in פָּקֵר (or פִּקְוֹד) *visit thou (m.)*, יִפְקֹד (or יִפְקֹד) *he will visit*; (ii.) one with -§ to the 2<sup>d</sup> Root-letter in לְבַשׁ *put thou (m.) on* (as clothing), יִלְבַּשׁ *he will put on*, etc. Some Verbs have the one, and some the other. Some few have both forms, as we shall see.

[Note.—Sometimes the 2<sup>d</sup> Root-letter has (1) -‡ [§ 167], as in סַעַר (Imper.) Ju. xix. 5, יִצְלַח (Fut.) Ez. xvii. 15; (2) §, as in יִשְׁפּוּטֵי (Fut.) Ex. xviii. 26].

\* An interesting example of the double use of a Participle, שֹׁמְרֵי, (1) as a Noun "watchers," and (2) as a Present-Tense-Participle "are watching," or "do watch," occurs in Ps. cxxx. 6, which may be rendered "My soul [looks with watching] to THE LORD [מִשְׁמֹרִים לְבַקֵּר שֹׁמְרֵי לְבַקֵּר] *more than WATCHERS for the morning DO-WATCH for the morning*. So in the former Grammar, Vol. II. p. 72.

† The word 'feller' is, however, admissible in Is. xiv. 8 (E.V.).

‡ Verbs of this class are called, by some, 'Verbs Fut.-(O).' Better, 'Fut. (‡).'

§ Verbs of this class are called, by some, 'Verbs Fut.-(A).' Better, 'Fut. (‡).'

(β.) In the IMPERATIVE there are only Second-Person forms, viz. for *thou* (*m.* & *f.*) and *ye* (*m.* & *f.*). The 2 s. *f.* and 2 pl. *m.* & *f.* have the added terminations  $\text{־ה}$ ,  $\text{־י}$ ,  $\text{־נה}$  [cp. § 133 (α.)] attached to the fundamental  $\text{פָּקַד}$  or  $\text{לָבַשׁ}$  for the *Kal*. So for other Voices. But, in the *Kal*,

[Obs.:—the Vowel of the 2<sup>d</sup> Root-letter is dropped and replaced by  $\text{־}$  on the addition of the  $\text{־ה}$  (2 s. *f.*) and of the  $\text{־י}$  (2 pl. *m.*); the  $\text{־}$  of the 1<sup>st</sup> Root-letter must then be changed into a ‘Slight-Vowel’ (Pt. I., § 56). This ‘Slight-Vowel’ is generally  $\text{־}$ , as in  $\text{פָּקְדִי}$ ,  $\text{פָּקְדוּ}$ ,  $\text{לָבִישׁ}$ ,  $\text{לָבִישׁוּ}$ , (Cp. § 57, Obs.); but sometimes another short-vowel is adopted, as in  $\text{אֶחָיו}$  (or  $\text{אֶחָי}$ ) and in (δ.) below.]

(γ.) The Imper 2 s. *m.* often has an additional  $\text{ה}$ ; thus, (1)  $\text{שָׁמְרָה}$  (fr.  $\text{שָׁמַר}$ ) *keep thou* (*m.*),  $\text{קָרְבָה}$  (fr.  $\text{קָרַב}$ ) *approach thou* (*m.*), (2)  $\text{מְכַרָה}$  (fr.  $\text{מָכַר}$ ) *sell thou* (*m.*),  $\text{שִׁמְעָה}$  (fr.  $\text{שָׁמַע}$ ) *hear thou* (*m.*),\* etc. Sometimes, also, in other Voices; thus, (3) *Niph.*  $\text{הִשְׁבַּעָה}$  *swear thou* (*m.*); (4) *Pi-él*  $\text{סִפְּרָה}$  *relate thou* (*m.*); (5) *Hiph.*  $\text{הִקְשִׁיבָה}$  *hearken thou* (*m.*), etc.

(δ.) Sometimes the Imper. *Kal* has  $\text{־}$  (ø) to the 1<sup>st</sup> Root-letter in the 2 s. *f.*, and 2 pl. *m.*; thus,  $\text{מְלָכִי}$ , Ju. ix. 10. [This is also *Kri*, in v. 12, for  $\text{מְלוּכִי}$  *Kthiv*. So, in v. 8,  $\text{מְלִכָה}$  (2 s. *m.*) is *Kri*, for  $\text{מְלוּכָה}$  *Kthiv*.]† So  $\text{חָרְבוּ}$ , Jer. ii. 12, and  $\text{מִיִּשְׁבוּ}$ , Ez. xxxii. 20, as well as  $\text{מִיִּשְׁבוּ}$ , Ex. xii. 21.—Cp. (γ. 1), and see more hereafter.

(ε.)  $\text{שִׁמְעֶנּוּ}$ , Gen. iv. 23, is an instance of the  $\text{־ה}$  of 2 pl. *f.* Imper. being dropped. The word stands for  $\text{שִׁמְעֶנָה}$ . The  $\text{־}$  of the  $\text{ש}$  is given to aid the enunciation of the  $\text{ע}$ .

(ζ.) Sometimes, we find the 3<sup>d</sup> Root-letter with Dag. Lene, as in  $\text{אֶסְפִּי}$ , Jer. x. 17,  $\text{הִשְׁפִּי}$ , Is. xlvii. 2; the vowel beneath the 1<sup>st</sup> Root-letter is then a Real Short-vowel, having the  $\text{־}$  after it *Quiescent*. [Each of these is 2 s. *f.* Imper. *Kal*.]

(η.) (i.) In  $\text{זָעַמָה}$ , Nu. xxiii. 7, Imper. *Kal* 2 s. *m.* [with  $\text{ה}$ , see (γ)], the 1<sup>st</sup> Root-letter has the Long Vowel  $\text{־}$ .

(ii.) In  $\text{נִצְרָה}$  (*i.e.*  $\text{נִצַּר}$ , Imper. *Kal*, 2 s. *m.*, with  $\text{ה}$ ) Ps. cxli. 3, the Dagesh in  $\text{צ}$  is *Euphonic*.—Pt. I., App. C.

(θ.) For  $\text{וַיִּסְעֶרְהָ}$ ,  $\text{וַיִּסְעֶרְהָ}$ ,—and  $\text{חִנְרָה}$ ,  $\text{פְּשִׁטָה}$ ,  $\text{רִנְנָה}$ ,—see Index.

\* And with  $\text{־}$ , as in  $\text{אֶסְפֶּה}$ ,  $\text{עֲרֶכֶה}$ .

† Cp.  $\text{קְסוּמִי}$ , with  $\text{־}$  ‘superfluous,’ 1 S. xxviii. 8, —for  $\text{קְסוּמִי}$  [Pt. I., App. D.].

142. The FUTURE is connected with the IMPERATIVE. Thus,

(a.) In *Kal*, (i.) the forms 'תִּפְקְדִי *thou (f.) wilt visit*, תִּפְקְדוּ *ye (m.) will visit*, תִּפְקְדְנָה *ye (f.) (or they (f.)) will visit*, consist of תִּ and פִּקְדוּ, פִּקְדוּ, פִּקְדְנָה.

[Obs.—In the Imperative forms פִּקְדוּ, פִּקְדִי, the  $\text{־}$  of the פ is of course replaced by a 'Slight'-vowel, in order that there may not be two Moving Shvas together; but in the Future the  $\text{־}$  stands after the formative תִּ, after which the  $\text{־}$  may be (and is) Quiescent.]

(ii.) So in the case of יִפְקְדוּ (Fut.) and פִּקְדוּ (Imp.).

(iii.) The remaining Fut. Tense forms, viz., יִפְקֹד 3 s. m., תִּפְקֹד 3 s. f. (& 2 s. m.), אִפְקֹד 1 s., and נִפְקֹד 1 pl., all correspond with the fundamental פִּקֹּד.

(iv.) Similarly in the case of the Verbs 'Fut. (—)' [p. 85].

(v.) The Imper. has generally  $\text{־}$  in Verbs 'Fut. (—)', & (—) in Verbs 'Fut. (—)'.

(β.) In *Niph.* the Future forms 'תִּפְקְדִי *thou (f.) wilt be visited*, תִּפְקְדוּ *ye (m.).. and יִפְקְדוּ *they, (m.).., תִּפְקְדְנָה *ye (f.) or they (f.).., correspond respectively with the Imper. forms הפִּקְדִי 2 s. f., הפִּקְדוּ 2 pl. m., הפִּקְדְנָה 2 pl. f.; and the other Persons of the Future Tense, viz., יִפְקֹד 3 s. m., תִּפְקֹד 3 s. f. (& 2 s. m.), אִפְקֹד 1 s., and נִפְקֹד 1 pl., with the fundamental הפִּקֹּד:—the ה being extruded between the prefix letters תִּן אִ and the first Root-letter.***

(γ.) Similarly in the case of the other Voices; thus, the Fut. 2 s. f., תִּפְקְדִי *Pi-él*, תִּפְקְדִי *Hiph.*, תִּתְפְקְדִי *Hithp.*, correspond with the Imper. 2 s. f. פִּקְדִי *Pi-él*, תִּפְקְדִי *Hiph.*, תִּתְפְקְדִי *Hithp.*

(δ.) In *Pu-äl* and *Hoph-äl*, which have no Imper.\* there is the corresponding analogy with imaginary Imperative forms.

143. The ה of the נָה, in pl. f. Fut., is sometimes

\* We find, however, once [Ez. xxxii. 19] הִשְׁבִּיחָה, Imper. *Hoph.*, 2 s. m., *be thou laid* (lit., *caused to lie*); and [Jer. xlix. 8] הִפְנִי, Imper. *Hoph.* 2 pl. m. *be ye made to turn*,—from פנה, see hereafter.

dropped, and the  $\text{ֿ}$  given to  $\text{׃}$ , as in  $\text{לֹא תִזְכָּרְךָ}$  Ez. iii. 20, xxxiii. 13, *they (f.) shall not be remembered*. So  $\text{תִּלְבַּשְׁןָּ$  (as given by many) 2 S. xiii. 18, for  $\text{תִּלְבַּשְׁנָה}$  which is found in several editions; etc.

144. A  $\text{הֿֿ}$  is often found at the end of the 1 s. and 1 pl. of the Future; thus,—

( $\alpha$ .) First Person Sing.:— $\text{אֶשְׁמְרָה}$  (fr.  $\text{אֶשְׁמַר}$ ) Ps. xxxix. 2,  $\text{אֶשְׁכַּבְּהָ}$  (fr.  $\text{אֶשְׁכַּב}$ ) Ps. lvii. 5,  $\text{אֶפְבְּדָה}$  (fr.  $\text{אֶפְבְּד}$ ) Ex. xiv. 4, etc.,  $\text{אֶזְכִּירָה}$  (fr.  $\text{אֶזְכִּיר}$ ) Ps. xlv. 18,  $\text{אֶתְפַּלֵּלָה}$  (fr.  $\text{אֶתְפַּלֵּל}$ ) Dan. ix. 4; and

( $\beta$ .) First Person Plu.:— $\text{נִשְׂרָפָה}$  (fr.  $\text{נִשְׂרָף}$ ) Gen. xi. 3, etc.,  $\text{נִתְחַכְּמָה}$  (fr.  $\text{נִתְחַכֵּם}$ ) Ex. i. 10, etc.

( $\gamma$ .) Rarely at the end of the 3 s. *m.* as \*  $\text{יְהִישֶׁהָ}$  Is. v. 19 [ $\text{יְהִישׁ}$  Tab. XX.], and 3 s. *f.*† as  $\text{תַּעֲזֹבְהָ}$  Ez. xxiii. 16 (*Kri*), & 20; also, perhaps, 2 s. *m.*  $\text{תַּעֲפֹהָ}$  [ $\text{תַּעֲפֹה}$  Tab. XX.] Job xi. 17;

( $\delta$ .) And with  $\text{ֿֿ}$  before it, as in  $\text{יְדַשְׁנָה}$  Ps. xx. 4.

( $\epsilon$ .) In ( $\alpha$ ), ( $\beta$ ), etc., above, the vowel of the 2<sup>nd</sup> Root-letter is seen to be dropped when the additional  $\text{ה}$  appears. [Cp. for the Imper. § 141 ( $\gamma$ ).] But

( $\zeta$ .) it will be found hereafter [§ 166 (ii.)] that, in PAUSE, the vowel which was so dropped is either (1) restored if it be Long, or (2) replaced (if it be Short) by the corresponding Long Vowel.

( $\eta$ .) Sometimes the Moving Shva of the 2<sup>nd</sup> Root-letter [in cases of ( $\epsilon$ )] has the form  $\text{ֿֿ}$ ; as in (1)  $\text{אֶשְׁקֹטָה}$  [ $\text{אֶשְׁקֹט}$ ] Is. xviii. 4, where the  $\text{׃}$  is noted as ‘superfluous’; (2)  $\text{אֶפְשָׁעָה}$  [ $\text{אֶפְשָׁע}$ ] Is. xxvii. 4; and

( $\theta$ .) sometimes the form  $\text{ֿֿ}$ ; as in (3)  $\text{אֶשְׁמַלְכָה}$  [ $\text{אֶשְׁמַלֵּךְ}$ ] Jer. xxxii. 9, etc. See Pt. I., App. D.

145. An additional  $\text{׃}$  is often found after those Future forms which end in  $\text{ו}$ , viz., the 3 & 2 pl. *m.*; thus,  $\text{יִלְמְדוּן}$  D. iv. 10,  $\text{תִּשְׁמְרוּן}$  D. vi. 17. So  $\text{יִקְטְרוּן}$  1 S. ii. 15, 16,

\* For  $\text{יִקְרַחָה}$  *Kthiv* Lev. xxi. 5,  $\text{יִקְרַחֵהּ}$  is *Kri* (whence the  $\text{ֿֿ}$  of  $\text{יִקְרַחָה}$ , cp. p. 85, v.).

† Some give as 3 s. *f.*, with  $\text{נָה}$  added,  $\text{תִּשְׁלַחְנָה}$  Ju. v. 26; (also 2 s. *m.*, Obad. 13).

תִּשְׁחֲתוּן D. iv. 16, etc. (the ׀ standing for the י־ of the *Hiph-ël*,—Part I, § 12). And so יִרְשִׁיעַן 1 S. ii. 22, Ex. xxii. 8, (the ׀ standing for ך, —Pt. I, § 14).

146. Also ך is found some few times after the 2 s. *f.* Future. Thus the 2 s. *f.* Fut. *Kal*. תִּפְקְרִי would, with this ך, be תִּפְקְרִין. So we find תִּדְבְּקִין \* Ruth ii. 8 (& 21) [for תִּדְבְּקִי]. So the 2 s. *f.* Fut. *Hithpā-ël* תִּשְׁתַּבְּרִין 1 S. i. 14 [for תִּשְׁתַּבְּרִי, the Pause-form of תִּשְׁתַּבְּרִי—comp. Note (*h, a*) on Tab. XIV and \* \* below there].

147. The ך of §§ 145 & 146, as also of § 138 (B) (*iv, β*), is called by some ' ך PARAGOGIC'. So the ך of § 144, and that of § 138 (B), is called by some ' ך PARAGOGIC'; and so the ך of § 138 (B) (*iv, a*), and the ך of § 139 (*e*). Some however consider that ך to be a mark of CONNECTION—the ' *Compaginis*, ' as they call it, Comp. p. 232 (lines 6—10).

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#### NOTE I.

(i.) As in the last example cited in § 146, *viz.* תִּשְׁתַּבְּרִין for תִּשְׁתַּבְּרִי Pause-form of תִּשְׁתַּבְּרִי [instead of תִּשְׁתַּבְּרִי] fr. שָׁבַר, the 1<sup>st</sup> Rt-letter and the ת of the תִּת of *Hithpā-ël* change places when the 1<sup>st</sup> Rt-letter is either † ש, or שׁ, or ם; thus we have

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\* For the ׀ the Student may refer to § 141 'Note'; but he will understand the matter better hereafter [§ 167 (ii) & § 166 (*e*)].

† With one exception *viz.* הִתְשׁוּטְטְנָה Jer. xlix. 3. For this word see § 246 (p. 162). It belongs to a Class of Verbs to be dealt with hereafter.

הִשְׁתַּפֵּךְ Infin. *Hithpā-ēl* fr. שָׁפַךְ,

מִשְׁתַּבֵּר Partic. s. m. *Hithpā-ēl* fr. שָׁבַר,

יִסְתַּבֵּל Fut. 3 s. m. *Hithpā-ēl* fr. סָבַל.

(ii.) When the 1<sup>st</sup> Rt-letter is צ,—not only does the צ change places with the ת of the הַת, but moreover this ת is replaced by ט; thus, from צִיר we have הִצְטִירָנוּ Past *Hithpā-ēl* 1 pl. [instead of הִתְצִירָנוּ], and so fr. צָרַק we have נִצְטַרְק Fut. *Hithpā-ēl* 1 pl. Pause-form [instead of הִתְצַרְק].

(iii.) When the 1<sup>st</sup> Rt-letter is ד, or ט, or ת,—the ת of the הַת is dropped, and Dagesh F. is put into the 1<sup>st</sup> Rt-letter to represent it.

This matter is briefly mentioned and illustrated in 'Notes on Tab. XIV' (\* \*) [p. xv of the Tables]. The whole matter will be dealt with a little more fully hereafter, as soon as we shall have gone through all the Great Classes of Verb-forms [see 'Note' on pages 315—318].

## NOTE (II).

In Tab. XV (Infinitives with Pron-Affs.) it may be seen that, except in the *Hiph.* forms,

(a) When the 3<sup>d</sup> Rt-letter- has a Vowel, the 2<sup>d</sup> Rt-Letter has *Shva*;

(β) When the 3<sup>d</sup> Rt-letter has *SHVA*, the 2<sup>d</sup> Rt-letter has

(a) sometimes  $\text{ֿ}$  [necessarily Quiescent, Pt. I, § 55 (13, a)],

(b) sometimes a 'Slight'-vowel.

Obs. The Slight-Vowel in (b) generally agrees with the Vowel which the 2<sup>d</sup> Rt-letter has dropped; thus we have

(1) the  $\text{ֿ}$  *o* of the *Kal* forms  $\text{פָּקַדְךָ}$ ,  $\text{פָּקַדְכֶם}$ ,  $\text{פָּקַדְכֵם}$ ,  $\text{פָּקַדְכֶן}$ ,  $\text{פָּקַדְכֵן}$ , Tab. XV Notes (\*) & (t),—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is the  $\text{ֿ}$  of  $\text{פָּקַדְ}$ ;

(2) the  $\text{ֿ}$  of the *Niph-äl* forms  $\text{הִפְקַדְךָ}$  etc., from  $\text{הִפְקַד}$ , and of the *Pi-äl* forms  $\text{הִפְקַדְךָ}$  etc., from  $\text{הִפְקַד}$ , and of the *Hithpā-äl* forms  $\text{הִתְפַּקְדְךָ}$  etc., from  $\text{הִתְפַּקַד}$ ,—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is  $\text{ֿ}$ ;

(3) the  $\text{ֿ}$  of the *Pü-al* forms  $\text{הִפְקַדְךָ}$  etc., from  $\text{הִפְקַד}$ , and of the *Hoph-äl* forms  $\text{הִפְקַדְךָ}$  etc.,—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is  $\text{ֿ}$ .

(γ) Instead of the  $\text{ֿ}$  of  $\text{פָּקַדְכֶם}$  (Comp. β, b, 2), there is sometimes  $\text{ֿ}$  as in  $\text{וַיִּפְקַדְשֶׁבַע}$  Is. i. 15 from  $\text{פָּקַדְשׁ}$  (Infin. *Pi*), like  $\text{פָּקַדְךָ}$ , but with Compensation for the Dagesh which the  $\text{ק}$  cannot receive).

(δ) In place of the 'Slight'-Vowel, a Long real Vowel is sometimes given to the 2<sup>d</sup> Rt-letter before a Guttural 3<sup>d</sup> Rt-letter, as in  $\text{בְּשִׁלְחָהּ}$  D. xv. 18 from  $\text{שִׁלַּח}$ . [For the 'Furtive'  $\text{ֿ}$ , see Pt. I (§ 60)].

## EXERCISE XIX.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (a—ε).

יִשְׂרָאֵל<sup>1</sup> אָהַב<sup>2</sup> אֶת יוֹסֵף<sup>3</sup> : שָׁמְעוּ<sup>4</sup> נָא<sup>5</sup> הַחֲלוֹם<sup>6</sup> הַזֶּה :  
 \* הַמֶּלֶךְ<sup>7</sup> תִּמְלֹךְ<sup>7</sup> עָלֵינוּ : הִנֵּה<sup>8</sup> חֲלֹמְתִי<sup>9</sup> חֲלוֹם<sup>6</sup> עוֹד<sup>10</sup> : מָכְרוּ<sup>11</sup>  
 אֹתוֹ : לְעֶבֶד<sup>12</sup> נִמְכַּר<sup>11</sup> יוֹסֵף<sup>3</sup> : הַפְּקִיד<sup>13</sup> אֹתוֹ בְּבֵיתוֹ :  
 הַנְּחַלְתִּי<sup>15</sup> לִי<sup>16</sup> יְרַחֵם<sup>17</sup> נַפְשִׁי<sup>18</sup> : וְאֲנִי<sup>19</sup> אָמַרְתִּי<sup>20</sup> † בְּחַפְזִי<sup>21</sup>  
 נִגְרַזְתִּי<sup>22</sup> מִנְּגֵד<sup>23</sup> עֵינַיִךְ<sup>24</sup> אֲבֹן<sup>25</sup> שְׁמַעְתָּ<sup>26</sup> קוֹל<sup>26</sup> תַּחֲנוּנָי<sup>27</sup>  
 † בְּשׁוֹעֵי<sup>28</sup> אֱלֹהֵיךָ : מִבְּטֶן<sup>29</sup> שְׂאוֹל<sup>30</sup> שְׁוַעְתִּי<sup>28</sup> : יִי<sup>31</sup> יִשְׁמַע<sup>31</sup>  
 † בְּקִרְאִי<sup>32</sup> אֱלֹהֵיךָ : זָרַח<sup>33</sup> בְּחַשְׁךְ<sup>34</sup> אֹר<sup>35</sup> :  
 וְלֹא יָכַל<sup>36</sup> יוֹסֵף<sup>3</sup> לְהִתְאַפֵּק<sup>37</sup> : וְלֹא יָכַל<sup>36</sup> אָחָיו<sup>38</sup> לְעַנּוֹת<sup>39</sup>  
 אֹתוֹ : לֹא אַתֶּם שְׁלַחְתֶּם<sup>40</sup> אֹתִי הִנֵּה<sup>41</sup> : דְּבַרְוֹ<sup>42</sup> אָחָיו<sup>38</sup>  
 אֹתוֹ :  
 לֹא יִרְעִיב<sup>43</sup> יִי<sup>31</sup> נַפְשִׁי<sup>44</sup> צָדִיק<sup>45</sup> : מֵאֲשֶׁר<sup>46</sup> יִקְרָתִי<sup>47</sup> בְּעֵינַי<sup>24</sup>  
 נִבְבְּרָתִי<sup>48</sup> : נִשְׁבְּרָה<sup>49</sup> קִרְיַת<sup>50</sup> תְּהוֹי<sup>51</sup> : כִּי<sup>52</sup> נִבְקַעוּ<sup>53</sup> בַּמִּדְבָּר<sup>54</sup>  
 מִים<sup>55</sup> : וְקוֹל<sup>56</sup> הַתּוֹר<sup>56</sup> נִשְׁמַע<sup>57</sup> בְּאַרְצֵנוּ<sup>57</sup> :

1 Israel. 2 אהב to love. 3 Joseph. 4 שמעו to hear. 5 now, or I pray. 6 חלום  
 a dream. 7 מלך to reign. 8 behold. 9 חלם to dream. 10 again. 11 מכרו to  
 sell. 12 עבד a slave. 13 פקד to visit (Hiph. to-make-visitor, to-appoint-as-  
 officer). 14 בית a house, Tab. XIII. (3). 15 נחל to possess (Hoph. to be made-  
 to-possess, to have-as-one's lot). 16 for myself. 17 months of. 18 vanity. 19 and I.  
 20 אמר to say. 21 חפז to be-in-haste. 22 גרז to cut off. 23 from before.  
 24 עין an eye, Tab. XIII. (3, β). 25 but. 26 voice, voice of. 27 my supplications.  
 28 שוע *Pr.* to cry. 29 בטן (§ 56, vii.) a womb, *figur<sup>w</sup>*. a hidden depth. 30 *Sh'ol*,  
 pit, grave, hell. 31 Exerc. IX. (2). 32 קרא to call. 33 זרח to rise (as the sun).  
 34 חשך darkness. 35 light. 36 יכל to be able (§ 138 A, iii.). 37 אפק *Hithp.* to  
 restrain oneself. 38 Tab. XIII. (2). 39 to answer. 40 שלח to send. 41 hither.  
 42 דבר *Pr.* to speak. 43 רעב to hunger. 44 soul, soul of. 45 a righteous-one.  
 46 since. 47 יקר to be precious. 48 כבד *Niph.* to be honoured. 49 נשבר to  
 break. 50 קריה a city. 51 emptiness. 52 for. 53 בקע to cleave (*Niph.* to be  
 let break forth). 54 in the wilderness. 55 water. 56 the turtle-dove. 57 ארץ a  
 land, Tab. X. (1).—\* See § 137 (1, Obs. β.). † See § 137 (4, i., ii.).



[N.B.—Henceforth the following, and words marked in the Notes with \*, need not be given in Notes to the Exercises:—

## VOCABULARY I.

1. אֱלֹהִים God, a Noun of Plu. form Tab.V.(ii).	7. דָּבָר (m.) a word, thing, Tab. IX.	14. עַם (m.) a people (Ex. XV., No. 34), w. aff. עַמּוֹ, etc., pl. עַמִּים.
2. אִם if. Also Interrog., and = or? after הַ (§ 7).	8. הוּא Tab. I. (1), & § 32 (II.), § 94.	15. עָמַד to visit.
3. בַּיִת (m.), Tab. XIII. 3.	9. ייִ Exerc. XI. (1).	16. קִדְּשׁ (m.) holiness, Tab. XI. 1 & †.
4. בַּת (f.), Tab. XIII. 5.	10. כִּי for, because, that.	17. קוֹל (m.) a voice (§ 43), i c. the same.
5. גּוֹי (m.) a nation, pl. גּוֹיִם nations, Gentiles, heathen.	11. מַיִם (m.) water, a Noun of Dual form.	18. שֵׁם (m.) a name, Tab. XIII. (Note §, a.), and § 43.
6. גַּם also, even.	12. נֵאָמַר saith [E.V.], lit., [is] said of.	19. שָׁמָּה there, שָׁמָּה thither.]
	13. נָהַי waiting.	

## EXERCISE XX.

(To be translated into English.)

\* \* The VOCABULARY on pp. 383—388 may be referred to, if necessary.

עַל<sup>1</sup> נְהָרוֹת<sup>2</sup> בְּבָל<sup>3</sup> שָׁם יִשְׁבְּנוּ<sup>4</sup> גַּם בְּכִינוּ<sup>5</sup> בְּזַכְרֵנוּ<sup>6</sup> אֶת צִיּוֹן<sup>7</sup>: כִּי שָׁבַר<sup>8</sup> גְּדוֹל<sup>9</sup> נִשְׁבְּרָה<sup>10</sup> בְּתוֹלַת<sup>11</sup> בַּת עַמִּי: קוֹל נְהַי נִשְׁמַע<sup>12</sup> מִצִּיּוֹן: אוֹי<sup>13</sup> לָנוּ כִּי שִׁדְדָנוּ<sup>14</sup>: כִּי בָגַד<sup>15</sup> בְּגָדוֹ<sup>16</sup> בֵּית יִשְׂרָאֵל<sup>17</sup>: הָעַל<sup>18</sup> אֵלָהּ לֹא אֶפְקֹד נְאֻם ייִ אִם בְּגוֹי אֲשֶׁר כְּזָה<sup>19</sup> לֹא תִתְנַקֵּם<sup>20</sup> נַפְשִׁי<sup>21</sup>: הַכְּרַת<sup>22</sup> תִּכְרַת<sup>23</sup> הַנֶּפֶשׁ<sup>24</sup> הַהוּא: מָרְדָנוּ<sup>25</sup> בּוֹ<sup>26</sup>: אָהָה<sup>27</sup> אֲדָנִי<sup>28</sup> ייִ.

<sup>1</sup> על by, on, on account of. <sup>2</sup> rivers of (fr. נָהַר). <sup>3</sup> Babylon.\* <sup>4</sup> יִשְׁבַּע to sit, dwell. <sup>5</sup> we wept. <sup>6</sup> זָכַר K. to remember, Hiph. to mention. <sup>7</sup> Zion.\* <sup>8</sup> [with a] breach, breaking. <sup>9</sup> great (m.). <sup>10</sup> נִשְׁבַּר to break. <sup>11</sup> virgin of (§ 88). <sup>12</sup> woe! <sup>13</sup> שִׁדְדַת Pi-él to devastate [Tab. XIV. Note (†, Obs. 1)]. <sup>14</sup> כָּבַד to deal treacherously. <sup>15</sup> בַּגְּדָה against. <sup>16</sup> Israel.\* <sup>17</sup> § 34. <sup>18</sup> נִקְמָה Hithp. to avenge one-self. <sup>19</sup> נַפְשִׁי\* (f.) soul Tab. X. 1, Pl. נַפְשׁוֹת Tab. XII. 1. <sup>20</sup> כָּרַת to cut, cut off. <sup>21</sup> מָרַד to rebel. <sup>22</sup> Alas! <sup>23</sup> O Lord.\* <sup>24</sup> Pt. I., § 79 (2).

\* Words marked thus (\*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

הַמְשִׁחִית <sup>25</sup> אֶתְּהָ אֶת כָּל שְׂאֵרֵי־ת <sup>26</sup> יִשְׂרָאֵל <sup>16</sup> : לֹא הִשְׁמִיר <sup>27</sup>  
 אֶשְׁמִיר <sup>27</sup> אֶת בֵּית יַעֲקֹב <sup>28</sup> : אֱלֹהִים בְּאֲזִנֵּינוּ <sup>29</sup> שְׁמַעְנוּ <sup>30</sup> אֲבוֹתֵינוּ <sup>31</sup>  
 סָפְרוּ <sup>32</sup> לָנוּ פַעַל <sup>33</sup> פָּעַלְתָּ <sup>34</sup> בְּיַמֵּיהֶם <sup>35</sup> : הַזְבִּיר <sup>36</sup> שְׁמִי : הִפְלֵא <sup>36</sup>  
 מִי דָבָר : הַבִּטּוֹ <sup>37</sup> אֶל צוֹר <sup>38</sup> הַצַּבְתָּם <sup>39</sup> : בִּי <sup>40</sup> נִשְׁבַּעְתִּי <sup>41</sup>  
 נְאֻם יי' : מִי יִמְלֵל <sup>42</sup> גְּבוּרוֹת <sup>43</sup> יי' : סָפְרוּ <sup>32</sup> בְּנֹוֹם כְּבוֹדוֹ :  
 הִתְהַלְּלוּ <sup>45</sup> בְּשֵׁם קִרְשׁוֹ :

צָדִיק <sup>46</sup> אֶתְּהָ כִּי נִשְׁאַרְנוּ <sup>47</sup> פְּלִיטָה <sup>48</sup> : אֲבוֹתֵינוּ <sup>31</sup> בְּמַצְרַיִם <sup>49</sup>  
 לֹא הִשְׁכִּילוּ <sup>50</sup> נִפְלְאוֹתֶיךָ <sup>36</sup> : אָמַר <sup>51</sup> אֹיֵב <sup>52</sup> אָרְדָּף <sup>53</sup> אֲשִׁיג <sup>54</sup>  
 אֲחִילֵק <sup>55</sup> שָׁלַל <sup>56</sup> : נִשְׁפַּתְּ <sup>57</sup> בְּרוּיָחְךָ <sup>58</sup> ... צָלְלוּ <sup>59</sup> כַּעֲוַפְרַת <sup>60</sup> בְּמַיִם  
 אֲדִירִים <sup>61</sup> : אֶל יִתְהַלֵּל <sup>45</sup> הַגְּבוּר <sup>62</sup> בְּגִבּוֹרָתוֹ <sup>43</sup> : צַעֲקָה <sup>63</sup> בְּנוֹת <sup>64</sup>  
 רַבָּה <sup>65</sup> הַחֲרָנָה <sup>66</sup> שְׁקִים <sup>67</sup> : זֹאת הָעִיר <sup>68</sup> הָעֲלִיזָה <sup>69</sup> הַיּוֹשֶׁבֶת <sup>4</sup>  
 לְבַטָּח <sup>70</sup> : פֶּקֶד עֲוֹנֶךָ <sup>71</sup> בַּת אֶדְוֹם <sup>72</sup> : וּמִלְקוֹחַ <sup>73</sup> עָרִיץ <sup>74</sup> יִמְלֵט <sup>75</sup> :  
 לְבָשִׁי <sup>76</sup> עֹז <sup>77</sup> זְרוּעֵי <sup>78</sup> יי' : הֵן <sup>79</sup> בְּעֲוֹנוֹתֵיכֶם <sup>71</sup> נִמְכַּרְתֶּם <sup>80</sup>

<sup>25</sup> *Hiph.* to destroy. <sup>26</sup> remnant, remnant of. <sup>27</sup> *Hiph.* to destroy (with perdition). <sup>28</sup> Jacob.\* <sup>29</sup> Tab. VII. <sup>30</sup> *שמעו* to hear. <sup>31</sup> Tab. XIII. 1. <sup>32</sup> *ספר* *Pi.* to tell, recount. <sup>33</sup> a work. <sup>34</sup> *פעל* to work. <sup>35</sup> § 49 (1). <sup>36</sup> *פלא* *Niph.* to be wonderful (p.60, No.14), *Partic.* a wondrous work. <sup>37</sup> look ye. <sup>38</sup> a rock\* [supply "from which"]. <sup>39</sup> *חצב* *Pi.* to hew. <sup>40</sup> by myself. <sup>41</sup> *שבוע* *N.* to swear. <sup>42</sup> *מלל* *Pi.* to tell, speak of. <sup>43</sup> *גבורה* might.\* <sup>44</sup> His glory. <sup>45</sup> *הלל* *Pi.* to praise, *Hithp.* to glory [Dagesh Forte often dropped from the ל]. <sup>46</sup> Righteous. <sup>47</sup> *שאר* *Niph.* to remain, to be left. <sup>48</sup> a remnant (that escapes). <sup>49</sup> in Egypt. <sup>50</sup> *שכל* *Hiph.* to regard. <sup>51</sup> *אמר* to say. <sup>52</sup> *איב* to be hostile. *Partic.* an enemy. <sup>53</sup> *רדף* to pursue. <sup>54</sup> I will overtake. <sup>55</sup> *חלק* *Pi.* to divide, <sup>56</sup> spoil. <sup>57</sup> *נשף* to blow. <sup>58</sup> *רוח* Spirit (also wind)\*. <sup>59</sup> *צלל* to sink [ל for ל, Pt. I. § 72 (β.)]. <sup>60</sup> like the lead [§§ 6 (e.), 8 (a.)]. <sup>61</sup> grand (pl. m.). <sup>62</sup> the mighty one (m.). <sup>63</sup> *צעק* to cry out (in pain). <sup>64</sup> Tab. XIII. 5. <sup>65</sup> Rabbah. <sup>66</sup> *חרנ* to gird on. <sup>67</sup> sackcloth.\* <sup>68</sup> the city (f.). <sup>69</sup> the joyous (f.) <sup>70</sup> securely. <sup>71</sup> *עון* iniquity (§ 43). <sup>72</sup> Edom.\* <sup>73</sup> and the booty of. <sup>74</sup> a terrible one (m.). <sup>75</sup> *מלט* *N.* to be delivered. <sup>76</sup> *לבש* to put on (as clothing). <sup>77</sup> strength. <sup>78</sup> O arm of. <sup>79</sup> lo! <sup>80</sup> *מכר* to sell.

\* Words marked thus (\*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

‡ See Tab. XIII. (Note §, a).

וּבְפִשְׁעֵיכֶם <sup>81</sup> שְׁלַחְהָ <sup>82</sup> אִמְכֶם <sup>83</sup> : דְּרִשׁוּ <sup>84</sup> יִי בְּהַמְצֵאוֹ <sup>85</sup> : אֶתְהָ  
 יִי אָבִינוּ <sup>86</sup> : זָאֲלָנוּ <sup>87</sup> מֵעוֹלָם <sup>88</sup> : שְׁמָךְ <sup>89</sup> : הָרוּפָא <sup>90</sup> לְשִׁבְרוֹי <sup>91</sup> לֵב <sup>92</sup> :  
 הוּא נִתֵּן <sup>93</sup> עֵז <sup>94</sup> וְתַעֲצֹמוֹת <sup>95</sup> לְעַם בְּרוּךְ <sup>96</sup> אֱלֹהִים :

<sup>81</sup> פִּשַׁע \* (m.) a trespass, Tab. X. 2. <sup>82</sup> שְׁלַח to send, put forth, *Pi.* to send away. <sup>83</sup> your (m.) mother (אִם). <sup>84</sup> דְּרִשׁ to seek, search for. <sup>85</sup> מֵצָא to find. <sup>86</sup> נָאֵל to redeem, *Partic.* Redeemer. <sup>87</sup> from everlasting. <sup>88</sup> רָפָא to heal, *Partic.* Healer. <sup>89</sup> heart. <sup>90</sup> נָתַן to give. <sup>91</sup> and power. <sup>92</sup> בָּרַךְ *K. & Pi.* to bless.

Obs. I.—The Negative Particles לֹא *not*, and אַל *not*, PRECEDE the Tense which is Negatively affected.

Obs. II.—לֹא with a Tense expresses an ordinary Negative; thus לֹא עָמַד *he stood not*, or *did not stand*, or *has not stood*, etc.; also,

Obs. III.—לֹא is used with a Future to express PROHIBITION as in לֹא תִגְנוֹב *thou shalt not steal*, אֵל יִמְשֵׁל *he shall not rule*, etc.; but

Obs. IV.—אַל with a Future expresses the DEPRECATIVE ‘do not,’ ‘let him not,’ as אַל תְּדַבֵּר (Is. xxxvi. 11) *do not speak*, אַל יְדַבֵּר (Ex. xx. 19) *let him not speak*, etc.

Obs. V.—Never use a Hebrew Imperative with a Negative Particle (cp. IV.).

Obs. VI.—The prefix ל is to be used generally for *to*,—unless אֶל, or some other word, be given,—in these Exercises. Also,

Obs. VII.—Personal Pronouns are to be expressed in the Hebrew, if not connected by (-) with the next word in the English.

Obs. VIII.—The Interrogative ה (§ 7) is to be prefixed to the *first word* of the Interrogative sentence, as in הֲלֹא דִבַּרְתִּי *spake I not* [to thee, saying, etc.?] Nu. xxiii. 26; הֲעַל אֶלֶּהָ לֹא אֶפְקֹד *for these things shall I not visit?* Jer. v. 29:

Obs. IX.—For expressing what *has been and still is going on*, use the PAST Tense.

Obs. X.—For expressing what is *not only going on now but also is expected to go on*, use the FUTURE Tense.

Obs. XI.—“LET him do,” “LET her do, etc., are expressed by the FUTURE, “He, she, etc., SHALL (or WILL, do).”

\* Words marked (\*) need not be given in the Notes again.

## EXERCISE XXI.

[\* \* See 'Glossary,' for words not in the Notes.]

*(To be translated into Hebrew. § 11, ζ—μ.)*

Ye (*m.*) observed.<sup>1</sup> Thou (*f.*) hast-observed.<sup>1</sup> They (*f.*) have-observed.<sup>1</sup> We observed.<sup>1</sup> Observe-ye (*f.*). She shall observe.<sup>2</sup> They (*m.*) will-observe.<sup>2</sup> Ye (*f.*) will-observe. Observe-thou (*f.*) this-thing (*f.*) [§ 96 (i.)]. Thou (*f.*)-shalt not observe<sup>2</sup> [Obs. III. above]. Did-she-not-observe [Heb., *Whether-not observed* <sup>1</sup>-*she*] the matter<sup>3</sup>? If [Vocab. I. (2)] ye (*m.*)-have not observed, observe-ye now.<sup>4</sup>

Thou (*m.*) hast not kept<sup>1</sup> the covenant<sup>5</sup> of thy God. They (*m.*) kept<sup>1</sup> His testimonies.<sup>6</sup> Keep-ye (*m.*) My commandments.<sup>7</sup> We will-keep Thy (*m.*) commandments.<sup>7</sup> I kept Thy (*m.*) ordinances.<sup>8</sup> In-order-that<sup>9</sup> I-might-keep<sup>2</sup> Thy (*m.*) word.<sup>3</sup> The Preserver<sup>10</sup> of Israel.<sup>11</sup> Thy (*m.*) visitation<sup>12</sup> hath-preserved<sup>1</sup> my spirit.<sup>13</sup> The-LORD<sup>14</sup> is thy (*m.*) Preserver.<sup>10</sup> HE-will-preserve<sup>2</sup> thy (*m.*) soul.<sup>15</sup>

## EXERCISE XXII.

*(To be translated into Hebrew. § 11, ζ—μ.)*

Thou (*m.*) shalt not come-near<sup>16</sup> [Obs. III., p. 93] to<sup>17</sup> them (*m.*). And a stranger<sup>18</sup> shall not come-near<sup>16</sup> [Obs. II.] unto<sup>17</sup> you (*m.*). Come-ye (*m.*)-near<sup>16</sup> to Me. Fearers<sup>19</sup> of THE-LORD,<sup>14</sup> trust-ye<sup>20</sup> (*m.*) in THE-LORD.<sup>14</sup> Who among<sup>21</sup> you (*m.*) is a fearer<sup>19</sup> of THE-LORD?, —... let-him-trust<sup>20</sup>

<sup>1</sup> Past *Kal* of שָׁמַר. <sup>2</sup> Fut. *Kal* of שָׁמַר, Fut. (—) [p. 85 (†)]. <sup>3</sup> דָּבַר לְמַעַן. <sup>4</sup> עָתָה. <sup>5</sup> בְּרִית. <sup>6</sup> p. 45 (\*). <sup>7</sup> מִצְוָה, pl. מִצְוֹת. <sup>8</sup> מְקַדְּדִים (pl.). <sup>9</sup> לְמַעַן. <sup>10</sup> Partic. (1) *K.* of שָׁמַר [§ 140 (δ, iv), and § 139 (β, N.B. 2)]. <sup>11</sup> p. 91 (16). <sup>12</sup> מְבַרְרָה. <sup>13</sup> § 74 (a). <sup>14</sup> [Thus the E.V. for The NAME given in Pt. I. § 79 (2)]. <sup>15</sup> נָפֶשׁ comp. Tab. X. 1 (for the Sing.). <sup>16</sup> קָרַב Fut. (—) [141 (a, §)]. <sup>17</sup> אֵל. <sup>18</sup> זָר. <sup>19</sup> יִרְאֵי (i. c. יִרְאֵי s. m. & יִרְאֵי pl. m.). <sup>20</sup> בָּטַח Fut. (—). <sup>21</sup> ב.

[Obs. XI.] in The Name<sup>22</sup> of THE-LORD<sup>14</sup> and lean<sup>23</sup> on<sup>21</sup> his God. Cast-ye<sup>24</sup> (*m.*) him into<sup>17</sup> this pit.<sup>25</sup> Only<sup>26</sup> [as regards] the throne<sup>27</sup> will-I-be-greater-than-thou (Hebr., *Will-I-be-great<sup>23</sup> from thee (m.)*, cp. § 82. i.). His little<sup>29</sup> brother<sup>30</sup> [§ 81 (3)] shall-be-greater than-he. Over<sup>31</sup> Edom will-I-fling<sup>24</sup> my shoe.<sup>32</sup> They (*m.*)- shall-fling<sup>24</sup> each-one<sup>33</sup> his stone.<sup>34</sup> Thou (*m.*)-hast-been flung<sup>35</sup> from thy grave.<sup>36</sup> Upon<sup>31</sup> THEE (*m.*) have-I-been-flung.<sup>35</sup> Into<sup>21</sup> Thy (*m.*) Hand [§ 46 (*a.*, 1)] will-I-commend<sup>37</sup> my spirit.<sup>13</sup>

## EXERCISE XXIII.

(To be translated into Hebrew. § 11, ζ—μ.)

My God be-not-far<sup>36</sup> [Obs. IV.] from me. I-am-weary<sup>39</sup> [Obs. IX.] in my groaning.<sup>40</sup> How-long<sup>41</sup> wilt-Thou-hide<sup>42</sup> Thy face<sup>43</sup> from me? Hear-Thou<sup>44</sup> my prayer.<sup>45</sup> All<sup>46</sup> the day<sup>47</sup> my disgrace<sup>48</sup> is before<sup>49</sup> me. Fallen-hath<sup>50</sup> the crown<sup>51</sup> of our head.<sup>52</sup> Many-and-mighty-are<sup>53</sup> [Obs. IX.] my destroyers,<sup>54</sup> my enemies<sup>55</sup> for-naught (Hebr., *a lie*<sup>56</sup>). Thou-hast-made-men-to-ride (Hebr., *Thou-hast-caused-to-ride*<sup>57</sup> *weak-man*<sup>58</sup>) over (ל) our head.<sup>52</sup>

Athirst-is<sup>59</sup> [Obs. IX.] my soul<sup>15</sup> for God. For<sup>60</sup> Thou [art] the God of my-Might,<sup>61</sup>...; why<sup>62</sup> in-mourning-garb<sup>63</sup> should-I-have-so-to-go<sup>64</sup> amid<sup>21</sup> an enemy's<sup>55</sup> oppression?<sup>65</sup> Thou-wilt-destroy<sup>66</sup> the talkers<sup>67</sup> of falsehood.<sup>68</sup> Vanity<sup>69</sup> they (*m.*)-

22 Voc. I. 18. 23 שֶׁעַן *Niph.* 24 שֶׁלַךְ *Hiph.* 25 בּוֹר (*m.*). 26 רַק. 27 כִּפְסָא.  
 28 נָרַל Fut. (—). 29 קָבוֹן. 30 Tab. XIII. (2). 31 עַל. 32 נֶעַל. 33 אִישׁ.  
 34 אָבִין Tab. X. (1). 35 שֶׁלַךְ *Hoph.* 36 קָבַר Tab. X. (2). 37 פָּקַד *Hiph.*  
 38 רָחַק Fut. (—). 39 יָנַע. 40 אֶנְחָה w. aff. אֶנְחָתוֹ (§ 59). 41 עַד אָנָּה. 42 סָתַר *Hiph.*  
 43 Exerc. XIV (19). 44 שָׁמַע Fut. (—). 45 תִּפְלָה. 46 כָּל-כָּל. 47 יוֹם.  
 48 פָּלְמָה. 49 נָגַד § 62 (iii.). 50 נָפַל. 51 עֲטָרַת (*f.*). 52 רָאִישׁ. 53 עֲצָם. 54 צַמַּת  
 Partic. *Hiph.* 55 Exerc. XX (52). 56 שֶׁקֶר. 57 רָכַב *Hiph.* 58 אֲנוּשׁ.  
 59 צָמָא Past K. 60 בִּי. 61 מְעוּי. 62 לָמָה. 63 קָרַר. 64 Fut. *Hithp.* of הִלַּךְ.  
 65 לַחֲזִי. 66 אָבַר *Pr-él.* 67 pl. *m.* 'i. c.' of דִּבֵּר (§ 139, β.). 68 בָּזַב. 69 שָׁוָא.

will-be-speaking,<sup>70</sup> each-one<sup>33</sup> with<sup>71</sup> his fellow.<sup>72</sup> Thou-hast-destroyed<sup>66</sup> a-wicked-one.<sup>73</sup> And [as for] transgressors<sup>74</sup> they (m.)-have-perished<sup>75</sup> together.<sup>76</sup> For<sup>60</sup> not<sup>77</sup> a God<sup>78</sup> taking-pleasure-in<sup>79</sup> wickedness<sup>80</sup> [art] THOU. And they-shall-trust<sup>20</sup> (m.) in THEE, that-know<sup>81</sup> Thy Name;<sup>22</sup> for<sup>60</sup> THOU-hast not forsaken<sup>82</sup> [Obs. II.] those-that-seek-to-Thee<sup>83</sup> [O] LORD.

For-ever<sup>84</sup> shall-they (m.)-sing-gladly<sup>85</sup> [Table XIV. Note (c.)]. Of<sup>21</sup> The Name<sup>22</sup> of our GOD we-will-make-mention.<sup>86</sup> For<sup>60</sup> exalted<sup>87</sup> (m.) [is] HIS Name<sup>22</sup> alone.<sup>88</sup> And [to be] praised<sup>89</sup> exceedingly.<sup>90</sup> [WHO] maketh-great<sup>91</sup> the salvation<sup>92</sup> [Plu.] of HIS King.<sup>93</sup> Blessed<sup>94</sup> [is] the man<sup>95</sup> who will-trust<sup>20</sup> in The-LORD. For<sup>60</sup> Thou [expressed] wilt-bless<sup>96</sup> a righteous-one.<sup>97</sup> [As for] those (m.)-planted<sup>98</sup> in the house of the-LORD, in the courts<sup>99</sup> of our GOD shall-they-flourish.<sup>100</sup> As a tree<sup>101</sup> planted<sup>98</sup> by<sup>102</sup> rivers<sup>103</sup> of water.

I-will-hymn<sup>104</sup> Thy Name,<sup>22</sup> [O Thou] Most-High.<sup>105</sup> Sing-ye (m.)-hymns<sup>104</sup> to The-LORD [Who] dwelleth<sup>106</sup> in Zion. We-will-sing-gladly<sup>85</sup> [w. ה, § 144 (β.)] through<sup>21</sup> Thy salvation<sup>92</sup>; yea (י) in The Name<sup>22</sup> of our GOD will-we-triumph.<sup>107</sup> In The-LORD my-soul-shall-glory (Hebr., *shall-glory*<sup>108</sup> *my soul*). Hallelujah.<sup>109</sup> [O] my soul praise-thou<sup>110</sup> The-LORD.

70 רבר *Pr-él.* 71 Tab. III. (2). 72 הַעַ w. the aff. הַוּ, Tab. VIII. [See also § 74 (a)]. 73 רָשָׁע *Niph.* 74 פָּשָׁע Partic. (1) *Kal*, pl. m. [§ 139 (γ, 1)]. 75 נִשְׁמַר *Niph.* 76 יִהָדוּ. 77 לֹא. 78 אֵל. 79 חַפְצֵי Partic. of the form mentioned in § 139 (δ, iii.). 80 רָשָׁע. 81 יָדַע Partic. (1) *K.*, pl. m. 'i. c.' 82 עֹבֵב. 83 דִּרְשִׁיךָ. 84 לְעוֹלָם. 85 רִנָּן *Pi-él.* 86 זָכַר *Hiph.* 87 שָׁנַב *Niph.* 88 לְבָדוֹ. 89 הָלַל Partic. *Pū-ál.* 90 מְאֹד. 91 גָּדַל Partic. *Hiph.* 92 יִשְׁוֶעָה. 93 Tab. X. (1). 94 בָּרַךְ Partic. (2) *Kal* [§ 139 (γ, 2)]. 95 נָבַר. 96 בָּרַךְ *Pi-él.* (Compensation to be made for the Dagesh F.). 97 צִדְדִיקִי. 98 שָׂתַל Partic. (2) *Kal.* 99 חֲצֵרוֹת [the ׀ dropped 'i. c.', § 56 (i.)]. 100 בָּרַח *Hiph.* 101 עֵץ (m.). 102 עָל. 103 פָּלַג אֶרֶץ a river [Tab. X. (1)]. 104 זָמַר *Pi-él.* 105 עָלִיזִין. 106 יָשַׁב Partic. (1) *K.* 107 רָגַל Fut. (׀). 108 הָלַל *Hithpa-él.* 109 יָה preceded by 2 pl. m. Imp. of (110). 110 הָלַל *Pi-él* [p. 92 (45)].

\* (1) (2) are put to mark the order in the Hebrew.

## SECTION XII.

VERBS (*continued*). — CERTAIN USAGES.

148. As said above (§ 123), there are only two Tenses in Hebrew. These two are the only Tense-forms for expressing such various modifications as “*had*,” or “*may*,” or “*might*,” or “*should*,” or “*would*,” or “*may have*,” *might have*,” etc. Also there are no ‘Auxiliary’ Verbs. From among the somewhat multitudinous forms of modern expression by which one of these old Tenses may be rendered, very great care is sometimes required for selecting that particular one which is *the* one for bringing out (so far as may be possible) the sense of the original passage. Through neglecting to observe the underlying thought of such a passage, a wrong Mood, or a wrong Auxiliary Verb, may give a wrong turn and lead to an altogether wrong view of the passage. And careful attention to the ‘Mood of Thought’ (if one may say so) not seldom furnishes a very useful clue, by the help of which the intricacies of some very difficult passages may be safely tracked.

149. Again, the SUBORDINATION of Time and Mode of Action is sometimes marked with great accuracy and nicety by the use of different Tense-forms.

[Through neglecting to attend to this, or through mistakes respecting it, some Moderns have succeeded in introducing much strange confusion and misapprehension with regard to the usage of the Hebrew Tenses. The leading principle has often been quite lost sight of. Some have fixed their attention on *one set of* the usages of a Tense, some on another; and so one-and-the-same Tense has been called by some a ‘*Present*,’ by others an ‘*Imperfect*,’ by others an ‘*Aorist*,’ etc. It is amusing to see how happy some appear to be when, not content with an ‘*Indefinite*’ name, they succeed in giving an indefinite rendering. To be sure, this seems to betoken too often the absence of definite notions about any Meaning to be conveyed by such a rendering.

Controversy, however, would be out of place here. This only shall be said now:—]

150. (1) It is surely not unreasonable that in a Language which has but two TENSES, these two should have reference to the TWO MAIN DIVISIONS OF TIME. We say MAIN divisions; for, such the 'FUTURE' and the 'PAST' are: the 'PRESENT' is (strictly) but an everchanging instant—a connecting *link between* 'the Future' and 'the Past.'\*

(2) Such is not at all unlikely to be the case in the language of a people who were looking forwards from a great Past of Wonders to a Future (in store,—reserved,—prepared) of Good and of Glory such as "eye hath not seen, nor ear heard,"—and who recognised their 'Present' as transitory.

(3) Moreover, the usage of the Language is found to be in accordance with this:—as we hope to shew in the proper place.

151. This, too, ought not to be lost sight of, viz. that—There is a MODE OF RECKONING Past and Future, which is different† from that which may perhaps seem to us to be the only natural one, so long as we refer all to ourselves—as if each one were the Centre of all Time and Space. Familiarity with that which is strange to us—quite foreign, even, to our modes of thought,—can only be acquired after some time, and from much experience of the usage which is thus strange. It would be unwise, therefore, to attempt to enter further into this matter just now. Perhaps we have anticipated too much in venturing to allude to it as we have done.

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\* What is often called "the Present Time" consists really of an undefined portion of Past and Future Time, gathered about the instant Present. Some interesting remarks on the 'Tenses' will appear in Dr. Chance's 'Notes on Job,' pp. 543 & 544.

† Consequent, to some extent, on what was said at the opening of § 9 (δ.).



152. Speaking generally, it may be said that, in Hebrew,

- (I.) (*α.*) the Past Tense and the Future Tense, respectively, are used with reference to Action *before*, and *after*, some implied POINT OF TIME, which is
- (*β.*) to be looked out for, and may be recognised by means of due consideration of what is being spoken about, but
- (*γ.*) which may *or may not* be the ‘Present’ of a speaker, or narrator;
- (II.) (*α.*) such modifications of PAST-Action (and *Contingent-Past* Action) as we can express by means of *did, was, were, have, had, may have, might have, would have*, etc., are all expressed by the Hebrew PAST-TENSE;
- (*β.*) such modifications of FUTURE-Action (and *Subsequent*, and *Conditional*, and *Dependent* Future-Action) as we can express by means of *will, shall, and may, might, should, would*, etc., are all expressed by the Hebrew FUTURE-TENSE;
- (III.) (*α.*) that which *has been, and is still going on*, is expressed by the Hebrew PAST-TENSE; and
- (*β.*) that which *is now going on, and is expected to go on in future*, is expressed by the Hebrew FUTURE TENSE.

[Obs. An *Indefinite* Tense, or Mode of Expression, in a Modern Language, may (by reason of *its* indefiniteness) be often\* used perhaps in rendering a Tense of an ancient Language. It does not follow that the Tense of an ancient Language is *Indefinite*.]

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\* But also, very often, such an indefinite expression cannot fairly be used for the Hebrew Tense without great loss of meaning; and sometimes could not be used at all.

(IV.) The SEQUENCE and CON-SEQUENCE of Actions and Events is sometimes marked by a simple use of the Hebrew Past and Future Tenses, where we (in English) require a different mode of expression. But in order to bring out the point of the Hebrew expression, so far as this is at all possible sometimes in English, either some Particle must be introduced, or a Periphrasis must be adopted, which contrasts unfavourably with the terse, simple elegance of the Original.

[Obs. ( $\alpha$ .) Some may prefer to regard this as a deduction from (I.),—as is

( $\beta$ .) the use of a Hebrew Future-Tense sometimes after certain Particles of Time, to be mentioned hereafter.]

153. The Principles thus stated will receive illustration as we proceed. We must be content with the bare statement of them at present, and now pass on to the following important Rules.

154. Rule I. A PAST-Tense, with the prefix  $\text{!}^*$  of § 3, often occurs where the most natural English rendering is by means of a FUTURE or some oblique form of expression. This is said to be a ‘Past with  $\text{!}$  CONVERSIVE.’ Thus, for example, from  $\text{נתן}$  *he gave*, we have  $\text{!נתן}$  *and he shall give* [or *make*, as in E.V.] Ez. xxvi. 8; from  $\text{שפך}$  *he poured-out*,  $\text{!שפך}$  *and he shall pour-out*, [or *cast*, as in E.V. (*ib.*)], and, *he shall even pour-out*, Lev. xvii. 13. So  $\text{!שפכו}$  *and they shall pour-out*, Lev. xiv. 41, etc.

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\* In any one of its many values *and, even, that*, etc. This  $\text{!}$  is, of course, subject to the same changes of punctuation here as in § 3. [See more in § 155.]

Rule II. This prefix ׀ before a FUTURE-Tense is simply CONJUNCTIVE, as in § 3,—the Future-Tense being unaffected by it; e.g., וַיִּפְקֹד and he shall (or will) visit, וַתִּקְרַב and she shall (or will) approach, etc. But,

Rule III. a FUTURE-Tense with the prefix ׀ followed by Dagesh F., is rendered as a PAST, with and (or some other value of the ׀ of § 3), and is said to be a ‘Future with ׀ CONVERSIVE.’ Thus, for example, from יִשְׁפֹּךְ he will pour-out, וַיִּשְׁפֹּךְ and he poured-out, 2 S. xx. 10. So, from תִּקְרַב she shall draw near, וַתִּקְרַב and she drew near, Esth. v. 2; etc. But,

Obs. (1) the ׀, of 1 Sing. Fut., requires this ׀ to have ׀ (instead of the —),—in order to compensate for the Dag. F. which ׀ does not receive [cp. § 6 (b)]. Thus, from אֶפְקֹד I will visit, וַאֶפְקֹד and I visited, etc.

(2) The Dag. F., belonging to this prefix, is NOT given to ׀ (i.e. a ׀ which has —). Thus, וַיִּדְבֵּר and he spake, וַיִּדְבְּרוּ and they (m.) spake, etc.

155. As need scarcely be said,

(a) the prefix ׀ of Rules I. & II. (in § 154) is subject to the same changes of punctuation as in § 3; viz.,

(b) before a word which (when without the prefix) begins with ׀, we have ׀, as in וַיִּשְׁבְּתֶם and ye (m.) shall dwell, Lev. xxv. 18 (from שְׁבַתֶם, Rule I.); וַיִּלְמֹד and He will teach, Ps. xxv. 9 (from יִלְמֹד, He will teach, Rule II.); etc.

(c) i. before any other letter with —, we have ׀ as in וַיִּלְקַחְתֶּם and ye (m.) shall take, וַיִּמְבֹּלְתֶם and ye (m.) shall dip, Ex. xii. 22 (from לְקַחְתֶּם, מְבַלְתֶּם); וַתְּחַדְּשׁ and Thou wilt renew, Ps. civ. 30 (from תְּחַדְּשׁ); etc.

ii. also ׀ (not ׀) before ב, or מ, or פ, even when having a Vowel; thus, וַיִּבְאֵשׁ and it [viz., the river] shall stink, Ex. vii. 18; וַיִּמְחִץ and he shall smite Nu. xxiv. 17; וַיִּפְחַד and he shall fear, Is. xix. 16; etc.

(d) before any one of the letters ע ה ה א with a Compound

Shva, the  $\dot{\text{v}}$  takes a ‘Slight’-vowel agreeing therewith; as in  $\text{וְעָבְדוּתְּם}$  and *ye (m.) shall serve*, Ex. xxiii. 25;  $\text{וְאַהֲבֵתְּם}$  and *ye (m.) shall love*, D. x. 19;  $\text{וְאָדַבֵּר}$  and *I will speak*, Ez. ii. 1, etc.

[156. Our avowed endeavour being to familiarise the student with facts and usages of the Language, rather than with speculations regarding them, we hardly venture to say what may, however, be allowed perhaps just in passing, *viz.* that

(1) careful attention to the Sequence of Events and Actions spoken of (or merely understood, it may be) in connection with a Past with  $\text{וְ}$ , as in Rule I., enables us sometimes to perceive what may be termed a “Relative Past and Future,” which accounts (possibly) for some Past-Tense forms so employed. Some of the instances above cited may be so explained, we think, in accordance with principles stated in §§ 151, 152. But, of course, one may easily deceive oneself in such Speculations. We ought to add, that

(2) sometimes a Future form of expression is NOT wanted in English,—the due Subordination of clauses being marked by means of some introduced Conjunctions, etc. And, moreover, that

(3) there are instances of  $\text{וְ}$  before a Past Tense which do not fall under Rule I., inasmuch as the most natural rendering is by means of a *Past-Tense* rather than a Future. In several of such instances a possible rendering (although not, superficially, the most natural one) might be offered, in accordance with what was said above in (1), which would favour the extension of Rule I., so as to embrace these instances also. For practical purposes, the Student had better take the prefix  $\text{וְ}$  before a Past Tense to be Conversive, generally. The matter must be treated of more fully in the Syntax.

(4) We have a theory with regard to the prefix of Rule III. But this, too, had better be deferred at present.]

157. It will be found practically useful to have the following brief statement of some of the above and other Usages, to which we may refer as occasion may arise;

- (α.) the ‘Pluperfect’ “*had*” is expressed in Hebrew by the ordinary Past Tense (§ 148);
- (β.) the Hebrew Past is used also for expressing (1) “*I would have done so and so,*” (2) “*Had I done so and so, then...*” and such like; [see also § 152].
- (γ.) The Future is sometimes used for (1) “*I should, or would, etc., do ;*” (2) “*Should I do so and so, then...*” and such like; [see also Obs. X., XI., p. 93];

- (δ.) also, sometimes, where we must say “*then so and so TOOK PLACE,*” or some such an expression,— Cp. § 151.
- (ε.) The Future, with the prefix ׀ followed by *Dagesh F.*, is used just like a Past,\* in any of the senses of the Past; and
- (ζ.) the Past with the prefix of § 3 [*i.e.* ׀, etc.] may practically be used as a Future,\* in any of the senses of the Future. Further,

158. there being only Second Persons in the Hebrew Imperative, the 3<sup>rd</sup> and 1<sup>st</sup> Person Imperative [as sometimes reckoned,—*i.e.*, “*Let him do so and so,*” “*Let me...*”] are expressed in Hebrew by the 3<sup>rd</sup> and 1<sup>st</sup> Persons Future. Moreover

159. the *Negative Imperative* is in Hebrew expressed by a Future PRECEDED by a Negative Particle; thus, אַל תִּשְׁלַח Put not forth [thy hand], Gen. xxii. 12. So, וְאַל תִּשְׁמְעוּ † and hearken ye not, 2 K. xviii. 32; וְאַל יִשְׂמְחוּ and let them (*m.*) not rejoice, Ps. xxxv. 24. See also Obs. IV., p. 93. And,

N.B.—the Hebrew Imperative must never be used with a Negative Particle. Also

[(1) The “*thou shalt not,*” such as in Exod. xx. 13—17, has לֹא rather than אַל. (Cp. Obs. III., p. 93.) And so, of course, “*Ye shall not,*” as in לֹא תִכְרְתוּ לֹא תִכְרְתוּ ye (*m.*) shall not make a covenant Ju. ii. 2, etc.;

(2) the Particles אַל and לֹא are NOT LIMITED TO the uses here mentioned. Other uses of them will be found elsewhere.

(3) The Hebrew Imperative is sometimes used where we want an Indicative in English.]

\* With *and, even, that,* or some other value of ׀. See Examples in Exercise XXIV., etc.

† וְאַל לֹא may be rendered sometimes—*neither* (or *nor*) as in E.V. of וְאַל לֹא לֹא neither remember iniquity for ever, Is. lxiv. 8, where the position of לֹא marks emphasis on the *for ever*, “and do not FOR EVER remember iniquity.”

160. When a Past-Tense form which has the Accent on the Penultima receives the prefix ׀, the Accent (if not a Pause-Accent) is generally thrown forwards to the final syllable; thus, שָׁמַרְתָּ 2 s. m. gives וְשָׁמַרְתָּ [and so מָלַכְתָּ, וְיָמַלְכְתָּ, וְיָמַלְכְתָּ, וְיָמַלְכְתָּ] 1 s. gives וְכַתְּבְתָּי, וְכַתְּבְתָּי 3 s. f. (Hiph.) gives וְהִבְדִּילְתָּ, etc. But,

- (1) except the 1 Plu.;—in this the Accent remains on the Penultima, as in וְלִקְחָנִי;—also,
- (2) except, sometimes, cases such as in § 46 of Pt. I.; thus, וְיִשְׁבְּתָּהּ; D. xxvi. 1; and
- (3) except some Verbs of the Classes in Sects. XIX., XX., and a few others to be mentioned hereafter.

161. Obs. (1) the Past with its ׀ Convers., and (2) the Future with its ׀ Convers., always precede their Subject (when this is expressed in direct connection therewith); thus, וְיָדְעוּ מִצְרַיִם and [the] Egyptians shall know Ex. vii. 5, וְיִפְקֹד דָּוִד\* and David reviewed (lit., visited) the people that were with him 2 S. xviii. 1, וְיִשְׁלַח דָּוִד, and David sent-forth (ib. 2), וְנִתְשַׁקְּתָּ אִשָּׁה אַחַת and a certain woman cast Ju. ix. 53, etc. Also (3) the Object may come between the Verb and the Subject; thus, וְיִפְקֹד אֹתָם מֹשֶׁה and Moses reviewed them Nu. iii. 16.

162. Besides the few usages referred to in the Section above, there are many others which must be reserved at present. The following may be added here in Notes.

(a.) Verbs 'Fut.(—)' are often said to be 'Intransitive,'† and most of them are so; thus, וְיִגְדֵל he will be great, וְיִשְׁכַּב he will lie down, etc. Also,

(b.) some Roots have both the 'Fut.(—)' and 'Fut.(—)' forms, (i.) sometimes in the same sense [thus, בָּנָה, to deal treacherously, has the 'Fut.(—)' form three times and the 'Fut.(—)' form only once; שָׁבַת, to rest, stop, cease, has the 'Fut.(—)' form nine times and the 'Fut.(—)' form twice]; and (ii.) sometimes in different senses [thus, קָצַר, in the sense of 'harvesting,' etc., has the 'Fut.(—)' form ten times, and in the sense of 'being short,' has the 'Fut.(—)' form six times and the 'Fut.(—)' form once; הָרַב, in the sense of 'being dry,' 'lying waste,' has the (—) form ten times in the Fut. and once in Imper.,§ and in the sense of 'laying waste,'|| has the (—) form once in Imper.]. And,

(c.) the 'Fut.(—)' form sometimes has an Object; as וְיִפְשֹׁט 1 S. xix. 24, and he stripped-off [his clothes (E.V.)].¶\*\*\* But,

N.B.—some of the forms referred to in (b.), (c.), cannot be understood by the Student at present.

\* See § 162 (e, i.).

† See § 162 (e, ii.).

‡ Also the 'Verbs וְ' and 'Verbs וְ' [§ 138 (A) (iv. 2, 2)].

§ The Imper. has generally — for Verbs 'Fut.(—),' and — for Verbs 'Fut.(—).' Cp. § 142.

|| This may be supposed to be a 'Transitive' sense corresponding to the other.

¶ The (—) form in the same sense occurs in Ez. xxvi. 16 [וְיִפְשֹׁטוּ], see § 165 (II., 1)].

\*\*\* The (—) form in Is. ix. 19 (in the sense of 'cutting,' E.V. margin, v. 20) has not an Object expressed, but only implied, as in 1 K. iii. 26.

- (*d.*) (i.) A Tense generally precedes its Subject (when this is expressed in direct connection with it, cp. (*e.*) of § 11), unless
- (ii.) there be some Emphasis on the Subject; thus, כֹּה דִבֶּר אֱלֹהֵי הָאִישׁ *thus spake the man unto me*, Gen. xxiv. 30, and “the place אֲשֶׁר דִּבֶּר אֱלֹהִים שָׁם אֵתוּ שָׁם אֱלֹהִים *where* (§ 30) GOD spake with him,” Gen. xxxv. 15,—but, אֱלֹהִים דִּבֶּר בְּקִדְשׁוֹ GOD hath spoken in His Holiness, Ps. lx. 8. Cp. also וְיַעֲרֹךְ שׂוֹר קִנְהוּגוֹ *an ox knoweth his owner*, with the אֲשֶׁר אֵל לֹא יָרַע *Israel doth not know*, etc., Is. i. 3, where for Antithesis there is Emphasis on “Israel,” and so on “MY people” following it. Also cp. Is. xvi. 13, 14; xx. 2; xxvii. 12, etc., with Is. i. 2, 20; xxi. 17; xxiv. 3; xl. 5, etc. But,
- (iii.) the Interrogative מִי *who?* always precedes its Verb.
- (*e.*) It is the RULE to have [see also, more fully, p. 222.]—
- (i.) the  $\text{—}$  (rather than  $\text{׀}$ ) for the Fut. *Kal*, ( $\alpha$ .) when with the prefix  $\text{׀}$  Conversive, ( $\beta$ .) when with the Deprecative אֵל ( $\gamma$ .) in the expression of a *positive wish* (i.e., as in  $\text{׀}$  יִפְקֹד *Let the LORD, God of the spirits of all flesh, set*, etc. (Nu. xxvii. 16); also—
- (ii.) the  $\text{—}$  (rather than  $\text{׀}$ ) for the Fut. *Hiph.* in the same three cases; thus, ( $\alpha$ .) וַיִּפְקֹד *and he appointed*, 1 K. xi. 28; ( $\beta$ .) וְאֵל תִּסְתֵּר פְּנֵיךָ *and hide not Thy Face*, Ps. lxxix. 18; ( $\gamma$ .) וַיִּפְקֹד *and let him appoint*, Gen. xli. 34; but
- (iii.) N B.—except the 1 s. Fut. *Hiph.*,—in which either  $\text{—}$  (Pt. I., § 12) or  $\text{׀}$  is generally found; thus, וַיִּאֲשֶׁרֶךְ D. ix. 21, וַיִּאֲמַלְיָהּ 1 S. xii. 1, וַיִּאֲבָהֶרְךָ Zech. xi. 8, וַיִּאֲשֶׁרֶךְ *ib.* 13.
- (iv.) Some speak of the FUTURE FORMS WITH הָ (§ 144) as the ‘Optative’, because the Future is often used ‘Optatively’ with that הָ. But, (1) it is unwise so to *limit* the ‘Future with הָ’; for, (2) the הָ is used sometimes where there is no ‘Optative’ force; and, (3) the Future is sometimes used ‘Optatively’ where there is no הָ. See more of this in the Syntax.

## VOCABULARY II.

1. אָן <i>then</i> .	4. זֶן <i>a son</i> , Tab. XIII. 4.	7. פְּנִים (pl. Noun) <i>a face, countenance</i> .
2. אִין ( <i>nothing</i> ), אִין <i>there is not</i> , Tab. XIII, Note (‡, δ.).	5. זָרַע ( <i>m.</i> ) <i>seed</i> , Tab. X. 1.	8. שָׂר <i>a prince</i> , Plu. יְשָׂרִים.
3. אַיִשׁ <i>a man</i> , § 74 (l.).	6. עֵין ( <i>f.</i> ) <i>an eye</i> , i.c. עֵינַי, with aff. עֵינֹו, etc., Dual. עֵינַיִם.	

## EXERCISE XXIV.

(To be translated into English)

\* \* For the plan of the Exercise see § 11 (α-ε).

N.B.—The ... below are put where a sentence is incomplete.

וַיְדַבֵּר יי אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר: דְּבַר אֵל  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם...: אִם בְּחַקְתִּי תִלְבְּנוּ...<sup>8</sup>  
 וְאָכַלְתֶּם<sup>9</sup> לַחֲמֶכֶם<sup>10</sup> לְשִׁבְעַ<sup>11</sup> וַיִּשְׁבְּתֶם<sup>12</sup> בְּאֶרְצְכֶם<sup>13</sup>: וַרְדַּפְתֶּם<sup>14</sup>  
 אֶת אֲבִיבֵיכֶם<sup>15</sup>...: וַרְדְּפוּ<sup>16</sup> מִבֶּם הַמֶּשֶׁה<sup>17</sup> מֵאָה<sup>18</sup>: וְהִתְחַלַּכְתִּי<sup>19</sup>  
 בְּתוֹכְכֶם<sup>20</sup>...: וְאִם לֹא תִשְׁמָעוּ<sup>21</sup> לִי... וְשִׁבַרְתִּי<sup>22</sup> אֶת גְּאוֹן<sup>23</sup>  
 עֲזוֹכְכֶם<sup>24</sup>: וְהִשְׁלַחְתִּי<sup>25</sup> בְּכֶם<sup>26</sup> אֶת חַיֵּי הַשָּׂדֶה<sup>27</sup> וְשִׁבַּלְתֶּם<sup>28</sup>  
 אֶתְכֶם... וְהִמְעִיטָה<sup>29</sup> אֶתְכֶם: וְנִשְׂאָרְתֶם<sup>30</sup> מִתִּי<sup>31</sup> מִסְּפָר:

1 דבר *Pi.* to speak. 2 Moses.\* 3 in the mountain of. 4 Sinai. 5 saying.  
 6 p. 92, No. 51. 7 in My statutes. 8 ye (*m.*) shall go. 9 אכל to eat (Pt. I., § 24).  
 Here י=then. 10 לחם (*m.*) bread, Tab. X. (1). 11 abundantly. 12 p. 91, No. 4.  
 13 ארץ.\* p. 47, No. 5, Tabs. X. 1, XII. 1. 14 p. 92, No. 53. 15 p. 92, No. 52.  
 16 five. (This is the 'Subject' of the sentence, here.) 17 a hundred (the 'Object').  
 18 הֵךְ *K., Pi., Hithp.* to go, walk. 19 in your (*m.*) midst (*i.e.*, in the midst of  
 you), fr. תָּוַךְ Tab. XIII. (‡, ε.). 20 p. 90, No. 4. 21 p. 91, No. 10. 22 the  
 pride of. 23 your (*m.*) strength. 24 שלח *Hiph.* to cause to send, to send.  
 25 ב against. 26 the beast of. 27 § 74 (b.). 28 שבל *Pi.* to bereave. 29 מעט *Hiph.*  
 to make few. 30 p. 92, No. 47. 31 (For this and the next word, see p. 56, Nos.



עֲזַבּוּנִי <sup>32</sup> וַיִּקְטְרוּ <sup>33</sup> לְאֱלֹהִים <sup>34</sup> אַחֲרַיִם <sup>35</sup> : וַיַּחֲלֹדוּ <sup>36</sup> אֶת־שֵׁם  
 קִדְּשֵׁי : וַאֲחֻלָּל <sup>36</sup> שָׂרֵי קִדְּשׁ : וַיִּשְׁבְּעוּ <sup>37</sup> בְּלֹא † אֱלֹהִים † :  
 וְאֲנֹכִי הִסְתֵּר <sup>38</sup> אֶסְתִּיר <sup>38</sup> פָּנָי... : וּפְקַדְתִּי בְשִׁבְטִי <sup>39</sup> פִּשְׁעָם : לֹא  
 אֲחֻלָּל <sup>38</sup> בְּרִיתִי <sup>40</sup> : וְקִדְּשֵׁתִי <sup>41</sup> אֶת שְׁמֵי הַגְּדֹלָה § : בְּךָ גִּזְפִּיר <sup>42</sup>  
 שְׁמֶךָ : וַיִּזְכְּרוּ <sup>42</sup> כִּי אֱלֹהִים צוּרִם : וְאֶזְכֶּר <sup>42</sup> אֶת בְּרִיתִי <sup>40</sup> :  
 וְאֶבְקֹשׁ <sup>43</sup> מֵהֶם אִישׁ : וְאִין דֹּרֶשׁ <sup>44</sup> וְאִין מְבַקֵּשׁ <sup>43</sup> : הִנְנִי <sup>45</sup>  
 בָּא <sup>46</sup> וְשִׁכַּנְתִּי <sup>47</sup> בְּתוֹכְךָ || : וְקָרָא <sup>48</sup> לְךָ עִיר <sup>49</sup> יְיָ : וַיִּנְקֹתָ <sup>50</sup>  
 חֵלֶב <sup>51</sup> גּוֹיִם : וְאֲנִי אֶסְבֵּל <sup>52</sup> וְאֶמְלֹט <sup>53</sup> : הִקְצוּר <sup>54</sup> קִצְרָה <sup>54</sup>  
 יְדֵי <sup>55</sup> מִפְּרוֹת <sup>56</sup> : אֲזו תִּפְקַחְנָה <sup>57</sup> עֵינֵי עוֹרִים <sup>58</sup> : אֲזו יִרְלַג <sup>59</sup> כְּאֵיל <sup>60</sup>  
 פִּסְחָה <sup>61</sup> : וַיִּזְכֶּר <sup>42</sup> אֱלֹהִים אֶת בְּרִיתוֹ <sup>40</sup> : ...גִּאֲלֹכֶם <sup>62</sup> קִדְּשׁ <sup>63</sup>  
 יִשְׂרָאֵל : וַיִּלְבַּשׁ <sup>64</sup> בְּגָדֵי <sup>65</sup> נָקָם <sup>66</sup> תִּלְבַּשֶׁת <sup>67</sup> : אֵל תִּזְכְּרוּ <sup>68</sup>  
 רֵאשִׁנוֹת <sup>68</sup> : בּוֹי יִצְדָּקוּ <sup>69</sup> וַיַּתְּהִלּוּ <sup>70</sup> כָּל זֶרַע יִשְׂרָאֵל :

31, 32). <sup>32</sup> they forsook ME. <sup>33</sup> קטר *Pi.*, to offer incense. <sup>34</sup> to gods (p. 3, Note †). <sup>35</sup> אחר another\* (*m.*). <sup>36</sup> חלל *Pi.*, to profane, break (a covenant).  
<sup>37</sup> p. 92, No. 41. <sup>38</sup> סתר *Hiph.*, to hide. <sup>39</sup> with a rod. <sup>40</sup> ברית (*f.*) a covenant.  
<sup>41</sup> קדש *Pi.*, to sanctify. <sup>42</sup> p. 91, No. 6. <sup>43</sup> בקש *Pi.*, to seek, enquire.  
 [Dagesh Forte is often dropped from the ק]. <sup>44</sup> דרש to search. <sup>45</sup> behold I.  
<sup>46</sup> [am] coming. <sup>47</sup> שכנ to dwell. <sup>48</sup> קרא to call [often 'governs' a ל]. <sup>49</sup> a  
 city, city of. <sup>50</sup> ינק to suck. <sup>51</sup> the milk of. <sup>52</sup> סבל to bear. <sup>53</sup> מלט *Pi.*, to  
 deliver. <sup>54</sup> קצר to be short. <sup>55</sup> יד (*f.*) a hand, i.e., יד with aff. ידו, etc., Dual  
 יְדַיִם, i.e. \*יְדֵי. <sup>56</sup> "that it cannot redeem," E.V., (*lit.*, from redemption)  
<sup>57</sup> פקח to open (eyes). <sup>58</sup> blind (men). <sup>59</sup> רלג *Pi.*, to leap. <sup>60</sup> like the hart.  
<sup>61</sup> a lame (man). <sup>62</sup> p. 93, No. 86 [§ 140 (δ., iii.)]. <sup>63</sup> The Holy ONE of.  
<sup>64</sup> p. 92, No. 76. <sup>65</sup> the garments of. <sup>66</sup> vengeance. <sup>67</sup> [as] clothing. <sup>68</sup> former  
 things (*f.*). <sup>69</sup> צדק to be righteous. <sup>70</sup> p. 92, No. 45.

\* Words marked (\*) need not be given again in the Notes.

† by [them that are] not.

‡ Vocab. I (1).

§ p. 60 (19).

|| From תִּנְיָךְ, see No. 19.

## EXERCISE XXV.

(To be translated into Hebrew, § 11, ζ—μ).

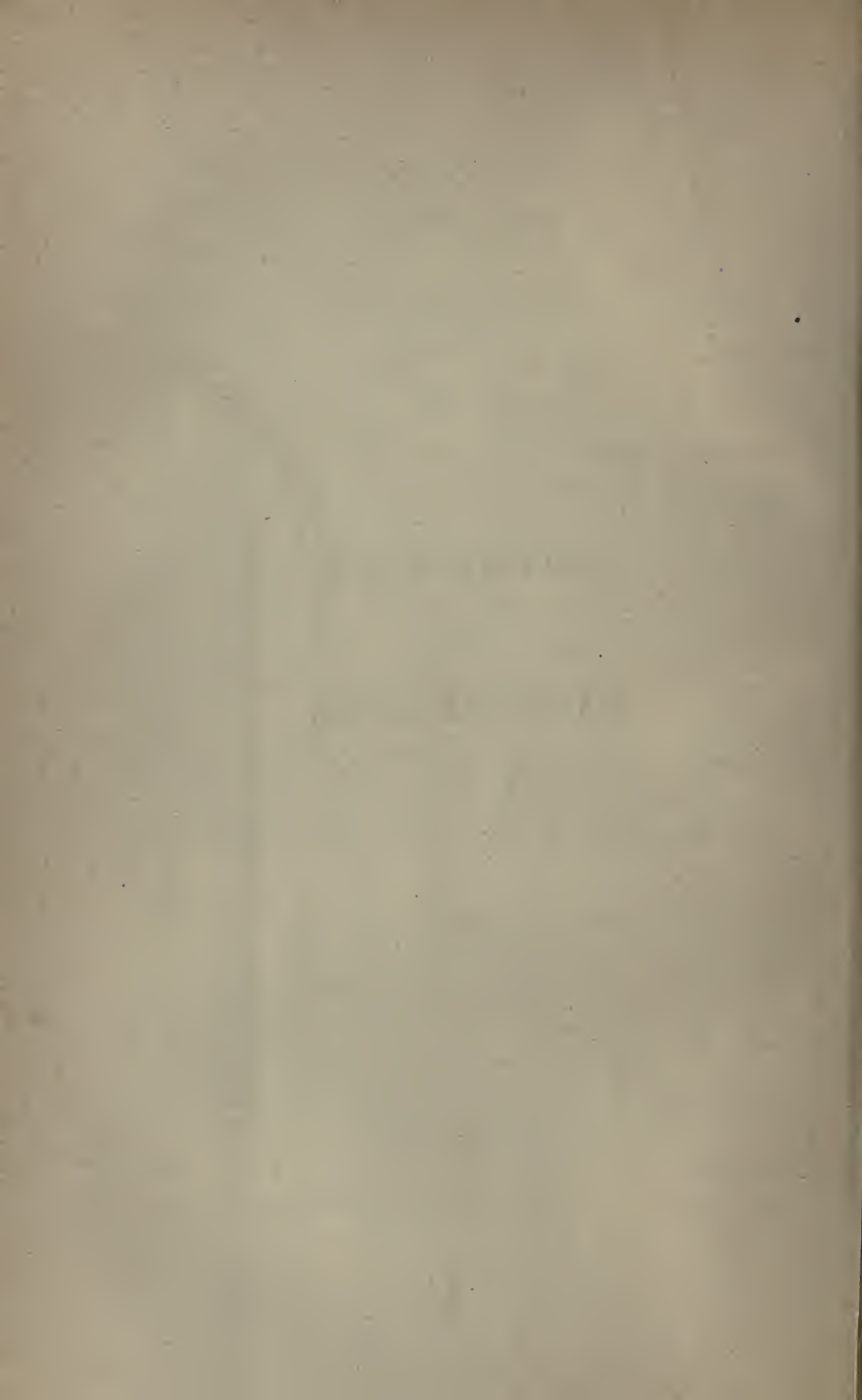
And GOD heard\*<sup>1</sup> their groaning,<sup>2</sup> and GOD remembered\*<sup>3</sup> His Covenant.<sup>4</sup> Why<sup>5</sup> will the bush<sup>7</sup> not burn<sup>6</sup>? And Moses hid\*<sup>8</sup> his face.<sup>9</sup> And Aaron<sup>10</sup> spake\*<sup>11</sup> all<sup>12</sup> the words<sup>13</sup> which The LORD spake<sup>11</sup> to Moses. And I will take†<sup>14</sup> you (*m.*) to Me for a people,<sup>15</sup> and ye-shall-know†<sup>16</sup> that I The LORD [am] your GOD.

And Moses wrote\*<sup>17</sup> this Law.<sup>18</sup> In-order-that<sup>19</sup> they (*m.*)-may-hear<sup>1</sup> [Future Tense], and in-order-that<sup>19</sup> they (*m.*)-may-learn<sup>20</sup> [Future Tense], and-that<sup>21</sup> they-may-fear†<sup>22</sup>... and-that<sup>21</sup> they-may-observe†<sup>23</sup> to-do<sup>24</sup> all<sup>12</sup> the words<sup>13</sup> of this Law.<sup>18</sup> And Jeshurun<sup>25</sup> waxed-fat,\*<sup>26</sup> and kicked.\*<sup>27</sup> And they (*m.*)-forgot\*<sup>28</sup> His doings.<sup>29</sup> And they (*m.*)-spake\*<sup>11</sup> against<sup>30</sup> GOD. And HE-rained\*<sup>31</sup> upon them (*m.*) Manna.<sup>32</sup>

Hear-thou<sup>1</sup> (*m.*) [w. ה, § 141 (γ, 2)], MY people, and I-will speak.<sup>11</sup> And I-will dwell†<sup>33</sup> in the midst<sup>34</sup> of Jerusalem,<sup>35</sup> and Jerusalem<sup>35</sup> shall-be-called†<sup>36</sup> the city<sup>37</sup> of the truth.<sup>38</sup> Let your (*m.*) hands<sup>39</sup> (*f.*) be-strong.<sup>40</sup> And proclaim-ye (Hebr. *cause-ye* (*m.*) to hear<sup>1</sup>) the sound<sup>41</sup> of His Praise.<sup>42</sup>

1 שמע (Fut. —). 2 נִאָקָה. 3 זָכַר (Fut. —). 4 בְּרִית. 5 מִדּוּעַ. 6 בַּעַר (Fut. —). Verb to precede Noun. 7 קִנְיָה. 8 כָּתַר *Hiph.* 9 פְּנִיָּם, a Noun of Plural form. 10 אֶהְרֹן. 11 רָבַר *Pl.* 12 כָּל. 13 Tab. IX. 14 לָקַח. 15 עָם. 16 יָרַע. 17 כָּתַב Fut. (—). 18 תּוֹרָה. 19 לְמַעַן. 20 לָמַד. 21 ו. 22 יָרָא. 23 שָׁמַר (Fut. —). 24 לְעִשׂוֹת. 25 יִשְׂרָאֵל. 26 שָׁמַן (Fut. —). 27 בַּעַט (Fut. —). 28 שָׁכַח (Fut. —). 29 עֲלִילוֹת. 30 ב prefix. 31 מָטַר *Hiph.* 32 כֵּן. 33 שָׁכַן. 34 תְּהִיָּה Tab. XIII. (‡, ε). 35 יְרוּשָׁלַם (*f.*) 36 קָרָא *Niph.* 37 עִיר. 38 אֲמִתּוֹת. 39 יָד, Du. יָדַי. [See § 59 (δ)]. 40 חֹזֵק (Fut. —). The ח has — and the prefixes have — in the Fut. *Kal* of this Verb; thus, חֹזֵק, תְּחַזֵּק, etc. See more in next Section. 41 קוֹל (*i.e.*, the same). 42 תְּהַלֵּלָה. —\* Fut. with ו Convers. † Past with ו Convers.

SECOND PART  
OF THE  
EXERCISE-BOOK.



## SECTION XIII.

## VERBS.—VARIATIONS.

163. For Variations from Tab. XIV. in regard to some additional endings, see § 147; for ׀ instead of ׀, see § 143.

There are some other important Variations:

## I. PAUSE FORMS.

164. Changes of Vocalization [in some forms] occur in Pause,—*i.e.* at the end of a Verse, a Sentence, or a Clause, where a Stop is made.

- (a.) As said in Pt. 1. § 49, *Silluk* (׃) and *Ethnaḥ̄* (ֿ) are especially the 'Pause'-Accents; but
- (β.) Pause-forms are found sometimes with other Accents also [see § 167].
- (γ.) The 2 pl. *m.* & *f.* of all Past Tenses are unchanged in Pause.
- (δ.) The Pause-forms of 'Infs. w. Pron. Affs.' are given in Tab. XV. [The only *change* is with the 2 s. *m.* Aff.].
- (ε.) The Pause-forms of Participles are given in Appendix (B) to Tab. XIV. [The only *change* is in the *s. f.* form ׀ֿֿֿ, which sometimes becomes ׃׀ֿֿֿ in Pause. Cp. § 139 (β, †).]

N.B. All words in Tab. XIV (except the Past 2 pl. *m.* & *f.* and Infs. w. Pron.-Affs.) have the ordinary Tone-accent on that syllable in which the 2<sup>d</sup> Rt-letter is involved:—whether this 2<sup>d</sup> Rt-letter

- (I.) bears a vowel as in פִּקְדָּן, or
- (II.) has ׀ *Moving* as in פִּקְדָּןֿֿֿ.

The Rules for the 'Pause'-forms of words in Tab XIV (and the like) may be given in regard to these two great Classes (I.) and (II.) as follows :

165. (I.) When the 2<sup>a</sup> Rt-letter bears a Vowel,

(a.) if that Vowel be Long, as in תַּפְקֹדְנָה, יַפְקֹד, etc., the word is generally unchanged in Pause ;

(β.) if that Vowel be Short, as יִלְבֹּשׁ, פִּקֵּד, etc., this Short Vowel is generally lengthened\* into the corresponding Long Vowel,† as in אַכְלֵ (fr. אָכַל), יַקְרֵב (fr. יָקָרַב) etc. But

(γ.) the = of a *Niph.* Future (Tab. XIV.) remains in Pause, as in וַיִּנְפֹּשׂ, תִּרְמַסְנָה, etc. ; and, more generally, it may be said that

(δ.) [the *simple utterance* =, which is given sometimes for Euphony and Ease of pronunciation, instead of the more precise =, is found (not seldom) in Pause ; thus : הַמְעַד Imper. *Hiph.* 2 s. m., Ps. lxxix. 24, for הַמְעָד, etc.].

\* (a). This great General Rule holds also in the forms אַכְלֵ, אַכְלֵת, אַכְלֵתִי, אַכְלֵנוּ, and so וַיִּשְׁבֹּתֵי, נַעֲמֹתֵי, לִקְחֹתֵי, — נִזְעַקְתֵי, — נִגְזֹרְתֵי ; — הִלְבֵּתֵי ; — פִּלְלֵתֵי, הִלְבֵּתֵי ; — וַיִּשְׁרֵתֵי ; — הִתְקַדְּשֵׁנוּ, — הִתְקַדְּשֵׁנוּ ; — הִתְהַלְכֵתֵי, etc.

(b). But the = is often retained [see (δ)] not only

(i.) in such forms, thus יִסְדֹּתֵי Ps. cii. 26, וְזָקַנְתִּי G. xxvii. 2, etc. ; and so in other Voices as : כִּנְיָרְתָּה 2 s. m. Past *Pi.* [§ 138 (β), i.] Ps. lxxxix. 45, וַיִּשְׁעֵתִי Ps. lxxxviii. 14, וַיִּצְלַנּוּ 1 pl. Past *Niph.* (Jer. vii. 10), וַיִּצְלַנּוּ 1 pl. Past *Hiph.* (1 S. xxx. 22) of נָצַל [Sect. XVI.], etc. ; but also

(ii.) in Fut. forms ending in (נָרָה =) as : תִּקְשְׁבֵנָה 3 pl. *f.* Fut. *K.* (Is. xxxii. 3), and so : תִּחַרְשֵׁנָה 3 pl. *f.* Fut. *K.* Tab. XVI (1) [Mi. vii. 16], etc. ; and

(iii.) some others.

† For the great Leading Rules, see Pt. I. § 19.

II. When the 2<sup>d</sup> Rt-letter has *Shva*, a Vowel is given\* to it in Pause. This Vowel is generally the same as either

(i) the Vowel which the 2<sup>d</sup> Rt-letter HAS IN THE FIRST word of the Tense or set [see examples below]; or

(ii) the Vowel which the 2<sup>d</sup> Rt-letter TAKES IN PAUSE in the FIRST word of the Tense or set. Thus,

(i.) (a) The Pause-form of יִפְקְדוּ 3 pl. *m.* Fut. *K.* is יִפְקְדוּ; i.e. the Pause-vowel for the 2<sup>d</sup> Rt-letter is  $\text{—}$ , this being the Vowel of the 2<sup>d</sup> Rt-letter in the first word of the Tense (or set) viz. יִפְקְדוּ 3 s. *m.*;

b) So in *Niph.* Fut., the Pause-form of יִפְקְדוּ 3 pl. *m.* is יִפְקְדוּ, the first word of the set being יִפְקְדוּ 3 s. *m.* So, in *P.*, יִפְקְדוּ 3 pl. *m.*, p. יִפְקְדוּ.

(c) So, for the 1 s. & 1 pl. Fut. w. the ה of § 144, the forms are

*Kal* יִפְקְדוּ 1 s., p. :יִפְקְדוּ, & נִפְקְדוּ 1 pl., p. :נִפְקְדוּ; [also ii (b)];  
*Niph.* יִפְקְדוּ 1 s., p. :יִפְקְדוּ, & נִפְקְדוּ 1 pl., p. :נִפְקְדוּ;  
 etc., etc.

(ii.) (a) The Pause-form of יִפְקְדוּ 3 pl. Past *Kal* is יִפְקְדוּ, the Pause-vowel being  $\text{—}$  because the 2<sup>d</sup> Rt-letter TAKES  $\text{—}$  for its Pause-vowel in the first word of the set (viz. יִפְקְדוּ 3 s. *m.*, p. :יִפְקְדוּ);

b) So in the Fut. *Kal* of the ( $\text{—}$ )-form, the Pause-form of יִלְבְּשׁוּ 3 pl. *m.* is יִלְבְּשׁוּ, because יִלְבְּשׁוּ 3 s. *m.* (the first word of the set) has the Pause-form יִלְבְּשׁוּ. So in the 1 s. and 1 pl. w. the ה of § 144, thus יִלְבְּשׁוּ p. :יִלְבְּשׁוּ.

N.B. (iii.) Sometimes we find the  $\text{—}$  of the פָּעַל form of Past Tense [§ 188 (A)], instead of the  $\text{—}$  for the  $\text{—}$  of the פָּעַל form in ii (a); thus יִתְקַלְלוּ, Pause-form of יִתְקַלְלוּ 3 pl. Past *Kal* of יִתְקַלְלוּ, has the  $\text{—}$  [of the unused 3 s. *m.* Past יִתְקַלְלוּ] instead of  $\text{—}$  for the  $\text{—}$  of יִתְקַלְלוּ.

166. (a.) Often no further change is made by the Pause. But

(b.) If a SLIGHT-vowel precedes the *Shva* which is to be replaced by a Vowel in Pause, that SLIGHT-vowel disappears (there being no longer any need of it) when this *Shva* has given place

\* Except (i.) Infinitives with Affs.; (ii.) Participles, see § 164 (δ) & (ε); and (iii.) a few words the regular Pause-form of which is not adopted in Pause.

to a Vowel. The *Shva* (Simple, or Compound), which had given place to the Slight-vowel, then returns; thus,

(i.) of פָּקַדְוִי Imper. *K.* 2 pl. *m.* (fr. פָּקַד) the Pause-form is פָּקְדוֹ; and of עָמְדוֹ (fr. עָמַד) the Pause-form is עָמְדוֹ.\* So

(ii.) of שָׁמְעוּ (fr. שָׁמַע, p. שָׁמְעוּ) we have שָׁמְעוּ. And so

(iii.) the Pause-forms of שָׁמְרָה, קָרְבָּה, [Imper. 2 s. *m.* w. ה, § 141 (γ)], would be שָׁמְרָה: fr. שָׁמַר, קָרְבָּה: fr. קָרַב (p. קָרַב:), and

(iv.) the Pause-form of תַּעֲבְרוּ [see § 171 (i.)] is תַּעֲבְרוּ: (fr. יַעֲבֹר); and, of יַחֲרְדוּ [§ 171 (ii)], יַחֲרְדוּ: (fr. יַחֲרַד).

(c). The Pause-forms of the *Hithp.* Past,† Imper., & Fut., have ׀ to the 2<sup>d</sup> Rt-letter, thus: הִתְפַּלְּשִׁי 3 s. *m.* Past, הִתְפַּלְּשׁוּ Mi. i. 10 (*Krî*) Imper. 2 s. *f.*, אֶתְפַּלְּלִי 1 s. Fut., יִתְקַדְּשׁוּ 3 pl. *m.* Fut., etc.; and consequently, [since

N.B. generally ׀ is given before ה, for Euphony],‡

(d). when the 2<sup>d</sup> Rt-letter is ה, the 1<sup>st</sup> Rt-letter has ׀ in these *Hithp.* Pause-forms; thus: יִתְנַחֵם: 3 s. *m.* Fut., יִתְנַחֲלוּ 2 pl. *m.* Fut., etc.; and so, with 2<sup>d</sup> Rt-letter ה, we have: וְהִטְהַרוּ: 3 pl. Past w. ׀ Conv. (of טהר).

(e). The ׀ of § 145 is often found at the end of Pause-forms also;§ thus, in *v.* 28 of Ps. civ. יִלְקָטוּן (of יִלְקָט, fr. יִלְקָט). So *v.* 22: יִרְבְּצוּן (of יִרְבְּצוּ, fr. יִרְבֵּץ, p. יִרְבְּצוּ), in *v.* 30 יִבְרָאוּן (of יִבְרָאוּ, fr. יִבְרָא), & so *v.* 29 יִבְהַלּוּן, *v.* 22 יִאֲסֹפוּן [׀ to compensate for the

\* This Pause-form occurs Na. ii. 9 with the Accent ׀ merely. Cp. § 167 (ii, a).

† Except, of course, the 2 pl. *m.* & *f.* Past.

‡ As in § 6 (d); and so אֶחָיו fr. אָחִים Tab. XIII. 2, etc.

§ Observe, the Accent is brought then upon the *last* syllable.



Dag. F. of *Niph.*]; v. 26 יְהִלְלוּ (of יְהִלְלוּ, fr. יְהַלֵּל), so v. 27 יִשְׁבְּרוּ, etc. So also in § 146.

167. (i.) The Pause-form of a word is generally (but *not* necessarily always)\* adopted in Pause.

(ii.) In some Pause-forms a more sonorous pronunciation is given to words. And, as there seems to be no reason why the more sonorous pronunciation should be limited to a place of Pause, so we find in the Bible several instances of such †

(a). with OTHER DISJUNCTIVE Accents (*i.e.* where there is a stop less than that of a Pause); also, sometimes,

(β). with CONJUNCTIVE Accents (*i.e.* where there is no stop at all, but the contrary).

Thus, for example, (1) with  $\dot{\text{a}}$  as יִשְׁבְּרוּ G. xix. 4, (2) w.  $\dot{\text{a}}$  (very often) as יִעֲקֹב Is. xv. 5, וַיְהַבְּלוּ 2 K. xvii. 15; (3) with  $\bar{\text{a}}$  (often) as יַעֲזֹב Is. xiv. 27, נִפְלוּ ix. 9, יִרְבֵּץ xxvii. 10, יִשְׁמְחוּ lxv. 13; (4) w.  $\text{a}$  as שָׁמַע Ez. xliv. 5, יִשְׁמַע Is. vi. 10; (5) w.  $\text{a}$  (*Pashta*) as יַעֲזֹב Is. xxxiii. 20, נִמְלְחוּ Is. li. 6, שָׁמְעָה Dan. ix. 19 [fr. שָׁמְעָה § 141 (γ, 2)], etc.;—and (6) with Conjunctives, as שָׁפַט 1 S. vii. 17, סָעַד Ju. xix. 5, הִיִּצְלַח Ez. xvii. 15. †

\* Thus עֲבָדְךָ *Thy servant* Ps. cxix. 65 (instead of עֲבָדְךָ as in Ps. cxvi. 16, w.  $\text{a}$ ). So נִעְרָה [Sect. XV.] Ps. xlvi. 5, and יִרְבְּאֵי Ps. xciv. 5.—But יִפְּלוּ Ps. xlv. 6 may hardly be reckoned here; because the verse has  $\text{a}$  in it [Pt. I. § 68], and in that case  $\bar{\text{a}}$  not seldom occurs *without* Pause-form (though often also with the Pause-form, as in עָמַר Ps. i. 1, etc.

† For expressing energy, or for energy of expression, or for emphasis, or for rhythmic force, etc.)

‡ The three last forms were just mentioned in §§ 138 (A, γ), 141 (α, Note). The bare mention of them was all that could well be made then.

The Student may now, for Practice, parse the following Pause-forms. It will be advisable also to write out the SIMPLE WORDS OF WHICH THESE ARE THE PAUSE-FORMS:—

## PRACTICE ON PAUSE-FORMS.

\*.\* The references (I) & (II) are to the main divisions of § 165.

עִמָּד: (I, β), שְׁמֵעֵת [I. β, Note (\*)], אֲבֵלֶת בְּנֹדָתִי: וּמִשָּׁל:  
שְׁמֵעֵנוּ וּמִרְדְּנוּ יִמְחֹן: (I, β), אֲמַעֵד; נִסְכְּלֶת נִסְחָרְנוּ: יִשְׂרָאֵל  
וְדִקְדָּשְׁנוּ הַתְּהַלְבֵּתִי: יִתְגַּדֵּל:

יִשְׁמְרוּ: [II. i (c)], תִּשְׁמְרוּ; תִּפְרָצִי יִלְכְּרוּ: [II. i (d)], תִּלְכְּרוּ  
יִלְמְדוּ; יִלְמְדוּן: גִּדְלָה: (II. i) שְׂכָלוּ וּפְרוּ: דְּבָרִי; דְּבָרָה:  
יְדָבְרוּ; יְדָבְרוּ; וַיְדָבְרוּ; יָלְלוּ: [II. i, & § 133 (A) (iii.)]  
הִפְצָה: [II. i, & § 133 (A) (ii.)], אִשְׁמְרָה: [II. i (c)], אֲבָבְרָה:  
אֲמַרְהָ; וְאֲמַרְהָ; וּנְכַרְעָה: [II. ii. (d)], וַיִּצְטַמְרוּ: [p. 89 (\*), (ii.)]  
טָרְדוּ: [II. ii (c)], אֲבָלָה; וְשִׁמְרוּ; וְנִלְכְּרוּ; יִשְׁבְּבוּ: [II. ii (d)]  
יִשְׁבְּבוּן: תִּשְׁבְּבוּ; תִּלְמְרוּ; אִשְׁאֲפָה; גָּבְרוּ; יִתְלַכְּרוּ: [§ 166. (c)]  
הַתְּפַלְשִׁי:

זָכְרוּ: [§ 166. b (i.)], עֵבְרִי; שְׁלָחָה: [§ 166. b (ii.)], שְׁמְרָה;  
שְׁמָעָה: [§ 166. b (iii.)], תִּעְמְרוּ: [§ 166. b (iv.)], יִתְפַּלְצוּן; הַתְּנַחֲלוּ;  
יִתְרְבוּ:

[The Student may now pass on to the EXERCISES on pp. 125-127, after looking at the intervening pages sufficiently for him to be able to refer thereto for information which he may require respecting the forms of certain Verbs in the Exercises. References to these pages will be rendered more easy by the following INDEX.]

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 (ii.) 'Furtive'  $\text{ֿ}$  to be under  $\text{ה}$ , and under  $\text{ו}$  or  $\text{י}$  at the end of a word, after any Long-vowel except  $\text{ֿ}$  . . . . . p. 114  
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## II. CERTAIN NECESSARY VARIATIONS.

168. The Student knows already from Pt. I. that

(i.) A Long-vowel, followed by Quiescent  $\text{ֿ}$ , is generally shortened if the Accent be removed from it [Pt. I. § 55 (9, b)];

(a). for some examples of this Shortening\* when *Makképh* ( $\text{ֿ}$ ) follows the word,† see ‘[Note]’ in the ‘Notes on Tab. XIV.’

(β). As examples of this Shortening when the Accent is ‘turned back’ [Pt. I. § 46]‡ we have  $\text{לְהַסְתֵּר שָׁם}$  for [the workers of mischief] to be hid there (Job xxxiv. 22, Inf. N. for  $\text{לְהַסְתֵּר}$ ), and  $\text{בְּלִי־יִפְקֹד רָע}$ ; he shall not be visited by evil (Prov. xix. 23, 3 s. m. Fut. N. for  $\text{יִפְקֹד}$ ), etc.

(ii.) Beneath  $\text{ה}$  (i.e.  $\text{ה}$  with *Mappék*), and beneath  $\text{ה}$  &  $\text{ע}$  at the end of a word,  $\text{ֿ}$  must be put after any Long-vowel except  $\text{ֿ}$ ; and this  $\text{ֿ}$  is called ‘Furtive Pathakh,’ and is pronounced *before* the letter beneath which it stands; Cp. Pt. I. § 60.

[Obs. We need not say ‘at the end of a word’ (and so *vowelless*) in the case of  $\text{ה}$ ; for the dot stands in the  $\text{ה}$  to show that it is *not Quiescent*, and it is only when ‘at the end of a word’§ that  $\text{ה}$  is ever Quiescent]:

(iii.) (a). There must be variation from Tab. XIV. by the omission of Dag. F. where it would have to stand in one

\* For the Vowel to be chosen, in each case, see the great Leading Rules in Pt. I. § 19.

† Thus (fr.  $\text{תְּנַבֵּל־בָּהּ}$   $\text{תְּנַבֵּל־בָּהּ}$  Zech. ix. 2. But  $\text{יִבּוֹל־אִתּוֹ}$  Josh. xviii. 20, in which  $\text{י}$  is not shortened; and so  $\text{יִנְבֵּא־אִישׁ}$  Ex. xxi. 37.

‡ But  $\text{הוֹלֵם פָּעַם}$  Is. xli. 7, in some Bibles;— $\text{הוֹלֵם פָּעַם}$  in some.

§ And therefore at the end of a *syllable*, and so *vowelless*.

of the five letters אההע which do not receive Dagesh [Pt. I. § 49]; and, by reason of this,

(β). 'Compensation' (as it is called), for an omitted Dag. F., is often made

by lengthening  $\left\{ \begin{array}{l} \text{ֿ} \quad \text{into } \text{ֿ} \\ \text{ֿ} \text{ \& \text{ֿ} \text{ into } \text{ֿ} \\ \text{ֿ} \text{ (ֿ) \& \text{ֿ} \text{ into } \text{ֿ} \end{array} \right\}$  Cp. Pt. I. § 19:—

(iv.) A Moving Shva beneath any one of the four letters אההע takes a Compound form [Pt. I. § 24]; and

(v.) (a). A 'Slight'-vowel, and (β) A Real Short-vowel, preceding such a Compound-Shva, generally adopts the form which agrees with that Compound-Shva [Cp. §§ 3 (d), 4 (d), & 169 (a, ii)].

[Note. There are some further Variations in the case of Verbs having in the Root one of the four letters אההע mentioned in (iv.) above.]

### III. FIRST ROOT-LETTER ה, ח, or ע.

169. [Note. (a.) Verbs having א as 1<sup>st</sup> Rt-letter (*i.e.* א'פ) agree in many parts with those having ה, ח, or ע, as 1<sup>st</sup> Rt-letter; but, (b.) there are some so important differences between the two sets of Verbs that it is best to give a special Section (XIV.) to the Verbs א'פ,—and to proceed now with the others only, to § 179].

Verbs having ה, ח, or ע, as 1<sup>st</sup> Rt-letter have

(a). A Compound Shva under the 1<sup>st</sup> Rt-letter not only

(i.) where there is Shva Moving in Tab. XIV.; thus, עִמְרָתָם like פִּקְרָתָם, etc.; but also

(ii.) sometimes where Shva is Quiescent in Tab. XIV.; thus יְעִמְרָתָם corresponding to יְפִקְרָתָם, and so יְעַרְבָתָם to יְלַבְּשָתָם; prefix-letters generally taking ֿ before ֿ,

and  $\text{ֿ}$  before  $\text{ֿֿ}$ , and  $\text{ֿ}$  ( $\text{ö}$ ) before  $\text{ֿֿ}$ . See Tab. XVI(1);—also

( $\beta$ ). simple  $\text{ֿ}$  Quiescent, sometimes, under the 1<sup>st</sup> Rt-letter, with a  $\text{ֿ}$  or  $\text{ֿ}$  TO THE PREFIX-LETTER AS IN (*a*, ii.); thus, for example,

(i.)  $\text{לְחַצֵּב}$ ,  $\text{לְחַקֵּר}$ ,  $\text{לְחַשֵּׁב}$ ,  $\text{לְחַתֵּם}$ , etc., (Inf. *K.* w.  $\text{ל}$ ),\* and

[(ii.)  $\text{לְחַמֵּם}$  Is. xlvii. 14, for which see §§ 137 (2, Note\*) & 164 ( $\beta$ ).]

(iii.)  $\text{יַעֲזֹר}$  and  $\text{יַעֲשֵׂן}$  3 s. *m.* Fut. *K.*,  $\text{נָעַרַר}$  3 s. *m.* Past and  $\text{נָעַלְם}$  † s. *m.* Partic. *Niph.* [Cp. Tab. XVI (1)], etc.

[Note. The simple  $\text{ֿ}$  often occurs under  $\text{ה}$  as 1<sup>st</sup> Rt-letter].

170. The Fut. *K.* (except the 1 s.) has one or other of the four forms  $\text{יַעֲזֹר}$ ,  $\text{יַעֲזֹר}$ ,  $\text{יַעֲרֵב}$ ,  $\text{יַעֲשֵׂן}$ ;—and it may be said that, as in these four words, the prefixes  $\text{יתן}$  take

(i.) generally  $\text{ֿֿ}$  when the 2<sup>d</sup> Rt-letter bears  $\text{ֿ}$ , and

(ii.) generally  $\text{ֿֿ}$  when the 2<sup>d</sup> Rt-letter bears  $\text{ֿ}$ . But

(iii.) when, in derived forms, the vowel is removed from 2<sup>d</sup> Rt-letter, there is sometimes an interchange of these vowels for the  $\text{יתן}$ , as in (1)  $\text{נְחַמְרֵהוּ}$  (fr.  $\text{נְחַמֵּר}$ , w. aff.  $\text{הוּ}$ ), *him*, Sect. XXII.), (2)  $\text{יְחַדְּלוּ}$  (fr.  $\text{יְחַדֵּל}$ ).||

(iv.) N.B. The prefix  $\text{א}$  takes  $\text{ֿ}$  as in Tab. XIV, and the 1<sup>st</sup> Rt-letter takes sometimes  $\text{ֿ}$ , sometimes  $\text{ֿֿ}$ ; thus

\* (*a*) But we have also  $\text{לְחַבֵּשׁ}$ ,  $\text{לְחַנֵּר}$ ,  $\text{לְחַטֵּא}$ ,  $\text{לְחַלֵּף}$ , etc., like Tab. XVI (1). Also (*b*) with  $\text{ב}$  we have  $\text{בְּעִזָּר}$  1 Chr. xv. 26.

† For  $\text{נְעַבֵּר}$  Eccl. v. 8, some have the anomalous  $\text{נְעַבֵּר}$ .

‡ With a few exceptions, as  $\text{יְחַדְּלוּ}$  Pr. x. 3,  $\text{יְחַשְׁבוּ}$  Ps. xxix. 9,  $\text{תְּהַדְּבוּ}$  Ez. xxxiv. 21.

§ The form  $\text{תְּחַלֵּף}$  (3 s. *f.* Fut. *K.* of  $\text{הַלֵּף}$ ) Ex. ix. 23, Ps. lxxiii. 9, is rare.

|| So  $\text{אֶחְדַּלְהָ K. Fut. 1 s. (אֶחְדַּל)}$ , w. the  $\text{ה}$  of § 144.

(1) אֶהְפֹּךְ, אֶהְלֹךְ, (2) אֶחַבֵּל [אַחַטֵּם-, § 168 (i. a)],  
 אֶעֱמַד, אֶעֱבֹר, אֶעֱבֹד, אֶחַבֵּשׁ, אֶחַסֵּר, etc.

[Note. (a) Some Verbs have different senses, or shades of sense, in the two forms of (i.) and (ii.) above; thus יַחֲרֹשׁ *he will plough*, יַחֲרֹשׁ *he will be deaf* (also *he will be silent*).

(b) חֲפִיץ has the form יַחֲפִיץ ordinarily, but the other form יֶחֱפִיץ in Pause. So תַּחֲפִיץ, יֶחֱפִיץ, & אַחֲפִיץ,—but יֶחֱפִיץ, יֶחֱפִיץ, & אַחֲפִיץ.

171. A Compound-Shva is always Moving.\* Therefore it can never stand when the following letter is to have Shva, but (unless it gives place to a simple  $\text{ֿ}$  Quiescent)† it must always be replaced by a Slight-vowel. Thus (i.) from יַעֲמֹד 3 s. m. Fut. *K.*, we have [Tab. XVI (1)] יַעֲמֹדִי 3 pl. m., and so תַּעֲמֹדִי 2 s. f., תַּעֲמֹדִי 2 pl. m.; the  $\text{ֿ}$  being generally replaced by  $\text{ֿ}$  as Slight-vowel.

(ii.) So, from יַעֲרֹב we have יַעֲרֹבֵי, —fr. יַחֲרֹד, יַחֲרֹדֵי, etc.; the  $\text{ֿ}$  being generally replaced by  $\text{ֿ}$  as Slight-vowel. And

[(iii.) so  $\text{ֿ}$  is replaced by  $\text{ֿ}$  before Shva, in *Hoph.* § 179].

(iv.) So, for 1 s. Fut. *K.* w. the ה of § 144, we have אַעֲזֹבָה (fr. אַעֲזֹב), אַעֲלֹזָה (fr. אַעֲלֹץ), אַעֲרֹכָה (fr. אַעֲרֹךְ); ‡ [and, so אַחֲרֹדָה (fr. אַחֲרֹד)]. But observe, for the 1 s. Fut.,

(v.) forms in which simple  $\text{ֿ}$  Quiescent occurs under the 1<sup>st</sup> Rt-letter, as אַעֲבֹרָה (fr. עֲבַר), are the same as אַפְקֹדָה (fr. פִּקַּד) .

\* It is only a *Moving* Shva that takes a compound form.

† As in יַעֲלֹצֵי Ps. v. 12 (יַעֲלֹצֵי Ps. xxv. 2, lxviii. 4), יַחֲרֹדֵי Ez. xxvi. 18 (יַחֲרֹדֵי in five other places), etc.

‡ The form אַחֲרֹנָה G. xxvii. 41, with  $\text{ֿ}$  =  $\text{ֿ}$  is rare.

(vi.) So the 1 pl. Fut. *K.* with the ה of § 144, has the forms (1) נַעְבְּרָה, נַחֲלָמָה, with a Slight-vowel under the 1<sup>st</sup> Rt-letter; and (2) נַעְבְּרָה, נַחֲפֶשֶׂה, with the ׀ Quiescent.

172. It does not follow from § 171 that a Slight-vowel occurs *only* in such cases. On the contrary, the help of the Slight-vowel is sometimes given in a derived form, although the simple word has ׀ Quiescent. Thus, יַעֲזָר occurs only with ׀ Quiescent, but we have (w. Aff. הוּ ׀־ *him*, Sect. XXII.) וַיַּעֲזָרְהוּ 2 Kings xvii. 4.

173. In the Imper. *K.* 2 s. *f.* & 2 pl. *m.* these Verbs generally agree with Tab. XIV, *i.e.* the Slight-vowel for the 1<sup>st</sup> Rt-letter is generally ׀, as in עֲמְרִי, עֲמְרוּ. [But we find חִשְׁפִּי Is. xlvi. 2, where the ׀ is a real Short-vowel, (the ׀ Quiescent being followed by Dag. L.)].

174. In all the instances mentioned in §§ 171-173, the 'Slight'-vowel is no longer needed when, the word being in Pause, the 2<sup>d</sup> Rt-letter has a vowel. The Compound Shva then returns to the 1<sup>st</sup> Rt-letter; thus,

(a.) יַעֲמְרוּ (Pause-form of עֲמְרוּ), יַחֲרְרוּ (of יַחֲרֹרוּ), etc.;

(β.) אַעֲלוּהָ (of אַעֲלוּהָ), נַעֲבְרָה (of נַעֲבְרָה), etc.

(γ.) And so in the Imperative, עֲבְרִי (Pause-form of עֲבְרִי), עֲמְרוּ (of עֲמְרוּ).\* †

\* A Pause-form sometimes occurs of a word which itself nowhere occurs; thus, חֲרַבִּי Is. xlv. 27, for חֲרַבִּי which does not occur anywhere.

[Obs. (1) The ׀ (in this word חֲרַבִּי) is Pause-vowel for =. The Imper. 2 s. *m.* of חרב *to be dry*, would be חַרַב (like יַחֲרַב, יַחֲרַב). The only 2 s. *m.* Imper. of חרב which occurs is חַרַב *lay waste*, Jer. l. 21.

(2) The ׀ (of the ח) may be supposed to belong to the same class as the ׀ of ק in קִרְבָּה. See more in 'Appendix.'

† So חַרְלוּ Pause-form of חֲרֹלוּ (§ 173) fr. חַרְלִי 2 s. *m.* And so we should have חַחֲדָלָה for אַחֲדָלָה (p. 116, Note ||), and אַחֲרָהּ for אַחֲרָהּ (§ 171, iv).



175. Two examples from the *Niph.* Voice were adduced in § 169 ( $\beta$ , iii.). Here we may add that

In *Niph.* (1) the prefix נ (Past and Partic.) has generally  $\text{־}^*$ , but (2) the prefix ה (in the Inf. and Imp.), and the prefixes איתן (in the Fut.) have  $\text{־}^\dagger$ ; see Tab. XVI (1). Moreover

176. (i.) the 1<sup>st</sup> Rt-letter has (a) sometimes  $\text{־}$ , as in נֶעֱזֵב; and ( $\beta$ ) sometimes  $\text{־}$ , as in נֶעְדָּר [Cp. § 169 ( $\beta$ , iii.)].

(ii.) When, however, the 2<sup>d</sup> Rt-letter has  $\text{־}$ , the 1<sup>st</sup> Rt-letter cannot ever have  $\text{־}$ . It must then have either (1) a *Slight-vowel*, as in נֶעְרָמוּ, נֶחְרְבוּ, נֶהַפְּכוּ, or (2) a Quiescent  $\text{־}$ , as in נֶחְשְׁבוּ, נֶהַפְּכוּ. But

[N.B. the 'Slight'-vowel of (ii, 1) is not needed in Pause, because then the 2<sup>d</sup> Rt-letter has a vowel; thus, we have נֶעֱצָרָה; 3 s. *f.* Past *Niph.* in Pause, and so נֶעֱנִשְׁוּ and נֶחְשְׁבוּ; 3 pl. Past].

177. In פִּי, פֹּחַ, and הִיחַת, these Verbs agree with Tab. XIV.

178. In *Hiph.* the 1<sup>st</sup> Rt-letter has (i.) sometimes  $\text{־}$  (preceded by  $\text{־}$  in Past, and by  $\text{־}$  in other parts), as in הֶעֱתִיקוּ, מֵעֵתִיק, וַיֵּעֲתִק, etc.;—but (ii.) more often  $\text{־}$  preceded by  $\text{־}$  in Past,‡ as in הֶעֱבִיר, הֶעֱבַרְתִּי, etc., and (iii.)  $\text{־}$  preceded by  $\text{־}$  in Inf., Partic., Imp., & Fut. [Tab. XVI (1)];—also (iv.) sometimes  $\text{־}$  preceded by  $\text{־}$  in the Past, especially

N.B. in the 2 & 1 sing. and 2 pl. when with the pref. ו; thus וְהֶעֱבַרְתִּי, וְהֶעֱבַרְתָּ, וְהֶעֱבַרְתֶּם, etc.;

\* Also  $\text{־}$  (i) rarely in the Past, as in נִתְבַּאֲתָ 2 s. *m.* (for the נ־ see Sect. XIX.); and (ii) sometimes in Partic. forms, as in Sect. XX., and so נֶעְרִץ Ps. lxxxix. 8, and נֶחְרַבְתָּ as well as נֶחְרַבְתָּ and נֶחְמַדְתָּ, etc., and so נֶעֱלַמְתָּ, etc.

† To compensate for the Dag. F., which cannot stand in the letters אההע.

‡ A  $\text{־}$  preceded by  $\text{־}$ , as in הֶעֱבַרְתָּ (2 s. *m.*) Josh. vii. 7, is rare.

but also וְהִחֲזִיקֶנִּי 1 S. xvii. 35 (where the Accent is *not* thrown forward, § 160).

[Note (a). From some Roots, *only*  $\text{ֿ}$  forms occur. So those in (i) and יַעֲתֵק Fut. K. And so,

(b) בַּעֲשֵׂר (Neh. x. 39) Inf. *Hiph.* w. ב, as in Deut. xxvi. 12 לַעֲשֵׂר w. ל (see p. 79, Note †); and יַעֲשֵׂר Fut. K.]

179. In *Hoph.* the 1<sup>st</sup> Rt-letter has  $\text{ֿ}$  generally\* agreeing with the  $\text{ֿ}$  (ø) of the Voice, and this  $\text{ֿ}$  is replaced by  $\text{ֿ}$  (ø, as a 'Slight'-vowel) when the 2<sup>d</sup> Rt-letter has  $\text{ֿ}$ . Tab. XVI (1).

[N.B. The 'Slight'-vowel is not needed in Pause, because then the 2<sup>d</sup> Rt-letter has a vowel; thus, we have: הִחְרַבְהָ 3 s. f. Past *Hoph.* in Pause.]

#### IV. SECOND ROOT-LETTER א, ה, ח, or ע.

180. For the purposes of this Exercise-book, the Variations when the 2<sup>d</sup> Rt-letter is א, ה, ח, or ע, are sufficiently given in Tab. XVI (2). Some additional remarks shall be given in an Appendix.

#### V. THIRD ROOT-LETTER ה, ח, or ע.

181. The Variations when the 3<sup>d</sup> Rt-letter is ה, ח, or ע, are sufficiently given in Tab. XVI (3), with the following additions:—

- (1.) (a) The Furtive  $\text{ֿ}$  under ה, ח, or ע, at the end of a word, after any Long-Vowel (other than  $\text{ֿ}$ ), is dropped when, by any addition being made to the word, the 3<sup>d</sup> Rt-letter is no longer at the end. Thus, fr. Inf. Constr. שְׁלַח (Abs. שְׁלַח or שְׁלוּחַ), we have שְׁלַחִי *my sending*, etc;—and fr. the Partic. שְׁלַח s. m., we have שְׁלַחִים pl. m.; & fr. שְׁלוּחַ s. m., שְׁלוּחָה or שְׁלַחָה s. f., etc.

\* But we have  $\text{ֿ}$  also; thus הִחְרַבְהָ Job xxx. 15, which is just like הִפְקַרְהָ.

- (β) The dot of ה is no longer wanted when, by any addition being made to the word, the 3<sup>d</sup> Rt-letter is no longer at the end. The dot (*Mappék*) is always dropped then; thus, fr. גָּבַהַּ 3 s. *m.* Past, גָּבַהֵּ Ez. xxxi. 5 (for גָּבַהֵּ) 3 s. *f.*, גָּבַהֵּת 2 s. *m.*, etc.

Further remarks will be given in the Appendix.

VI. VERBS WITH ך IN THE ROOT.

182. (i.) Verbs whose 1<sup>st</sup> Rt-letter is ך agree with Tab. XIV except that, in the *Nφ.*, the prefixes ה and אִיתֵן have ׀ (instead of ׀ followed by Dag. F.); thus, הִרְפָּא Inf. *Nφ.*, אִרְפָּא 1 s. Fut., יִרְפָּאוּ 3 pl. *m.* Fut., etc.

(ii.) Verbs whose 2<sup>d</sup> Rt-letter is ך agree with Tab. XIV except that, in *Pi.*, *Pü.*, & *Hθ.*,

(a) the Dag. F., for those three Voices, cannot appear; and

(β) compensation is made by lengthening ׀ into ׀̄, ׀̄ into ׀̄̄, ׀̄̄ into ׀̄̄̄, in accordance with Pt. I, § 19;

[for these Verbs in (ii), see "APPENDIX TO TAB. XVI (2)."]

(iii.) Verbs whose 3<sup>d</sup> Rt-letter is ך agree generally with Tab. XIV; but sometimes ׀ occurs (instead of some other vowel) before the ך, as in שָׁבַר 3 s. *m.* Past *Pi.*, and sometimes ׀̄ as in הִבָּר 3 s. *m.* Past *Pi.* often. But this is not limited to these Verbs; see Tab. XIV Note (e).

VII. VERBS WHOSE THIRD ROOT-LETTER IS ך OR ת.

183. When in the process of word-forming, a letter would occur twice together and the first one would have ׀̄ Quiescent, this letter with ׀̄ Quiescent is dropped; and Dag. F. (as imply-

ing a letter with  $\text{ֿ}$  *Quiescent*, before it) is then given\* to the next letter. For example,

(a)  $\text{נָתַנוּ}$  is 1 pl. Past *K.* of  $\text{נָתַן}$  † [for  $\text{נָתַ(נֹ)נוּ}$ , like  $\text{פָּקְדָנוּ}$ ],  
 $\text{נִשְׁעַנּוּ}$  1 pl. Past *Nφ.* of  $\text{שָׁעַן}$  [like  $\text{נִפְקְדָנוּ}$ ]. Similarly,

(β) with 3<sup>d</sup> Rt-letter  $\text{ת}$ ,  $\text{פָּרַתְּ}$  Pause-form of  $\text{פָּרַת}$  [for  $\text{פָּרַ(ת)תְּ}$  like  $\text{פָּקְדַתְּ}$ ],  $\text{פָּרַתִּי}$  [like  $\text{פָּקְדַתִּי}$ ],  $\text{נִכְרַתְּ}$  [like  $\text{נִפְקְדַתְּ}$ ];  
 so fr.  $\text{שָׁחַת}$ ,  $\text{שָׁחַתְּ}$ ,  $\text{שָׁחַתִּים}$ , [like  $\text{פָּקְדַתְּ}$ ,  $\text{פָּקְדַתִּים}$ ,—see  
 Tab. XVI (2) (a, 3)],  $\text{הִשְׁחַתִּי}$  [like  $\text{הִפְקְדַתִּי}$ ]; so fr.  $\text{שָׁבַת}$ ,  
 $\text{הִשְׁבַּתְּ}$ ,  $\text{הִשְׁבַּתִּים}$ ; etc.

(γ) So  $\text{הִאֲזַנָּה}$  G. iv. 23, Is. xxxii. 9 [given by some with  $\text{זְ}$ ,  
 and by some with  $\text{נָהֿ}$  instead of  $\text{נָהֿ}$  (see Note \*)].

#### VIII. VERBS HAVING ANY OF THE SIX $\text{בגרכפת}$ IN THE ROOT.

184. The Root  $\text{פקר}$  has two of these in it. There are reasons for preferring this for Tab. XIV, or it might have been well to choose a Root such as  $\text{כתב}$  to *write* (of which all the Rt-letters are of those six). For, as the Student knows already [Pt. I, 47], those six letters have Dag. Lene

(i) at beginning of a word (except as in § 48, Pt. I).

(ii) after a *Quiescent*  $\text{ֿ}$ .

And [N.B.] the Dag. L. cannot stand after aught else than *Quiescent*  $\text{ֿ}$ .

Hence the presence of these letters is useful to the Student as shewing him at once where a  $\text{ֿ}$  preceding one of them is

\* This Dag. F. is sometimes not put in  $\text{נ}$ ; thus  $\text{תִּאֲמַנָּה}$  Is. lx. 4 [for  $\text{תִּאֲמַנָּ(נֹ)נָה}$ ; § 165 (I, γ)],  $\text{תִּעַנְנָה}$  Ru. i. 13 [for  $\text{תִּעַנְנָ(נֹ)נָה}$  like  $\text{תִּפְקְדָנָה}$ ];  $\text{תִּרְנְנָה}$  Ps. lxxi. 23; [for  $\text{תִּרְנְנָ(נֹ)נָה}$  like  $\text{תִּפְקְדָנָה}$ ]. So  $\text{תִּשְׁבְּנָה}$  given in the margins of several Bibles for  $\text{תִּשְׁבְּנָה}$  [*i.e.*  $\text{תִּשְׁבְּ(נֹ)נָה}$  like  $\text{תִּפְקְדָנָה}$ ] Ez. xvii. 23.

† For the forms of this Irregular Verb, see 'Notes on Tab. XIX.'

Quiescent or Moving. This, so far as regards the 1<sup>st</sup> & 3<sup>d</sup> Rt-letters, is sufficiently shewn to him by Tab. XIV. We have therefore to deal here with those Verbs only which have one of those six letters as *Second* Rt-letter. See below, (a)-(δ). [In (a), the ׀ is seen to be (1) sometimes Moving, but also once or twice Quiescent, after the prefixes בּ & כּ; and (2) mostly Quiescent, but also sometimes Moving, after the prefix ל.]

(α) Inf. *K.* (i) w. בּ, —בְּכַתּוּב, בְּנִפְּל, בְּרִבּוֹת [Tab. XXIII],  
בְּשִׁפְלֵי Eccl. xii. 4 [p. 79, Note \*]; but also  
בְּשִׁפְךָ, בְּשִׁפְךָ:—

(ii) w. כּ, —כְּנִבְהֵה, כְּנִבְל, כְּנִפְּל, כְּפִגְּשׁ, כְּקִרַח, כְּקִרַח,  
כְּשִׁבְבֵי (cp. p. 79, Note \*); but also כְּזִפְּרָה:—

(iii) w. ל, —לְבַגְּרָה, לְכַתּוּב twice, לְנִפְּל four  
times, and so at least forty others; but also  
לְנִתְּזֵי & לְנִתְּשׁ, (each thrice), לְשִׁדְּרָה, and  
לְצַבְּאָה [followed by צַבְּאָה, Nu. iv. 23,  
viii. 24], but לְצַבְּאָה Is. xxxi. 4.

[Note. When the 1<sup>st</sup> Rt-letter is הּ or ע, these generally have ׀ as in Tab. XVI (1). So a 1<sup>st</sup> Rt-letter הּ has often ׀, but also often ׀ [see § 169 (β; i)]. Simple ׀ under הּ is followed by Dag. L. in one of these six letters [(Pt. I, § 25).]

(β) Fut. *K.* יְכַתּוּב, תְּכַתּוּב, etc., with Dag. L. in 2<sup>d</sup> Rt-letter, as in the כּ of יִלְבַּשׁ, תִּלְבַּשׁ, etc., in Tab. XIV; and so others:—

(γ) *Nφ.* [of שָׁבַר] Past נִשְׁבַּרְהָ, נִשְׁבַּרְהָ (p. נִשְׁבַּרְהָ:), etc.  
Partic. נִשְׁבַּרְהָ, etc.; and so others:—

(δ) *Hφ.* [of לָבַשׁ] Inf. הִלְבַּשׁ (Abs.), לְהִלְבִּישׁ (with לּ pref.),  
Past הִלְבִּישׁהּ, הִלְבִּישׁהּ, הִלְבִּישׁהּ, etc., Partic. מְלַבֵּישׁ,

(the Imper. would be הִלְבִּישׁ, הִלְבִּישִׁי, etc.), Fut. יִלְבֹּשׁ (וְיִלְבֹּשׁ), תִּלְבֹּשׁ (וְתִלְבֹּשׁ), etc.; and so others.

### IX. FURTHER VARIATIONS.

185. (i) Verb-forms of the Voices *Kal*, *Pi-él*, *Hiph-íl*, may have Objective Pronouns in the form of Affixes. For these, and any consequent changes of the Verb-form, see pp. 208-212.

(ii) Pronoun-forms so attached as Affixes to Verbs may serve not only Objectively, but also sometimes where in English we require some Preposition (or other word) after the Verb, and so they occur a few times with Verb-forms of a Passive or Reflexive Voice, and with Intransitive Verbs.

186. There are some important 'Variations' in the case of some Verbs of the following Classes:—

- |     |  |           |            |    |          |                     |
|-----|--|-----------|------------|----|----------|---------------------|
| (1) | having 1 <sup>st</sup> Rt-letter             | א,        | פֹּא,      | as | אָכַל    | <i>to eat.</i>      |
| (2) | „ „  | י,        | פֹּי,      | as | { יָשַׁב | <i>to sit.</i>      |
|     |  |           |            |    | { יָטַב  | <i>to be good.</i>  |
| (3) | „ „  | נ,        | פֹּנ,      | as | נָפַל    | <i>to fall.</i>     |
| (4) | „ 2 <sup>d</sup> Rt-letter                   | { ו,      | עֹ,        | as | קוּם     | <i>to rise.</i>     |
|     |  | { (or י,  | עֵ,        | as | שִׁים    | <i>to put.)</i>     |
| (5) | „ 2 <sup>d</sup> & 3 <sup>d</sup> Rt-letters | the same, | כְּפֹלִים, | as | סָבַב    | <i>to go round.</i> |
| (6) | „ 3 <sup>d</sup> Rt-letter                   | א,        | לֹא,       | as | מָצָא    | <i>to find.</i>     |
| (7) | „ „  | ה,        | לֹה,       | as | גָּלָה   | <i>to reveal.</i>   |

These are dealt with in the following Sections XIV to XX.

[The above is adopted as the least artificial arrangement. We might, however, put the וֹפֹ first. There are some advantages in so doing. But the arrangement adopted above appears to be the simplest and best.]

## VOCABULARY III.

1. אָן ( <i>f.</i> ) an ear, Tab. VII.	4. על Tab. IV. (2), on, upon, over, on account of, against, etc.	6. שָׁשׁוּשׁ ( <i>m. &amp; f.</i> ) Sun.
2. רַבַּר <i>Pi</i> , to speak.	5. רָשָׁע a wicked man, Tab. IX.	
3. דֶּרֶךְ ( <i>m. &amp; f.</i> ) a way, Tab. X (1).		

N.B. The abbreviations *Nφ.*, *IIφ.*, *IIIθ.*, are used below for *Niph-ül*, *IIph-ül*, *IIIthpā-ül*.

## EXERCISE XXVI

[To be translated into English, § 11 (a-ε).]

יִּ מֶלֶךְ: עוֹז הַתְּאוֹדָה: מַדּוּעַ דֶּרֶךְ רָשָׁעִים צָלַח: בְּגָדִים  
 בְּגָדִי: מַעִיר מְתִים: יִנְאָקוּ: וְנִפְשׁ חַלְלִים: תִּשְׁוֵעַ: יִקְטַל-עֲנִי:<sup>14</sup>  
 וְאֲבִיוֹן: סָבִיב רָשָׁעִים: יִתְהַלְכוּן: וְיִלְדִיהֶם: יִרְקְדוּן: וְיֵאמְרוּ:<sup>20</sup>  
 לֵאלֹהִים: סוֹר מִמֶּנּוּ וְדַעַת דְּרָכֶיךָ: לֹא חָפְצָנוּ: עַד מָתִי:<sup>27</sup>  
 רָשָׁעִים: יִי עַד מָתִי רָשָׁעִים: יַעֲלוּ: אֶלְמָנָה: וְגַר: יִהְיֶה:<sup>31</sup>  
 וַיִּתּוּמִים: יִרְצָחוּ: הַנִּמְעַ: אֲזֶן הָלֵא יִשְׁמַע: אֲנִי שָׁמַעְתִּי:<sup>35</sup>  
 שָׁכַחְתָּ: אוֹתִי וַתִּבְטַחְתִּי: בְּשָׁקֶר: נֶאֱצוּ: אֶת קְדוֹשׁ: יִשְׂרָאֵל:<sup>40</sup>

1 מֶלֶךְ to reign. 2 [with] strength. 3 אֹזר to gird. 4 why? 5 רָשָׁע a wicked one (*m.*)\* 6 צָלַח to prosper [§ 165 (II)]. 7 Exerc. XX (14). 8 עִיר a city. 9 men. 10 נָאָק to groan. 11 חָלַל a wounded one (*m.*). 12 שָׁוַע *Pi*. to cry out. 13 קָטַל to kill [§ 168 (i, α)]. 14 a miserable one. 15 and a needy one. 16 round about. 17 הֵלֵךְ *Hθ.* to walk. 18 יָלַד a young one (*m.*) [Tab. X. 1]. 19 רָקַד *Pi*. to dance. 20 And they have said. 21 to God. 22 depart. 23 and [the] knowledge of. 24 אֶת דֶּרֶךְ a way\* [Tab. X. 1]. 25 חָפַץ to delight in, to take pleasure. 26 until. 27 when [26 with 27 = "how long?"] 28 עָלוּ to exult, to triumph. 29 וַיְהִי an orphan. 30 and sojourner. 31 הָרַג to slay.† 32 יָתוֹם an orphan. 33 רָצַח *K.* & *Pi*. to murder. 34 נָטַע to plant [§ 140 (δ, iv), (ε)]. 35 שָׁמַע to hear [For שָׁמַעִי see § 165 (II, iii)]. 36 שָׁכַח to forget. 37 בָּטַח to trust. 38 שָׁקֶר falsehood. 39 נֶאֱצוּ *Pi*. to despise. 40 [The] Holy ONE of.

\* Words marked thus (\*) need not be given in the Notes again. † *Tu.* to be slain.

וּבִשְׁקוֹצֵיהֶם <sup>41</sup> נִפְשָׁם חִפְצָה <sup>25</sup> דִּבְרַתִּי וְלֹא שָׁמְעוּ <sup>35</sup> : וְעַל יֵי יִשְׁעֵנוּ <sup>42</sup> :  
 צִיּוֹן שָׁרָה <sup>43</sup> תַּחְרֹשׁ <sup>44</sup> : תַּתִּיפַח <sup>45</sup> תִּפְרֹשׁ <sup>46</sup> בְּפִיהָ <sup>47</sup> :  
 דְּרָכֶי <sup>24</sup> צִיּוֹן אֲבֵלוֹת <sup>48</sup> : גַּם הִיא נֶאֱנָחָה <sup>49†</sup> כָּל עַמָּה <sup>50</sup> נֶאֱנָחִים <sup>49</sup> :  
 בַּעֲטָף <sup>51</sup> עוֹלֵל <sup>52</sup> וַיִּזְנֶק <sup>53</sup> : שָׁאֲגוּ <sup>54</sup> צוֹרְרֶיהָ <sup>55</sup> : שָׁרְקוּ <sup>56</sup> וַיַּחֲרְקוּ <sup>57</sup>  
 שֵׁן <sup>58</sup> אָמְרוּ <sup>59</sup> בְּלַעְנוּ <sup>60</sup> : עַד <sup>26</sup> מָתִי <sup>27</sup> אֱלֹהִים יַחֲרֶף <sup>61</sup> צָר <sup>62</sup> : יִנְאֶץ <sup>80</sup>  
 אוֹיֵב <sup>63</sup> שְׂמֶךְ לִנְצָח <sup>64</sup> : זָכַר- <sup>65</sup> זֹאת אוֹיֵב <sup>63</sup> הָרָף <sup>61</sup> יֵי : הוֹרְגֵנִי <sup>31</sup>  
 כָּל הַיּוֹם <sup>66</sup> נֶחְשָׁבְנוּ <sup>67</sup> בְּצֹאן <sup>68</sup> מִבְּחָה <sup>69</sup> : קוֹלִי אֶל אֱלֹהִים וְאֶצְעָקָה <sup>70</sup> :  
 נִחַפְּשָׁה <sup>71</sup> דְּרָכֵינוּ <sup>21</sup> וְנִחְקְרָה <sup>72</sup> : גְּאֵלְנוּ <sup>73</sup> יֵי צְבָאוֹת <sup>74</sup> שְׁמוֹ : בְּטָרִם <sup>78</sup>  
 הַרִים <sup>76</sup> הַטְּבַעוּ <sup>77</sup> : וּמִים לֹא יַעֲבְרוּ <sup>78</sup> פִּי <sup>79</sup> : גְּבוּל <sup>80</sup> שִׁמְתָּ <sup>81</sup> בֵּל <sup>100</sup>  
 יַעֲבְרוּ <sup>78</sup> : יִגְעִשׁוּ <sup>82</sup> עִם וַיַּעֲבְרוּ <sup>78</sup> : הַפְּפִירִים <sup>83</sup> שָׁאֲגִים <sup>84</sup> לְפָרָה <sup>84</sup> :  
 תִּזְרַח <sup>85</sup> הַשְּׁמֶשׁ וַיֵּאֲסֹפוּ <sup>86</sup> וְאֶל מְעוֹנֹתָם <sup>87</sup> יִרְבְּצוּ <sup>88</sup> : יִקְשְׁתִּי <sup>89</sup> לָךְ  
 וְגַם נִלְפַדְתָּ <sup>90</sup> בְּבָל וְאֵת לֹא יִדְעֵת <sup>91</sup> : אֶרְיָן רַעֲשָׂה <sup>92</sup> : וַיַּחֲרְדוּ <sup>93</sup>  
 בְּגִים מִיָּם <sup>94</sup> : קִצּוֹת <sup>95</sup> הָאָרֶץ יַחֲרְדוּ <sup>93</sup> : וְנִשְׁבַּעְתָּ <sup>96</sup> חֵי <sup>97</sup> יֵי . . .  
 וְהִתְבָּרְכוּ <sup>98</sup> בּו גוֹיִם וּבו יִתְהַלְלוּ <sup>99</sup> :

<sup>41</sup> and in their abominations. <sup>42</sup> טען *Nφ.* to lean. <sup>43</sup> [as] a field. <sup>44</sup> חרש to plough.  
<sup>45</sup> יפח *Hθ.* to breathe out [groans]. <sup>46</sup> פרש *Př.* to spread out. <sup>47</sup> her hands. <sup>48</sup> אבל to  
 mourn [§ 139 (δ, iii)]. <sup>49</sup> אנח *Nφ.* to sigh. <sup>50</sup> her people. <sup>51</sup> עטף *Nφ.* to swoon [§ 137  
 (3, †)]. <sup>52</sup> babe, <sup>53</sup> and suckling. <sup>54</sup> שאג to roar. <sup>55</sup> Thy foes. <sup>56</sup> שרק to hiss. <sup>57</sup> חרק  
 to gnash. <sup>58</sup> a tooth. <sup>59</sup> אמר to say. <sup>60</sup> בלע to swallow up. <sup>61</sup> חרף *Př.* to blaspheme  
 [§ 168 (i, β)]. <sup>62</sup> an adversary. <sup>63</sup> Exerc. XX (52). <sup>64</sup> for ever. <sup>65</sup> זכר to remember  
 [§ 168, (i, α)]. <sup>66</sup> the day. <sup>67</sup> חשב to think, to reckon. <sup>68</sup> as sheep of (*or* for).  
<sup>69</sup> slaughter. <sup>70</sup> צעק to cry out (in pain). <sup>71</sup> חפש to search. <sup>72</sup> חקר to enquire  
 into. <sup>73</sup> p. 93 (No. 86). <sup>74</sup> [God of] hosts. <sup>75</sup> before that. <sup>76</sup> mountains. <sup>77</sup> טבע *K.* to  
 sink, *Hθ.* to be founded. <sup>78</sup> עבר to pass, pass over, to transgress.\* <sup>79</sup> His command-  
 ment (*lit.* mouth). <sup>80</sup> a bound. <sup>81</sup> Thou hast placed. <sup>82</sup> געש *Př.* to be troubled  
 (E.V.). <sup>83</sup> the young lions. <sup>84</sup> for the prey. <sup>85</sup> Exerc. XIX. (33). <sup>86</sup> אסף to gather,  
 gather away. <sup>87</sup> מענה a dwelling (*here* "a den"). <sup>88</sup> רבץ to crouch down. <sup>89</sup> יקש  
 to lay a snare. <sup>90</sup> לכד to take. <sup>91</sup> ידע to know. <sup>92</sup> רעש to shake. <sup>93</sup> חרד to  
 tremble. <sup>94</sup> from sea, from [the] West. <sup>95</sup> [the] ends of. <sup>96</sup> שבוע *Nφ.* to swear.\*  
<sup>97</sup> liveth. <sup>98</sup> ברכ *K.* & *Př.* to bless, *Hθ.* to bless oneself. <sup>99</sup> Ex. XX. (45). <sup>100</sup> not.



## EXERCISE XXVII.

(To be translated into Hebrew, § 11, ξ-μ.)

And Abram<sup>43</sup> passed-over\*<sup>1</sup> into<sup>2</sup> the land.<sup>3</sup> And he-moved\*<sup>4</sup> thence<sup>5</sup> towards<sup>6</sup> the mountain.<sup>7</sup> Before<sup>8</sup> The LORD's destroy-ing†<sup>9</sup> Sodom<sup>10</sup> and Gomorra.<sup>11</sup> And GOD remembered\*<sup>12</sup> Abraham,<sup>44</sup> and sent-away\*<sup>13</sup> Lot<sup>14</sup> from the midst<sup>15</sup> of the overthrow,<sup>16</sup> on<sup>2</sup> overthrowing†<sup>17</sup> the cities<sup>18</sup> in which Lot<sup>14</sup> dwelt.<sup>19</sup>

HE-will-bless<sup>20</sup> the fearers<sup>21</sup> of The LORD. The generation<sup>22</sup> of upright-ones<sup>23</sup> (*m.*) shall be blessed.<sup>20</sup> He-that-blesseth-him-self<sup>20</sup> [*Hθ.* Partic.] in the earth<sup>24</sup> shall-bless-himself<sup>20</sup> in The GOD of Truth.<sup>25</sup> For as-heaven-is-high (Hebr. *as being-high-of*†<sup>26</sup> heavens<sup>27</sup>) above<sup>28</sup> the earth,<sup>24</sup> mighty-hath-been<sup>29</sup> His Mercy<sup>30</sup> on those-that-fear-Him (Hebr. *His fearers*<sup>21</sup> *m.*). As-a-father-is-merciful (Hebr. *as being-merciful-of*†<sup>31</sup> a father<sup>32</sup>) to (Hebr. *on*) children,<sup>33</sup> Merciful-hath-been<sup>31</sup> The LORD to (Hebr. *on*) those-that-fear-Him. And I-will-be-merciful-to||<sup>34</sup> whom<sup>34</sup> I-will-be-merciful-to.<sup>31</sup> In Thee an orphan<sup>35</sup> shall-find-Mercy (Hebr. *shall be compassionated*<sup>31</sup>). Look-forth<sup>36</sup> from Thy-holy-habitation (Hebr. *from the habitation*<sup>37</sup> of Thy holiness<sup>38</sup>) from<sup>39</sup> the heaven,<sup>27</sup> and bless<sup>20</sup> Thy people<sup>40</sup> Israel. For Thou, O-LORD, hast-blessed,<sup>20</sup> and [one is] blessed<sup>41</sup> (*m.*) for-ever.<sup>42</sup>

<sup>1</sup> עבר. <sup>2</sup> ב the prefix. <sup>3</sup> p. 47 (s). <sup>4</sup> עתק † *Hφ.* <sup>5</sup> מִשָּׁם. <sup>6</sup> § 71. <sup>7</sup> הָר, w. 'def. art.' הָהָר. <sup>8</sup> לִפְנֵי. <sup>9</sup> שָׁחַת *Pz.* <sup>10</sup> כֶּרֶם. <sup>11</sup> עִמְרֹרָה. <sup>12</sup> זָכַר (Fut. -). <sup>13</sup> שָׁלַח *Pz.* <sup>14</sup> לוֹט. <sup>15</sup> p. 108 (34). <sup>16</sup> הִפְּתָה. <sup>17</sup> הִפֵּךְ. <sup>18</sup> p. 56 (2). <sup>19</sup> יָשַׁב. <sup>20</sup> בֵּרַךְ *Pz.* to bless, *Pz.* to be blessed, *Hθ.* to bless oneself. <sup>21</sup> יִרְאִים (i.e., p. 84, Note \*). <sup>22</sup> דֹּר. <sup>23</sup> יֹשְׁרִים. <sup>24</sup> p. 47 (s). <sup>25</sup> אֱמִן. <sup>26</sup> גְּבוּהָ (the ה is consonantal). <sup>27</sup> שָׁמַיִם. <sup>28</sup> עַל. <sup>29</sup> נָבַר. <sup>30</sup> חֶסֶד Tab. X. (1). <sup>31</sup> אֲרַחֵם § *Pz.* to be merciful, to be merciful to, *Pz.* to be compassionated. <sup>32</sup> אָב. <sup>33</sup> Tab. XIII (4). <sup>34</sup> אֲתֵּן אֲשֶׁר. <sup>35</sup> יְתוֹם. <sup>36</sup> שָׁקַף *Hφ.* (Imper. 2 s. *m.*, w. ה). <sup>37</sup> מֵעוֹן (§ 56, i). <sup>38</sup> קִדְשׁ. <sup>39</sup> מִן. <sup>40</sup> עַם (p. 91, 14). <sup>41</sup> *Pz.* Partic. <sup>42</sup> לְעוֹלָם. <sup>43</sup> אַבְרָם. <sup>44</sup> אַבְרָהָם.

\* Fut. w. † Conv.

† Infinitive Constr.

‡ § 178 (i).

§ 'Compensation' is not made in *Pz.* & *Pz.*, comp. Tab. XVI (2) (β, iii). The *Pz.* Past 3 s. *m.* takes — as in Note (e) on Tab. XIV.

|| Past w. † Conv.

## SECTION XIV.

VERBS פ', *i.e.* WHOSE FIRST ROOT-LETTER IS פ' [Tab. XVII].

187. Many forms are like those of Verbs whose 1<sup>st</sup> Rt-letter is ה, ח, or ע.

188. (a) The Chief Variations from Tab. XVI (1) arise from some prefixes taking  $\dot{-}$ , as in the Fut. *K.* forms

(i) יֵאָבֵד etc., fr. אָבַד, יֵאָכֵל etc., fr. אָכַל, יֵאָמַר etc., fr.

אָמַר etc.,; and forms used in Pause, such as יֵאָבֵד׃, תֵּאָבֵד׃, etc.,\* which are of the following Class (ii) *viz.*

(ii) יֵאָחַז׃, תֵּאָחַז׃, etc., fr. אָחַז; for some other instances of which ( $\dot{-}$ ) form see Tab. XVII.

[(iii) For a few forms of *Nφ.* and *Hφ.* see § 190 (β).]

(β) Some other Variations from Tab. XVI (1) in the *Kal*, are but slight. Thus, (i)  $\dot{-}$  in place of  $\dot{-}$ , see Tab. XVII; and (ii) some contractions, as תִּזְכֹּרִי Jer. ii. 36 (2 s. *f.* Fut. *K.* of אָזַר), וַיֵּאָחַז G. xxxii. 5 (1 s. Fut. *K.* of אָחַז, for וַיֵּאָחַז which does not occur), and so in Pause אָחַז Pr. viii. 17, etc.

\* \* The Student's attention may be specially called to the Great Rule in the following § (189), Variations in accordance with which will be found to occur in some other Classes of Verbs as we proceed.

189. These Verbs (פ') offer us the first opportunity of bringing forward the following very important

RULE: The  $\dot{-}$  Convers. of the Fut. has the power of drawing back the Accent from the last to the penult. syllable, as in

\* The ( $\dot{-}$ ) form also occurs in Pause; thus וַיֵּאָכֵל G. iii. 6, etc. But,

N.B. The ( $\dot{-}$ ) form of the Fut. is always adopted when (as in § 165, II) a  $\dot{-}$  has to be replaced by a Vowel in Pause; thus וַיֵּאָכֵל fr. יֵאָכֵל, etc.

\*  $\text{וַיֵּאָחֵז}$  2 S. vi. 6, fr.  $\text{יֵאָחֵז}$  (and so  $\text{וַיֵּאָמֵר}$  *v.* 9, fr. the unused  $\text{יֵאָמֵר}$ ;  $\text{וַתֵּאָמֵר}$  2 K. xix. 23, fr.  $\text{תֵּאָמֵר}$ ); but

- Obs. (i) NOT so in 1 Sing.; thus  $\text{וַאֲמַר}$  G. xx. 13, etc.; also  
 (ii) NOT if there be a Shva † between the last two Vowels  
 [thus,  $\text{וַיִּפְקֹד}$  and  $\text{וַיֵּאֱמֵן}$  remain unchanged]; and  
 (iii) NOT if the Accent be a Pause-Accent‡; and  
 (iv) sometimes also NOT, if the Accent be less than the  
 ‘Pause’-Accents, in a case of § 164 ( $\beta$ ).

Note. (a) The Accent is generally NOT drawn back if there be more than one vowel between the  $\text{ו}$  Convers. and the last syllable [thus we have  $\text{וַיִּפְקֹד}$  and  $\text{וַיֵּאֱמֵן}$ ], but

(b) it *is sometimes* drawn back in such *Nφ.* forms, as in  $\text{וַיֵּאֱסֹף}$  G. xxv. 8, etc.

190. (a) The form  $\text{הֵאָכַל}$  of Inf. Abs. *Nφ.* was mentioned in ‘Notes on Tab. XIV (*d*).’ (So  $\text{הֵאָסַף}$  2 S. xvii. 11). The *Nφ.* forms generally are as in §§ 175, 176; and those of other Voices as in the §§ following the two just now cited.

( $\beta$ ) There are a few instances of *Nφ.* and *Hφ.* forms having  $\aleph$  Quiescent in  $\text{—}$  (thus  $\text{נִאָ—}$ ), or lost in  $\text{י}$  or  $\text{—}$ ; thus

(i) *Nφ.* Past 3 pl.  $\text{נִאָחֲזוּ}$  Jos. xxii. 9,  $\text{וַנִּאָחֲזוּ}$  w.  $\text{ו}$  Conv.

Nu. xxxii. 30 (fr.  $\text{אָחֲזוּ}$ );

(ii) *Hφ.* Fut. 1 s.  $\text{אֹכִיל}$  Hos. xi. 4 (fr.  $\text{אָכַל}$ ),  $\text{אֲבִידָה}$  w.  $\text{ה}$  Jer. xlvi. 8 (fr.  $\text{אָכַר}$ ).

\* N.B. When, as here, the last letter of the word has Shva (which is *Quiescent*, being at the end of a word),—a long vowel in the last syllable is shortened on the removal of the Accent from that syllable [Pt. I, § 55 (9, *b*)]. So we have the  $\text{—}$  here instead of the  $\text{—}$  in  $\text{יֵאָחֲזוּ}$ , in accordance with Pt. I, § 19.

† Even if it is merely implied by Dag. Forte, as we shall see.

‡ Except  $\text{וַיֵּאָמֵר}$  in Job iii. 2, xl. 3, and *v.* 1 of Job iv, vi, viii, ix, xi, xii, xv, xvi, xviii–xxiii, xxv–xxvii, xxix, xxxiv–xxxvi, xxxviii, xl, & xlii; but not in xxxii. 6, nor in Chapters i & ii.

191. The  $\aleph$  is sometimes dropped in *Pl.* as in  $\text{מִלְפָּנָיו}$  Job xxxv. 11 for  $\text{מִלְפָּנָיו}$  Partic. *s. m.*, w. Pron. Aff. for 1 pl.; and in *Hφ.*, as in  $\text{מִנִּי}$  Job. xxxii. 11 for  $\text{מִנִּי}$ , and  $\text{מִנִּי}$  Pr. xvii. 4 for  $\text{מִנִּי}$ . See more in Appendix.

192. With the exception of (i) the special (—)-form of the Fut. *K.*, viz.  $\text{יִאָבֵל}$ , in Pause,\*—and (ii) the retaining of the — unchanged in the  $\text{יִאָמַר}$  form when this is used in Pause,—the Pause-forms of these Verbs  $\text{פִּא'}$  agree generally with §§ 165-167.

[Note. In the above, with Tab. XVII, enough is given for our present purpose. It is unnecessary to give here in detail forms which, as said in § 187, are like some or other of those in §§ 169-179.

For the  $\text{יִאָסֶף}$  form of Fut. *K.*, see Tab. XVII (2, ε, i).]

\* See Tab. XVII (2, γ) for Pause-forms of the Fut. *Kal*

#### ADDITIONAL NOTE.

The form  $\text{אָבֵל}$  (or  $\text{אָבֵל}$ ) *K.* Fut. 1 s. takes the ה of § 144 thus  $\text{אָבֵלָה}$  (p.  $\text{אָבֵלָה}$ ). So, with this ה, the 1 pl. Fut. would be  $\text{נִאָבֵלָה}$  (p.  $\text{נִאָבֵלָה}$ ).

## APPENDIX ON VERBS אָפּ.

As said in § 187, many forms are like those of Verbs whose 1<sup>st</sup> Rt-letter is ה, ח, or ע. But

(i) The Infin. *K.* has not only the forms אָכַל, בְּאָכַל, and so אָמַר (with  $\bar{\text{a}}$  on account of the removal of the Accent), but also—with אָ—בְּאָחוֹז, בְּאָמַר, בְּאָמַר, \*לְאָהֵב.

Note (a) Sometimes the אָ has  $\bar{\text{a}}$  as in לְאָמַר.

(β) The common word לְאָמַר (generally rendered 'saying') is Infin. *K.* fr. אָמַר [for לְאָמַר or לְאָמַר].

(ii) In the Imper. *K.*,

(a) The אָ has  $\bar{\text{a}}$  as in אָכַל, אָמַר, and אָהֵב (אָמִין; p. אָמִין);

(β) The Slight-vowel, which the אָ takes in the 2 s. *f.* and 2 pl. *m.*, is generally  $\bar{\text{a}}$  as in אָמַרִי & אָכַלוּ;

(γ) But before  $\bar{\text{a}}$  the אָ takes the Slight-vowel  $\bar{\text{a}}$ , as in אָחוֹז and אָהֵבוּ. The Pause-forms of these are אָחוֹזִי and אָהֵבוּי [§ 166 (b, i & ii)].

(δ) With the ה of § 141 (γ) we have the 2 s. *m.* Imper. *K.* forms (1) אָכַלָּה like אָשְׁמַרָּה, and (2) אָסַפְּהָ with אָ.

Note (1). In אָחוֹזִי 2 s. *f.* Imper. *K.*, Ruth iii. 15, the  $\bar{\text{a}}$  refers to the  $\bar{\text{a}}$  of אָחוֹז. Some however give there אָחוֹזִי like the 2 pl. *m.* אָחוֹזוּ.

(2). For אָהֵבוּי 2 pl. *m.* Imper. *K.*, Ps. xxxi. 24, some give אָהֵבוּי.

(3). For the rare form אָסַפְּהָ 2 s. *f.* Imper. *K.*, comp. § 141 (ζ).

\* For this some give אָהֵב in Eccl. iii. 8. From the Root אָהֵב we have often the form with ה, thus אָהֵבָה. The form אָהֵבָה gives, in direct Construction, the form אָהֵבָה—in אָהֵבָה, אָהֵבָה, אָהֵבָה. Comp. § 137 (4, iii) p. 80. And the same form with Pron-Affixes gives אָהֵבָתוּ etc., see § 137 (4, iii).

The form אָהֵבָה Hos. ix. 10 (Infin. *K.*, fr. אָהֵב, w. אָ pref. and Aff. *their m.*) has  $\bar{\text{a}}$  (ע), as in Tab. XV, and the ה has  $\bar{\text{a}}$  in agreement with the ע of the אָ.

(iii) (a) The Verbs which REGULARLY take  $\text{—}$  to the prefixes of the Future, as in § 188 (i & ii) are אָבַד *to perish*, אָחַז *to hold*, אָכַל *to eat*, and אָמַר *to say*,—together with the Verbs אָבָה and אָפָה, for which see pp. 267 & 270.

(β) Several Verbs פ' have Fut. *K.* forms such as

(a) יֵאָרֵב, תֵּאָרֵב, etc.;

(b) יֵאָסֵר (as well as יֵאָסֵר), and so יֵאָפֵד Lev. viii. 7;

(c) יֵאָמֵן fr. אָמֵן, תֵּאָכַל fr. אָכַל, etc.;

(d) יֵאָשֵׁם, תֵּאָשֵׁם, יֵאָשְׁמוּ 3 pl. *m.*, נִאָשֵׁם 1 pl., fr. אָשֵׁם;  
and so תֵּאָטֵר 3 s. *f.* fr. אָטֵר, תֵּאָלֵף fr. אָלֵף.

(e) יֵאָסְפוּ 3 pl. *m.*, etc. So some forms with Affixes have  $\text{—}$ .

(γ) Some Verbs have more than one of the Future forms: thus,

(a) From אָכַף the usual Future *K.* forms are יֵאָכֵף, תֵּאָכֵף, etc.; but we find also once אָכַף 3 s. *m.* (with 1 Convers.) for יֵאָכֵף, and once תֵּכֵף 2 s. *m.* for תֵּאָכֵף,—which are of the forms יֵאָחֵז, תֵּאָחֵז.

(b) So from אָהַב we have not only the usual Fut. *K.* forms יֵאָהֵב, תֵּאָהֵב, and so אָהֵב (contracted, and in Pause, for תֵּאָהֵב 1 s.), etc.; but also אָהֵב (like אָכַל), once in וְאָהֵב 1 s. w. 1 Convers. and three times w. Pron.-Affs. [§ 185].

(c) And so, conversely, from אָחַז we have as Fut. *K.* forms not only

(1) יֵאָחֵז 3 s. *m.*, תֵּאָחֵז 3 s. *f.*, (and וְתֵאָחֵז 2 S. xx. 9 for וְתֵאָחֵז 3 s. *f.* with 1 Convers.), אָחֵז 1 s. (and, with ה, אָחֵזָה), יֵאָחֵזוּ 3 pl. *m.* (p. יֵאָחֵזוּ; and, with ׀, יֵאָחֵזוּ),—but also

(2) יֵאָחֵזוּ 3 s. *m.* with 1 Convers., and תֵּאָחֵזוּ 2 s. *m.*, like יֵאָרֵב and תֵּאָרֵב.

(a) There may be ׀ in place of  $\text{—}$ ; thus, אָוִקְרָה 1 s. Fut. *K.* ו, fr. אָמַר, etc.

(iv) Besides the contracted forms mentioned in § 191, we may mention here the following:—

(1) לְהֵאָכֵל Infin. *Hφ.* (Ez. xxi. 33), supposed by some to be for לְהֵאָכֵל

(2) וְיֵאָכֵל Fut. *Hφ.* 3 s. *m.* (Nu. xi. 25), for וְיֵאָכֵל or וְיֵאָכֵל;

(3) וְיֵאָרֵב Fut. *Hφ.* 3 s. *m.* (1 S. xv. 5), supposed by some to be for וְיֵאָרֵב;

(4) יֵהֵל (Is. xiii. 20), which is taken (a) by some as *Hφ.* Fut. 3 s. *m.* for יֵאָהֵל (Job xxv. 5), and (b) by others as *Pi.* Fut. 3 s. *m.* for יֵאָהֵל—which last is possible if we may assume a *Pi-él* Voice of the Root אָהַל. The *Pi.* of אָהַל occurs nowhere in the Bible.

## EXERCISE XXVIII.

(To be translated into English, §§ 11. a-e.)

וַיֹּאמֶר אֵלֵי הַלּוֹא<sup>2</sup> יָדַעַתְּ<sup>3</sup> מָה הַמָּה<sup>4</sup> אֵלֶּה וַאֲמַר<sup>1</sup> לֹא אֲדַנִּי<sup>5</sup> :  
 זֶה דְּבַר יְיָ אֵל זְרַבְבָּל<sup>6</sup> לֵאמֹר<sup>1</sup> ... : וַאֲמַרְתֶּם<sup>1</sup> בַּיּוֹם<sup>7</sup> הַהוּא הוֹדוּ<sup>8</sup>  
 לַיְיָ : הִזְקוּ<sup>9</sup> וַיִּצְמִיץ<sup>10</sup> לְבַבְכֶם<sup>11</sup> : אֵת אֲשֶׁר יֶאֱהָב<sup>12</sup> יְיָ יוֹכִיחַ<sup>13</sup> : אֲנִי  
 אֶהְיֶה<sup>12</sup> אֶהָב<sup>12</sup> : וַאֲהַב<sup>12</sup> אֵת יַעֲקֹב<sup>12</sup> : וְתֹאמְרֵי<sup>11</sup> לְעוֹלָם<sup>14</sup> אֶהְיֶה<sup>15</sup>  
 גְּבֻרַת<sup>16</sup> : יֵאָחֵז<sup>17</sup> בְּעַקֵּב<sup>18</sup> פֶּחַ<sup>19</sup> : וּבְכָל<sup>20</sup> אֶרֶצָה וַאֲנֹכָ<sup>21</sup> חָלָל<sup>22</sup> :  
 \* וְהֵאֲכַלְתִּי<sup>23</sup> אֵת מוֹנִיָּךְ<sup>24</sup> אֵת בְּשָׂרָם<sup>25</sup> : וְדַרְךְ רַשְׁעִים תֵּאבֵד<sup>26</sup> :  
 אֲמַר<sup>1</sup> לַיְיָ מַחְסֵי<sup>27</sup> וּמְצוּדֹתַי<sup>28</sup> : אֲמַר<sup>1</sup> לְנַפְשִׁי יִשְׁעֲתֶךָ<sup>29</sup> אֲנִי :  
 הֶאֱמַנְתִּי<sup>30</sup> כִּי אֲדַבֵּר : אֲמַרוּ<sup>1</sup> בְּגוֹיִם יְיָ מֶלֶךְ<sup>31</sup> : טוֹב<sup>32</sup> הָאָרֶץ  
 תֵּאבְלוּ<sup>23</sup> : אֶסֶף<sup>33</sup> אֶאֱסֹף<sup>33</sup> יַעֲקֹב בְּלֶךְ<sup>34</sup> : אֶסְפָּה<sup>33</sup> הַצִּלְעָה<sup>35</sup> :  
 יֵאָכְלוּ<sup>23</sup> עַנּוּיִם<sup>36</sup> וַיִּשְׂבְּעוּ<sup>37</sup> : אֶכְלוּ<sup>23</sup> רַעִים<sup>38</sup> : אֶהְבּוּ<sup>13</sup> אֵת יְיָ כָּל  
 חַסִּידָיו<sup>39</sup> :

<sup>1</sup> אומר to say. <sup>2</sup> whether not? <sup>3</sup> ידע to know. <sup>4</sup> § 96 (ii, β). <sup>5</sup> אָדַנִּי a lord.  
<sup>6</sup> Zerubbabel. <sup>7</sup> יוֹם (m.) a day. <sup>8</sup> render ye thankful acknowledgments, give thanks.  
<sup>9</sup> חזק to be strong. <sup>10</sup> צמץ to be firm. <sup>11</sup> לֵבָב (m.) a heart. <sup>12</sup> אֶהָב to love. <sup>13</sup> He  
 will correct. <sup>14</sup> for ever. <sup>15</sup> I shall be. <sup>16</sup> a lady (— for — in Pause). <sup>17</sup> יֵאָחֵז to  
 take hold. <sup>18</sup> עַקֵּב a heel. <sup>19</sup> a snare. <sup>20</sup> and throughout all. <sup>21</sup> אֲנֹכָ to groan.  
<sup>22</sup> a wounded one (m.). <sup>23</sup> אֶכְלוּ to eat. <sup>24</sup> thy (f) oppressors, those that afflict thee.  
<sup>25</sup> בְּשָׂרָה flesh. <sup>26</sup> אֵבֵד to perish. <sup>27</sup> my place of refuge, my trust. <sup>28</sup> and my fortress.  
<sup>29</sup> thy (f) salvation. <sup>30</sup> אֶמַן Hφ. to believe. <sup>31</sup> מֶלֶךְ to be king. <sup>32</sup> [the] good of.  
<sup>33</sup> אֶסֶף to gather. <sup>34</sup> the whole of thee. <sup>35</sup> her that halteth. <sup>36</sup> meek ones (m.).  
<sup>37</sup> שָׂבַע to have enough, to be satisfied. <sup>38</sup> רַעֵם a companion, a friend. <sup>39</sup> חַסִּידָה a pious  
 one (m.), a saint.

\* A Verb in *Hiph.* has sometimes two Objects expressed. So here, Nos. 24 & 25,—  
 the first Object THOSE CAUSED to eat, the second Object THAT WHICH they shall eat.

## EXERCISE XXIX.

(To be translated into Hebrew, § 11. ζ-μ.)

N.B. All Verbs אָב in this Exercise have the Fut. K. as in § 188 (α, i). For Pause-forms, see Tab. XVII. (2, γ) and § 192.

Wicked-ones<sup>1</sup> (*m.*) will-perish<sup>2</sup> [§ 162 (*d, i*)]. By<sup>3</sup> the breath<sup>4</sup> of God<sup>5</sup> they (*m.*)-will-perish<sup>2</sup> [Pause-form<sup>6</sup>]. All<sup>7</sup> my bones<sup>8</sup> shall say<sup>9</sup>, LORD, who<sup>10</sup> [is] like<sup>11</sup> Thee? And Zion (*f.*) hath-said,\*<sup>9</sup> The LORD hath-forsaken-me<sup>12</sup> [§ 162, (*d, i*)]. Say-thou<sup>9</sup> (*m.*) to<sup>13</sup> the house<sup>14</sup> of Israel, So<sup>15</sup> have-ye-said<sup>9</sup> (*m.*), saying,<sup>16</sup>... What shall-we-say?<sup>9</sup>

Tell-ye<sup>9</sup> (*m.*) a righteous-one<sup>17</sup> (*m.*) that<sup>18</sup> [there is] good,<sup>19</sup> for<sup>18</sup> the fruit<sup>20</sup> of their (*m.*) deeds<sup>21</sup> they-shall-enjoy<sup>22</sup> [Pause-form<sup>6</sup>]. Comfort-ye<sup>23</sup> (*m.*), comfort-ye<sup>23</sup> My people,<sup>24</sup> your (*m.*) God<sup>24</sup> will say<sup>9</sup> [§ 162 (*d, i*)]. And He-said,\*<sup>9</sup> Verily<sup>25</sup> My people<sup>24</sup> [are] they (*m.*). I will say<sup>9</sup> to the North,<sup>26</sup> Give-up.<sup>27</sup> And I-have-said: \*<sup>9</sup> “my Father!”<sup>28</sup> shalt-thou (*f.*) call<sup>29</sup> Me (Hebr. *to Me*). And we-will not say<sup>9</sup> any-more<sup>30</sup> “our God!”<sup>24</sup> to the work<sup>31</sup> of our hands.<sup>32</sup> The Glory<sup>33</sup> of Thy Kingdom<sup>34</sup> they (*m.*) shall tell<sup>9</sup> [Pause-form<sup>6</sup>].

<sup>1</sup> Exerc. XXVI (ε). <sup>2</sup> אָבַד. <sup>3</sup> מ prefix. <sup>4</sup> נְשָׁמָה, § 56 (i & v). <sup>5</sup> אֱל. <sup>6</sup> § 188 (Note •, N.B.). <sup>7</sup> כָּל. <sup>8</sup> עֲצָמוֹת (*f.*) Tab. XII. 1 (pl.). <sup>9</sup> אָמַר. <sup>10</sup> כִּי. <sup>11</sup> prefix. <sup>12</sup> עֲזַבְנִי. <sup>13</sup> אֶל. <sup>14</sup> Tab. XIII (ε). <sup>15</sup> בְּן. <sup>16</sup> Inf. K., w. ל, of אָמַר. <sup>17</sup> צַדִּיק. <sup>18</sup> כִּי. <sup>19</sup> טוֹב. <sup>20</sup> פְּרִי, i.e. the same. <sup>21</sup> מַעֲלָלִים. <sup>22</sup> אָבַל. <sup>23</sup> נָחַם. <sup>24</sup> P, Tab. XVI (2) [β, iii]. <sup>25</sup> אָדָּךְ. <sup>26</sup> צָפוֹן (*f.*). <sup>27</sup> תָּנִי. <sup>28</sup> אָב. <sup>29</sup> קָרָא. <sup>30</sup> עוֹד. <sup>31</sup> מַעֲשֵׂה. <sup>32</sup> יָד a hand. <sup>33</sup> כְּבוֹד. <sup>34</sup> מַלְכוּת (*f.*).



## SECTION XV.

VERBS פִּי, *i.e.* WHOSE FIRST ROOT-LETTER IS פ, [Tab. XVIII].

193. Some forms agree entirely with those in Tab. XIV; thus (i) the Inf. Abs. and the Past\* Tense & Participles *K.*, (ii) a few forms of particular Verbs, (iii) the *Pi.†*, *Pz.*, and *Hθ.‡* forms.

The special VARIATIONS are the following:—

194. The פ is *dropped* in (a) the Inf. Constr. *K.*, and (β) the Imper. *K.*; thus, from ישב,

(a) INF. *K.* § שָׁבַת, בְּשָׁבַת, מְשָׁבַת, but לְשָׁבַת w. ל;

and w. Pron. Affs. || שְׁבַתִּי, שְׁבַתְךָ, שְׁבַתְהוּ, etc.;

(β) IMPER. *K.* ¶ שְׁבִי, שְׁבִי, etc.; see Tab. XVIII.

\* Thus (fr. ירד) יָרַד, יָרְדָה, יָרְדָה, etc. [רָד, Ju. xix. 11, is given by many as 3 s. *m.* Past *K.* of ירד “by *aphæresis.*” But this is somewhat doubtful.]

† Except in some instances of the loss of the פ by Contraction, as in וַיִּרְדּוּ Lam. iii. 53 (for וַיִּרְדּוּ like וַיִּנְלְלוּ of גלה, cp. Tab. XXIII), and a few other words.

‡ (a) Thus (fr. התיצב) הִתְיַצַּב, הִתְיַצְּב, הִתְיַצְּבוּ, is irreg. 3 s. *f.* with ו Convers.), and so וַיִּתְיַצְּבוּ, and so וַיִּתְיַצְּבוּ (ל) 3 pl. *m.* Fut. w. ו [of ילד], and וַיִּתְיַצְּבוּ fr. יעץ;

(b) But, in some, פ is replaced by ו; as in וַיִּתְיַצְּבוּ Inf. Constr. (w. ב) of ירע, ירעה; 3 s. *m.* Fut. of יכה, and אֶתְיַצְּבֶנּוּ 1 s. Fut. of ירע (Pause-form).

§ (a) In Pause: שָׁבַת.

(b) From ירע, ירעה, (p. ירעה), ירעה, ירעה.

|| (a) But [fr. לָכֶם] לָכֶם, etc., forms like those in § 62 (iii). And,

(b) from ירע, ירעה, etc., forms like those in Tab. X (1).

¶ (a) w. ה, שָׁבֵה, ה. So (fr. ילך) לָךְ, לָךְ, לָךְ (p. לָכֶם). Also,

(b) from ירע, ירעה, ירעה, ירעה. And,

(c) from יאהב, יאהב give thou (*m.*) [הָבֵה (i.e. הַב w. ה) is used as an Interjection for “Come!” “Come on!” or such like], הָבֵה give thou (*f.*), הָבֵה give ye (*m.*).

195. The י is (a) sometimes Quiescent in י־ [see § 197] as in

Fut. K. יִטַּב, תִּיטַּב, תִּיטְבִי, etc. (or יִטַּב, etc., Pt. I, § 12);

(β) sometimes Quiescent in י־ as in the *Hφ.* forms הִיטַּב, הִיטְבִי, etc., Tab. XVIII.;

(γ) sometimes *lost* in י־ as in the forms

Fut. K. יִשָּׁב, תִּשָּׁב, תִּשְׁבִי, etc. [see § 193]

(δ) sometimes replaced by י\*, either

(i) Consonantal,—as in the *Nφ.* Inf., Imper., & Fut., see Tab. XVIII; and in some *Hithpa-él* forms [§ 193, Note (‡, †)];

(ii) Quiescent in י †,—as in the *Nφ.* Past & Partic., and in the *Hφ.* הוֹשִׁיב, הוֹשִׁיב, יוֹשִׁיב, etc.; or

(iii) Quiescent in י ‡, in the *Hoph-äl*;

(ε) sometimes dropped, and Dag. F. placed in the 2<sup>d</sup> Rt-letter [thus, for instance, in some forms of יצק,—as יִצְקוּ & יִצְקוּ Is. xliv. 3 (1 s. Fut. *K.*), מִצְקוּ 1 K. vii. 16 (Partic. *Hoph.* s. *m.*, 'i.c.')] ; so, from יצב, נִצְבָה, נִצְבָה: (נִצְבָה: 3 s. *f.* Past *Nφ.*, הִצְבִיב 3 s. *m.* Past *Hφ.*, מִצְבִיב s. *m.* Partic. *Hö.*].

196. These Verbs may be dealt with in the three following Classes:—

I. those that retain the י as in § 195 (a);

II. those that *lose* the י as in § 195 (γ);

III. those that drop the 1<sup>st</sup> Rt-letter, and take Dag. F. in the 2<sup>d</sup> Rt-letter, as in § 195 (ε). [But

N.B. a Verb has sometimes forms belonging to more than one of these Classes, and like those in Tab. XIV.]

\* Some imagine Roots י־ for forms having י thus.

† For which there is י־ some few times.

‡ For which there may be י־ [Pt. I, § 14] as in מִעָרוֹת Ez. xxi. 21.

197. Class I.—(a) The forms יִטַּב, יִבֵּשׁ, (or יִטַּב, יִבֵּשׁ, Pt. I, § 12), etc., are really the same as יִלְבֹּשׁ, etc., in Tab. XIV.

[But the 1<sup>st</sup> Rt-letter י becoming Quiescent in the preceding ׀, the ׀ is not required beneath it. Pt. I, § 29.]

There are a few varying forms which will be given in the Appendix.

(β) In Pause the 2<sup>d</sup> Rt-letter has ׀, as in תִּיבֵּשׁ, יִבֵּשׁ; אִיבֵּשׁ, יִבֵּשׁ; (or יִבֵּשׁוּ, Pt. I, § 12).

(γ) With ו Convers. the Fut. form יִטַּב retains its Accent on the *last* syllable; thus וַיִּטַּב, and so וַתִּטַּב, etc. But,

(δ) fr. יקין we have once וַיִּקֵּן G. ix. 24. וַיִּקֵּן, however, occurs four times, and וַיִּקֵּן twice (\* וַיִּקֵּן once, 1 K. iii. 15). So fr. יצר, † וַיִּצַר G. ii. 7, and † וַיִּצַר v. 19.

(ε) The 1 s. & 1 pl., w. ה (§ 144), drop as usual the vowel of the 2<sup>d</sup> Rt-letter; thus, (fr. יעץ) אִיעֲצָה 1 s., and (fr. ירש) נִירָשָׁה 1 pl. But, in Pause, these would become אִיעֲצָה; נִירָשָׁה; [§ 165, II, ii. 3]. Thus, וַאִישָׁנָה Ps. iii. 6, 1 s. Fut. K. w. ו Convers.

(ξ) Some of these Verbs retain the י in the *Hφ.* also; ‡ thus, the *Hφ.* forms fr. יטב in Tab. XVIII,—and so (fr. ינק) הִינִיק, הִינִיק, † (or הִינִיק, Pt. I, § 12), etc.; and so (fr. ילך) הִלִּיכִי 2 s. *f.* Imper. *Hφ.* fr. ילך. [But the usual *Hφ.* forms from ילך are like הוֹשִׁיב, הוֹשִׁיב, etc., in Tab. XVIII.] So also, fr. ילל,

\* This form belongs to Class III.

† In the Bible, the Accent here is אֲ which stands over the *last letter* of the word. That is the place for the Accent אֲ. But it affects the penult. syllable here.

‡ The 1<sup>st</sup> Rt-letter י belonging to these forms is (i) sometimes dropped, as in וַיִּנְקָהוּ (D. xxxii. 13) 3 s. *m.* Fut. *Hφ.* of ינק w. Aff. הִי הִי *him* [Sect. XXII], and

(ii) sometimes retained consonantly, as in וַיִּנְקִיבִי (Job xxiv. 21) 3 s. *m.* Fut. *Hφ.*

§ Partic. *s. m.*, מִינְקָה, & מִינְקָתָ s. *f.*, etc. [The latter, w. Pron. Affs., has the ׀-Decl. (§ 62, ii), thus מִינְקָתָו, and [‡, i] מִנְקָתָו 2 K. xi. 2 & מִנְקָתָהּ G. xxiv. 59.]

|| In the form cited in Note (‡, i).

הִילֵל (for הִילִיל) 3 s. *m.* Past, הִילֵל Imper. 2 s. *m.* and הִילִילִי 2 s. *f.* & הִילִילוּ 2 pl. *m.*, אִילִילָה 1 s. Fut. w. ה. But

(η) In some *Hφ.* Fut. forms of ילל the ' is retained *consonantly* [cp. page 135, Note (‡, ii)], thus יִילֵל 3 s. *m.*, אִילִילִי 1 s., יִילִילוּ 3 pl. *m.*, יִילִילוּ 2 pl. *m.* [For הִילִילוּ see § 201.]

(θ) When the Fut. *Hφ.* of form יִיטִיב has ו Convers., the Accent is generally drawn back; and the Long Vowel of the last syllable is then shortened.\* Thus, וַיִּטְּב 3 s. *m.*, וַיִּטְּבוּ 3 s. *f.*; and so וַיִּתְּנֶנּוּ fr. יִנְּק, etc.

(ι) But most Verbs of this Class (I) have *Hφ.* forms like those of יִשֵּׁב in Column V. of Tab. XVIII. For such forms of Fut. *Hφ.* see § 198 (ε, etc.).

198. Class II.—(α) In the forms יִשֵּׁב, תִּשְׁבֵּי, תִּשְׁבֵּי, etc., the 1<sup>st</sup> Rt-letter ' is not written, but is understood and implied in the — of the Prefix-letter.

(β) In Pause, — is given to the 2<sup>d</sup> Rt-letter of Fut.† forms which have — in Tab. XVIII; thus, תִּלְכֵּי 2 s. *f.* Fut. *K.* of יִלֵךְ is in Pause: תִּלְכֵּי, and so יִלְכוּ gives יִלְכוּ, יִלְכוּ gives יִלְכוּ, etc. Cp. § 165 (II).

(γ) So fr. אִלְכָה & נִלְכָה, the 1 s. & 1 pl. w. ה (§ 144), we have in Pause: אִלְכָה & נִלְכָה.

(δ) With ו Convers. (1) the Accent of יִשֵּׁב, תִּשְׁבֵּי, נִשְׁבֵּי, is drawn back; and so we have [cp. § 189(\*)] וַיִּשְׁב 3 s. *m.*, וַיִּשְׁבוּ 3 s. *f.* & 2 s. *m.*, וַיִּשְׁבּוּ 1 pl. [see also (η)]. But (2) the

\* Cp. § 189 (Note \*) [on p. 129].

† So also in the Imper. *K.*; thus, fr. יִלֵךְ we have: לֵךְ 2 s. *f.* and לֵכוּ 2 s. *m.*, — as לָכֶה 2 s. *m.* Imper. *K.*, w. ה, is in Pause: לָכֶה [§ 194 (β, Note †)].

‡ אִילְכָה, Mi. i. 8, with the 1<sup>st</sup> Rt-letter ' standing.

1 Sing. remains unchanged, thus **וַיֵּשֶׁב**. Also (s) in Pause we have **וַיֵּשֶׁב**, etc., cp. § 189 Obs. i & iii. See also (θ) below. So

(ε) the Fut. *Hφ.* (**וַיֵּשֶׁב**, etc.) w. ו Convers. is \* **וַיֵּשֶׁב** 3 s. *m.*, **וַיֵּשֶׁב** 3 s. *f.* & 2 s. *m.*, **וַיֵּשֶׁב** † (= **וַיֵּשֶׁב**) 1 pl.

(ξ) With ה, § 144, the ' remains; as in **אוֹלֵיכֶּה** 1 s. Fut. *Hφ.* fr. **יֵלֵךְ**, and so **נֹדְרֵיָהּ** 1 pl. fr. **יֵדַע**. So **אִסְפָּה** 2 S. xii. 8, with ÷ for י and - for '.

(η) The forms **יֵשֶׁב**, etc., of the *K.*, and **וַיֵּשֶׁב**, etc., of the *Hφ.*, have the Long-Vowel of the closed Final syllable shortened into - whenever the Accent is removed from the last syllable [as in (δ) and (ε)]. Thus, **יֵשֶׁב-נָא** G. xlv. 33, **יֵשֶׁב בָּהּ**; Job xxii. 8; so **אֵלֶיךָ לִי** 1 s. (Song. iv. 6), and so [*Hφ.* Fut. of **יִסַּף**]: **לִקַּח יִסַּף** Pr. ix. 9, † **אֶל-תֹּסַף** Ex. x. 28

(θ) The 2<sup>d</sup> Rt-letter has sometimes - in the Fut. *K.* and *Hφ.*, especially in Pause; thus (from **יֵלֵךְ**) **וַיֵּלֶךְ** Job xxvii. 21, **וַיֵּלֶךְ** G. xxiv. 61, etc., Fut. *K.*; and **וַיֵּלֶךְ** Lam. iii. 2, Fut. *Hφ.* and so (fr. **יִסַּף**) **אֶל-תֹּסַף** Job. xl. 32.

199. When the 3<sup>d</sup> Rt-letter is Guttural,

(α) the Fut. *K.* has - instead of - to the 2<sup>d</sup> Rt-letter; thus **יֵדַע** 3 s. *m.*, **יֵדַע** 3 s. *f.* & 2 s. *m.*, **יֵדַע** 1 s., **יֵדַע** 1 pl.,

[(β) of these, the Pause-forms are **יֵדַע**, **יֵדַע**, **יֵדַע**;

(γ) also, in Pause, - replaces the - of 2<sup>d</sup> Rt-letter in 2 s. *f.*,

\* Once **וַיֵּשֶׁב** G. xlvii. 11, a Pause-form not in Pause.

† The ו (for the ' of the Root) is implied in the -. So in **וַיֵּלֶךְ** 2 K. vi. 19, etc., as well as **וַיֵּלֶךְ** Ex. xiv. 21. See also (θ).

‡ For which we find once **אֶל-תֹּסַף** Pr. xxx. 6.

§ (α) For the Inf. Constr. *K.* **יֵדַעַת**, etc., see § 194, Note (δ, b). And,

(β) for the Imper. *K.* 2 s. *m.* **יֵדַע**, see § 194, Note (¶, l).

|| For which, once, **יֵדַע** Ps. cxxxviii. 6.

and 3 & 2 pl. *m.* Fut.; thus, הַתְּרַעִי Pause-form of הַתְּרַעַי, and הַתְּרַעִי of הַתְּרַעַי; and so

(δ) the 1 s. & 1 pl. w. ה, *viz.* הַתְּרַעַי and הַתְּרַעַי, are in Pause הַתְּרַעַי and הַתְּרַעַי. Cp. § 165 (II, ii.).

(ε) In the *Hφ.* Imper. 2 s. *m.* the 2<sup>d</sup> Rt-letter has  $\bar{-}$  as in הוֹרַע fr. ירַע, הוֹכַח fr. יכַח, הוֹשַׁע fr. ישַׁע. But,

(ζ) w. ה, § 144, the  $\bar{-}$  appears as in הוֹשִׁיעָה (הוֹשַׁע) 2 s. *m.*

(η) In the *Hφ.* Fut. the 2<sup>d</sup> Rt-letter has (1) sometimes  $\bar{-}$  as in יוֹרִיעַ, יוֹכִיחַ, especially in Pause; but also (2) sometimes  $\bar{-}$  as in יוֹרַע Nu. xvi. 5, יוֹכַח Job xvi. 21, יוֹשַׁע Pr. xx. 22, (3) especially thus, in the expression of a wish, or with אֶל *Deprecative*, or with ו *Convers.* (as in יוֹרַע, יוֹכַח, יוֹשַׁע & יוֹשַׁע).

(θ) The Rules in Tab. XVI (3) may be referred to, as for several of the above, so also for other forms not mentioned here.

200. The Partic. forms are sufficiently given in Tab. XVIII. The *s. f.* and pl. *m.* & *f.* endings agree with those in § 139 (β). But when the 3<sup>d</sup> Rt-letter is Guttural, the *s. f.* form is תֹּֿֿ instead of תֹּֿֿ [Cp. Tab. XVI (3)]. Thus, יֹרַעַת *Kal*, and מוֹרַעַת *Hōph.*, of ירַע; and so נֹכַחַת *Niph.* of יכַח, (in p. תֹּֿֿ).

201. The ה of the *Hφ.* Voice sometimes appears, as in יוֹשִׁיעַ (1 S. xvii. 47 & Ps. cxvi. 6) 3 s. *m.* Fut. *Hφ.* fr. ישַׁע; and so in Ps. lxxxii. 6 בִּיהוֹסֵף, where יוֹסֵף is for יוֹסֵף *Joseph* (the same in form as 3 s. *m.* Fut. *Hφ.* fr. יוֹסֵף). So in יוֹרַעַת (Ps. xlv. 18) 3 pl. *m.* Fut. *Hφ.* fr. ירַח [Sect. XXI] with Aff. for *thee (m.)*. So too in יוֹשִׁיעַ (Is. lii. 5) 3 pl. *m.* Fut. *Hφ.* fr. ילַל for ילַל. [The forms ילַל, etc., were mentioned in § 197 (η)].

202. Class III.—The forms in which the 1<sup>st</sup> Rt-letter is dropped and implied by Dag. F. in the 2<sup>d</sup> Rt-letter, as in § 195 (ε), agree with those in the next Section (XVI). Compare § 212.

203. Such forms as הַיִּצֵּץ (G. viii. 17 *Kri*) 2 s. m. Imp. *Hφ*. fr. יִצֵּץ [and so הַיִּשָּׁר (Ps. v. 9 *Kri*), w. — for — because of the ך, fr. יִשָּׁר] agree with Tab. XIV. So לַיִּחַל (G. viii. 12, 3 s. m. Fut. *Nφ*.) is like וַיִּפְקֹד, i.e. פִּקֹּד with the Accent drawn back by ׀ Convers. And so some others, which need not be given, as they are not *Variations* from the forms of the Verb as given in Sect. XI.

## OBSERVATIONS XII-XV.

- Obs. XII. The prefix ׀ (*and*) has sometimes ׀ before a letter bearing an Accent 1 Vowel, especially if the Accent be Disjunctive; thus, וַיִּינֵן *and wine* G. xiv. 18. The Rule shall be given in the Appendix.
- Obs. XIII. The Interrogative הַ has sometimes — followed by Dag. especially where it could not be mistaken for the 'Def. Art.' Thus, הַמְּכַבֵּת הַ (Is. xxvi. 7) WHETHER according-to the stroke of [מְכַבֵּת] ?
- Obs. XIV. Personal-Pronoun forms are sometimes used with a Verb *Reflexively*, as in לָבֹנִי לָבֹנִי go for yourselves (i.e. betake yourselves), וַתֵּשֶׁב לָהּ and she sat for herself (i.e. and she sat her down).
- Obs. XV. The expression "A son of so-many years" is used for "A person so many years old;" thus, בֶּן שֶׁשֶׁבֶּע שָׁנִים a son-of seven years (i.e. seven years old) [was Jehoash at-his-becoming-king (בְּמַלְכוֹ)] 2 K. xii. 1.

N.B. (i) In NIPH. of ׀ Verbs, the 1<sup>st</sup> Rt-letter ' (which is but rarely retained as in the Fut. form יִרְהַה p. 288) is mostly replaced by ׀ which is

- (α) sometimes CONSONANTAL, as in the Infin. and Imper. הַיִּנְיֵב etc., and Fut. יִנְיֵב etc.;
- (β) sometimes QUIESCENT, as in the Past נִינְיֵב etc., and Partic. נִינְיֵב etc.
- (ii) In HIPH. the ' is
- (α) sometimes itself QUIESCENT, as in הַיִּינְיֵב (Infin. Abs., and Imper. 2 s. m.) etc., and
- (β) sometimes replaced by ׀ QUIESCENT, as in הַיִּינְיֵב etc. [Tab. XVIII];
- (iii) In HOPH. the ' is replaced by ׀ QUIESCENT, as in הַיִּינְיֵב etc.;
- (iv) For the HITHPĀ-ĒL see § 193, and Note (†), on p. 133.

## VOCABULARY IV.

1. אָב <i>a father</i> , Tab. XIII (1).	5. מֶלֶךְ <i>a king</i> , Tab. X (1).	10. פַּרְעֹה <i>Pharaoh</i> .
2. אָח <i>a brother</i> , Tab. XIII (2).	6. עֶבֶד ( <i>m.</i> ) <i>a servant</i> , Tab. X (6).	11. רוּחַ ( <i>f.</i> ) <i>spirit</i> (Exerc. xxiv. 58).
3. יַחְדָּו <i>together</i> .	7. עֵשָׂו <i>Esau</i> .	12. שְׂאוֹל <i>the pit, or grave</i> .
4. לֶחֶם ( <i>m.</i> ) <i>bread</i> , Tab. X (1).	8. פֹּה <i>here</i> .	
	9. לֵבָן <i>lest, that not</i> .	

## EXERCISE XXX.

(To be translated into English, § 11. a-ε.)

לֵךְ-לְךָ<sup>2</sup> מֵאֶרֶץ־עֵדֶן<sup>3</sup> : וַיֵּצֵאוּ<sup>4</sup> לְלֶכֶת<sup>1</sup> אֶרְצָה<sup>4</sup> בְּנֵנֶן<sup>5</sup> :  
 גִּידָר<sup>6</sup> אֲבָרָם<sup>7</sup> מֵעֶרְוֹתָם<sup>8</sup> : וְלֹא־אָבְרָם<sup>7</sup> הִיטִיב<sup>9</sup> : וַיֵּלֶךְ<sup>1</sup> לְמִסְעָיו<sup>10</sup> :  
 וּמִלְכֵי-צָדָק<sup>11</sup> מֶלֶךְ־שָׁלֹם הוֹצִיָא<sup>3</sup> לֶחֶם וַיִּין<sup>12</sup> : יָדַע<sup>13</sup> תִּרְעֵה<sup>13</sup> כִּי  
 גַר<sup>14</sup> יְהִיָה<sup>15</sup> זֶרַעַךְ בְּאֶרֶץ לֹא לָהֶם<sup>16</sup> : הִלְבֵן<sup>17</sup> מֵאָה<sup>18</sup> שָׁנָה<sup>19</sup>  
 יוֹלָד<sup>20</sup> : וַיֹּאמֶר<sup>21</sup> אֲבָרָהָם<sup>22</sup> אֵל גְּעָרָיו<sup>23</sup> שְׁבוּ<sup>24</sup> לְכֶם<sup>25</sup> פֹּה עִם  
 הַחֲמוֹר<sup>26</sup> וְאֲנִי וְהַנְּעָר<sup>23</sup> גִּלְגָּה<sup>1</sup> עַד<sup>27</sup> כֹּה<sup>27</sup> : הִתְלַבֵּי<sup>1</sup> עִם הָאִישׁ  
 הַזֶּה וְהִתְאָמַר<sup>21</sup> [רַבְקָה<sup>28</sup>] אֵלָיךְ<sup>1</sup> : וְהִתְלַבְנָה<sup>1</sup> אֲחֵרֵי<sup>29</sup> הָאִישׁ :  
 וַיֹּאמֶר<sup>21</sup> יַעֲקֹב אֱלֹהֵי אָבִי אֲבָרָהָם וְאֱלֹהֵי אָבִי יִצְחָק . . . אֲתָהּ  
 אֲמַרְתְּ הִיטִיב<sup>30</sup> אִיטִיב<sup>9</sup> עִמָּךְ<sup>31</sup> : וַיֹּאמֶר<sup>21</sup> [עֵשָׂו] נִסְעָה<sup>32</sup> וּגְלַכְהָ<sup>1</sup>  
 וְאֵלְכֶה<sup>1</sup> לְגִבְרָתְךָ<sup>33</sup> : הֵילְכוּ<sup>1</sup> שָׁנִים<sup>34</sup> יַחְדָּו : אֵל תִּלְךָ בְּרִדְךָ עִמָּם<sup>31</sup> :

<sup>1</sup> ילך to go. <sup>2</sup> for thee (*m.*) [Obs. XIV, p. 139]. <sup>3</sup> יצא to go forth, to go out. [This Verb must be given in Sect. XXI; the form here agrees with Tab. XVIII.] <sup>4</sup> ארץ § 71 (ii). <sup>5</sup> Canaan.\* <sup>6</sup> ירד *K.* to go down, go down to, *Hφ.* to bring down, bring down to. <sup>7</sup> Abram.\* <sup>8</sup> מצרים Egypt.\* <sup>9</sup> יטב *K.* to be good, *Hφ.* to do good, to deal well, *also* to adorn. <sup>10</sup> for (*or on*) his journeyings. <sup>11</sup> And Melchizedech [king of Salem]. <sup>12</sup> וין wine [Obs. XII]. <sup>13</sup> ידע *K.* to know, to take notice, *Hφ.* to make known. <sup>14</sup> a sojourner. <sup>15</sup> shall be. <sup>16</sup> theirs, [belonging] to them (*m.*). <sup>17</sup> בן a son [Obs. XIII]. <sup>18</sup> a hundred. <sup>19</sup> a year [§ 106 (ii)]. <sup>20</sup> ילד *K.* to bear a child, *Nφ.*



אֲשַׁכְּבָה<sup>35</sup> וְאִישָׁן<sup>36</sup> : הָאִירָה<sup>37</sup> עֵינֵי פֶן אִישָׁן<sup>36</sup> הַמָּוֹת † : וְיֹסֵף<sup>38</sup>  
הוֹרֵד<sup>6</sup> מִצְרַיִמָה<sup>8</sup> : יי . . . מוֹרִיד<sup>6</sup> שְׂאוֹל וְעֵל<sup>39</sup> . . . : לְהוֹשִׁיב<sup>24</sup> עִם  
גְּדִיבִים<sup>40</sup> : וַיִּקְץ<sup>41</sup> פָּרְעָה וַיִּישָׁן<sup>36</sup> וַיַּחְלֵם<sup>42</sup> שְׁנִית<sup>43</sup> : בְּמִיטֵב<sup>44</sup>  
הָאָרֶץ הוֹשֵׁב<sup>24</sup> אֶת אַבְדֵּי וְאֶת אַחֲדֵי : הַאֲלֹף<sup>1</sup> וְקָרָאתִי<sup>45</sup> לְךָ  
אִשָּׁה<sup>46</sup> מִיִּנְקָת<sup>47</sup> וְתִינֶקְךָ<sup>47</sup> לְךָ אֶת הַיֶּלֶד<sup>48</sup> : וְהֵאמֵר<sup>21</sup> בֵּת פָּרְעָה  
לְבִי<sup>1</sup> : הִילִיכִי<sup>1</sup> אֶת הַיֶּלֶד<sup>48</sup> הַזֶּה . . . : וַיִּדַע<sup>13</sup> אֱלֹהִים : וַיִּשַׁע<sup>49</sup> . . .  
מִיַּד<sup>50</sup> חֲנוּק<sup>51</sup> אֲבִיוֹן<sup>52</sup> : וְהָיָה<sup>53</sup> כִּי<sup>54</sup> תִלְכּוּן †<sup>1</sup> לֹא תִלְכּוּ<sup>1</sup> רִיקָם<sup>55</sup> :  
וְנֹדַעְתִּי<sup>13</sup> בָם :

נֹדַע<sup>13</sup> יי : הוֹשִׁיעָה<sup>49</sup> לוֹ יְמִינוֹ<sup>56</sup> : הוֹדִיעֵנו<sup>13</sup> בְּעַמִּים<sup>57</sup>  
עֲלִילֹתֵינוּ<sup>58</sup> : מוֹדַעַת<sup>13</sup> זֹאת : הוֹדִיעַ<sup>13</sup> יי יִשְׁעֵתוֹ<sup>59</sup> : לֹא בְתָרֵב<sup>60</sup>  
וּבַחֲנִית<sup>61</sup> יְהוֹשִׁיעַ<sup>49</sup> יי : וְאֶת דְּבָאֵי<sup>62</sup> רוּחַ יוֹשִׁיעַ<sup>49</sup> : הוֹשַׁע<sup>49</sup>  
עַבְדְּךָ אֶתְּהָ אֱלֹהֵי : הָאֵר<sup>63</sup> פְּנֶיךָ<sup>64</sup> וְנִגְשַׁעָה<sup>49</sup> :

to be born. <sup>21</sup> אמר to say.\* <sup>22</sup> Abraham.\* <sup>23</sup> נער a youth, a young-man  
(Tab. X. 5). <sup>24</sup> ישב to sit, to sit down, also to dwell. <sup>25</sup> Obs. XIV. <sup>26</sup> חמור an ass.  
<sup>27</sup> עד כה so far, to yonder place. <sup>28</sup> Rebekah.\* <sup>29</sup> after. <sup>30</sup> Inf. Hφ. of (9).  
<sup>31</sup> Tab. III. <sup>32</sup> let us take our journey. <sup>33</sup> before thee (m.). <sup>34</sup> two.\* <sup>35</sup> לשכב to lie  
down. <sup>36</sup> ישן to sleep. <sup>37</sup> lighten Thou. <sup>38</sup> יוסף Joseph.\* <sup>39</sup> and He hath brought up.  
<sup>40</sup> princes. <sup>41</sup> יקץ to awake. <sup>42</sup> חלם to dream. <sup>43</sup> a second time. <sup>44</sup> in the best of.  
<sup>45</sup> and shall I call? <sup>46</sup> a woman. <sup>47</sup> ינק K. to suck, Hφ. to suckle, nurse [a child].  
<sup>48</sup> ילד a child (m.). <sup>49</sup> ישע § Hφ. to save. <sup>50</sup> יד a hand, i.e. יד. <sup>51</sup> a strong one (m.).  
<sup>52</sup> a needy one. <sup>53</sup> and it shall be. <sup>54</sup> that when. <sup>55</sup> empty. <sup>56</sup> ימין a right-hand (f.).  
<sup>57</sup> among the peoples. <sup>58</sup> His doings. <sup>59</sup> ישועה Salvation. <sup>60</sup> חרב a sword. <sup>61</sup> חנית  
a spear. <sup>62</sup> crushed ones of. <sup>63</sup> shew Thou the Light of. <sup>64</sup> Thy countenance.

\* Words marked thus (\*) need not be given in the Notes again.

† [In] death; or, as some give, ' [the sleep of] death.'

‡ § 145.

§ Nφ. to be saved.

\*\* Pt. I, § 12.

## EXERCISE XXXI.

(To be translated into Hebrew, § 11. ζ-μ.)

And the thing<sup>1</sup> was-good<sup>\*2</sup> in the eyes<sup>3</sup> of Pharaoh. Forasmuch-as-God-hath-shewed-thee (Hebr. *after*<sup>4</sup> *causing-to-know-of*<sup>5</sup> *God thee m.*) all this,<sup>6</sup> there-is-none<sup>7</sup> [so] prudent<sup>8</sup> and wise<sup>9</sup> as-thou.† And the brethren<sup>10</sup> of Joseph went-down.\*<sup>11</sup> By this<sup>6</sup> I-shall-know<sup>12</sup> that true-men<sup>13</sup> ye[are]...—The lad<sup>14</sup> will-not be-able<sup>15</sup> to leave<sup>16</sup> his father. If your (*m.*) little<sup>17</sup> brother<sup>10</sup> shall not come-down,<sup>11</sup> ye-shall-no-more-see (Hebr. *ye-shall-not add*<sup>18</sup> *to-see*<sup>19</sup>) my face.<sup>20</sup> And-we-said<sup>39</sup> to our father, we-shall not be-able<sup>15</sup> to go-down.<sup>11</sup> If thou (*m.*)-art-not [Tab. XIII (‡, δ)] sending,<sup>21</sup> we-will not go-down.<sup>11</sup> Could-we-certainly-know (Hebr. *whether to-know*<sup>22</sup> *could-we-know*) that he-would-say [Fut.], bring-down<sup>23</sup> your (*m.*) brother?

And-offspring-was-born<sup>\*24</sup> to Joseph. And his bow<sup>25</sup> abode<sup>\*26</sup> in strength.<sup>27</sup> Come-down-thou (*f.*)<sup>11</sup> and sit<sup>26</sup> on<sup>28</sup> dust.<sup>29</sup> Who [is] like the wise<sup>9</sup> [One]? and who knoweth<sup>30</sup> the interpretation<sup>31</sup> of a thing?<sup>1</sup>—And He-hath-brought-down<sup>\*23</sup> the might<sup>32</sup> of her confidence.<sup>33</sup> Save,<sup>34</sup> O LORD, Thy people<sup>35</sup>... O-now,<sup>36</sup> LORD, save-Thou,<sup>37</sup> we-pray!<sup>38</sup>

<sup>1</sup> דָּבָר *m.* <sup>2</sup> יטב (Class I, § 197). <sup>3</sup> Vocab. II (6). <sup>4</sup> אַחֲרַי. <sup>5</sup> Inf. *Hiph.* of ירע. <sup>6</sup> זֹאת. <sup>7</sup> אֵין. <sup>8</sup> גְּבוּן. <sup>9</sup> חָכָם. <sup>10</sup> Tab. XIII (2). <sup>11</sup> ירד (Class II†). <sup>12</sup> ירע § 199. <sup>13</sup> בְּנִים. <sup>14</sup> גֶּעֵר. <sup>15</sup> Fut. *Hoph.* of יכל. <sup>16</sup> עֹזֵב. <sup>17</sup> קָטָן. <sup>18</sup> Fut. *Hiph.* of יסף (like that of ישב). <sup>19</sup> לְיָאוֹת. <sup>20</sup> Vocab. II (7). <sup>21</sup> שְׁלַח *Pi*. <sup>22</sup> Inf. Abs. of (12) [followed by the Fut. of (12)]. <sup>23</sup> *Hiph.* of (11). <sup>24</sup> *Niph.* of ילד. <sup>25</sup> קִשְׁתִּי (*f.*) decl. like Tab. X (1). <sup>26</sup> ישב. <sup>27</sup> אֵיתָן. <sup>28</sup> עָל. <sup>29</sup> עָפָר. <sup>30</sup> Partic. (1) *Kal* of (12). <sup>31</sup> פִּשְׁרִי. <sup>32</sup> עֵז. <sup>33</sup> מְבִטָּחָה (N.B. Put ׀ before the ה when it has ׀ under it.) <sup>34</sup> *Hiph.* of ישע (§ 199, ε). <sup>35</sup> Vocab. I (14). <sup>36</sup> אֲנָא. <sup>37</sup> § 199, ζ. <sup>38</sup> נָא. <sup>39</sup> אמר, § 188 (α).

\* Fut. w. ׀ Conv.

† Hebr. *like thee (m.)*, Tab. II.

‡ § 198, p. 136.

## SECTION XVI.

VARIATIONS IN THE CASE OF VERBS  $\text{נ׳ב}$ , *i.e.* WHOSE FIRST ROOT-LETTER IS  $\text{נ}$  [Tab. XIX].

204. Some forms are like those in Tab. XIV, *viz.* the Inf. Abs., the Past Tense, and Participles *Kal*,—the Infin., Imper., and Fut. *Nφ.*,—and the whole of the *Pz.*, *Pü.*, & *Hθ*.

205. The chief Variations are the following:

(i) the *disappearance*\* of the 1<sup>st</sup> Rt-letter  $\text{נ}$  ( $\alpha$ ) in the Infinitive Constr. *Kal* [thus,  $\text{נָשָׂא}$  fr.  $\text{נָש}$ ], the  $\text{ת}$  being added as in the  $\text{׳ב}$  Verbs, § 194 ( $\alpha$ )], and ( $\beta$ ) in the Imper. *Kal*,—see Tab. XIX;

(ii) the dropping of the  $\text{נ}$  (when it would have  $\text{ֿ}$  *Quiescent*)† and the placing Dag. F. in the 2<sup>d</sup> Rt-letter,‡ as in  $\text{נָשָׂא}$  for  $\text{נָשָׂא}$ , etc. This is seen [Tab. XIX] to be the case in Fut. *K.*, in the Past & Partic. *Nφ.*, and in the *Hiph.* & *Höph.* Voices. Also,

N.B. these Verbs have usually the  $\text{ֿ}$  (or *Hüph-äl*) form of the Sixth Voice. Cp. § 121. Thus,  $\text{נָשָׂא}$  3 s. *m.* Past *Hoph.* for  $\text{נָשָׂא}$  corresponding to  $\text{נָשָׂא}$ , etc.

206. When the 2<sup>d</sup> Rt-letter is Guttural,

( $\alpha$ ) instead of the  $\text{תֿֿ}$  Inf. form, § as in  $\text{נָשָׂא}$ , we have  $\text{תֿֿֿ}$  as in  $\text{נָשָׂא}$  Inf. *K.* of  $\text{נָשָׂא}$  w.  $\text{ל}$ . [See also Note ( $\alpha$ ) on Tab. XIX.]

( $\beta$ ) It scarcely need be said that the Rules of Tab. XVI (3) [cp. § 181] hold for these Verbs also.

\* Only in the case of some of the Verbs which take  $\text{ֿ}$  to the 2<sup>d</sup> Rt-letter in the Fut. [Cp. § 207]. See also 'Notes on Tab. XIX.'

† Forms in which the  $\text{נ}$  is *not* dropped agree with Tab. XIV, and therefore do not fall under this head, *viz.* of 'Variations.'

‡ The Dag. F. is sometimes dropped when the 2<sup>d</sup> Rt-letter has  $\text{ֿ}$ ; thus, from  $\text{נָשָׂא}$ , [instead of  $\text{נָשָׂא}$  for  $\text{נָשָׂא}$ ], and so  $\text{נָשָׂא}$ , etc.

§ So also instead of the  $\text{תֿֿֿ}$  in *s. f.* Partic. forms. Cp. Tab. XVI (3) (D).

207. Some Verbs פֿ'נ have the (—) form of Fut. *K.*; thus יִגֵּשׁ, etc., as in § 205 (ii). And, of these, some drop the נ in the Infin. Constr. and Imper. 2 s. *m.* *K.*, as said in § 205 (i). But

208. other Verbs פֿ'נ have the (÷) form of Fut. *K.* These do not take the תֿֿֿ form of Inf. *K.*, and do not drop the נ in the Imper. *K.* [§ 205, i]; thus, fr. גִּפֵּל (of which the Fut. *K.* is יִפֵּל etc.) we have the Inf. *K.* forms לְגַפֵּל, בְּגַפֵּל, וּגַפֵּל, and the Imper. גַּפְּלֵי 2 pl. *m.*; and so נִטֹּשׁ 2 s. *m.* Imper. *K.* of נִטֵּשׁ (of which the Fut. is יִטֵּשׁ, etc.); etc.

209. Before a Guttural 2<sup>d</sup> Rt-letter, the נ is generally not dropped. But

(a) it is so dropped, and Compensation (for the Dag.) is made, in the *K.* Fut. יַחַת, תַּחַת, and

(β) it is so dropped, and Compensation is NOT made, in the *Nφ.* Past נָחַם, נִחַמְתִּי, נִחַמְתֶּם, and Partic. נֶחָם, of נָחַם; and so in the *Nφ.* Past נִחַמְתִּי of נָחַת.

210. (a) Some Verbs have forms like those in Tab. XIV, besides corresponding forms like those in Tab. XIX; thus, fr. נִטֹּר, יִטֹּר, and תִּטֹּר, also יִנְטֹר.

(β) Also some have both the (÷) and the (—) form of the Fut. *K.*; thus, fr. נָדַר both יִדָּר, תִּדָּר, וְיִדָּר, and also יִדָּר.

211. The 1 s. and 1 pl. Fut. *K.*, w. the ה of § 144, drop the Vowel of the 2<sup>d</sup> Rt-letter (except when the word is in Pause). Thus, נִסְעָה \* & נִסְעָה † 1 pl. Fut. *K.*; אִפְלָה (in Pause: אִפְלָה) 1 s., & נִפְלָה (which would be in Pause: נִפְלָה) 1 pl.; etc.

\* In Pause the ם would have ף, thus: נִסְפָּה.

† See Pt. I, § 72 (Note \*, e) for (i) the help given to the pronunciation by dropping the Dag. F., as in § 205, Note †, and (ii) the additional help sometimes given by a Compound Shva [as in אִשְׁקָה, fr. נִשַּׁק, 1 K. xix. 20].

Similarly, in other Voices, except the *Hφ.*, in which the *K̄hērik* remains as usual (thus, נְגִידָה, אֲנִידָה, fr. נגד).

212. As said in § 202, some Verbs whose 1<sup>st</sup> Rt-letter is י drop their 1<sup>st</sup> Rt-letter and take Dag. F. in the 2<sup>d</sup> Rt-letter, and so have forms like those of the Verbs פִּנ in Tab. XIX. Thus, from

יצב, *Nφ.* Past [נִצְּבָה], נִצְּבָה, etc. Partic. נִצְּבָב, etc.;

*Hφ.* Inf. (w. ל) לְהִצְּבֵב, Past הִצְּבֵב, etc., Fut. יִצְּבֵב (יִצְּבֵב, יִצְּבֵב), etc.;

*Hδ.* Partic. מִצְּבָב. So, from

יצג, *Hφ.* Inf. הִצְּגֵנָה, Past הִצְּגֵנָה etc., Fut. יִצְּגֵנָה (יִצְּגֵנָה), etc.

*Hδ.* Fut. יִצְּגֵנָה (p. יִצְּגֵנָה). So, from

יצע, *Hφ.* Fut. יִצְּעֵנָה, etc.

*Hδ.* Fut. יִצְּעֵנָה. So, from

יצת,\* *K.* Fut. [יִצְּתָה], תִּצְּתָה, etc.;

*Nφ.* Past יִצְּתָה, etc., Fut. יִצְּתָה Is. xxxiii. 12 (for יִצְּתָה, the † being resolved into † followed by Dag.);

*Hφ.* Past הִצְּתָה, הִצְּתָה, etc.; Fut. [יִצְּתָה], וְיִצְּתָה, etc.

213. So ינח † is given by some authorities as a Root which drops its י and takes Dag. F. in the 2<sup>d</sup> Rt-letter in *Hφ.* and *Hδ.*; thus, *Hφ.* Inf. לְהִנְחֵה (w. ל), Past הִנְחֵה (& הִנְחָה) etc., Fut. יִנְחֵה (& יִנְחָה) etc.; *Hδ.* מִנְחָה, Partic.—הִנְחֵהָ (Zech. v. 11) 3 s. f. Past, is partly *Hōph.* and partly *Hiph.*

214. Besides the above, there are some occasional forms of Verbs יִפִּי which are like forms of Verbs פִּנ in Tab. XIX.

\* As given by some authorities.

† Some, however, discard this Root, and suppose that there are two forms of the *Hφ.* & *Hδ.* of נוח, with different significations.

215. The Verb לקח *to take* drops its ל as the נ is dropped [§ 205, i & ii] in the Verbs פִּנ. Also,

N.B. on account of the ה, this Verb has ת-- in the Inf. K. instead of the ת-- of the form גִּשָׁת fr. נגש. Cp. § 206.

[For this Verb לקח see 'Notes on Tab. XIX,' Column (A).]

216. The Verb נתן *to give*, as seen in 'Notes on Tab. XIX' Column (B), also drops its 3<sup>d</sup> Rt-letter Nun before ת, and before נ; and Dagesh F. is then placed in the following letter (except in the case of נתת\* Inf. Constr.). Thus we have the Infin. הַנְּתֹן *his giving* [instead of הַנְּתֹן like הַנְּשֵׂתוּ], and הַנְּתִי *thy (m.) giving*, הַנְּתִי *thy (f.) giving*, הַנְּתִי *my giving*, etc.; and so in the Past-Tense we have נָתַת [instead of נָתַתָּ], נָתַתִּי, נָתַתְּ, נָתַתְּם, נָתַתְּוּ. In all these the 3<sup>d</sup> Rt-letter נ is dropped before ת. So in the 1 pl. Past נָתַנּוּ [instead of נָתַנּוּ(נ)] it is dropped before the נ of the termination נְ—.

217. For the Pause-forms of the Verbs פִּנ, it is sufficient to refer to §§ 165 & 166.

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\* This word has -- instead of a *Short-Vowel followed by Dag. F.*

## VOCABULARY V.

- |  |  |  |  |  |
|--|--|--|--|--|
| 1. גָּבוֹר <i>a mighty one (m.)</i> .    |  | 3. כְּבוֹד <i>(m.) glory, i.e. כְּבוֹד</i> |  | 5. עֵין (Vocab. II. 6) is rarely masc.           |
| 2. יָבִיל <i>(m.) produce, increase.</i> |  | 4. נָקָם <i>(m.) vengeance.</i>            |  | 6. שְׁבִי <i>(m.) captivity (i.e. the same).</i> |

## EXERCISE XXXII.

(To be translated into English, § 11, α-ζ.)

חֶסֶד<sup>1</sup> וְאֵמֶת<sup>2</sup> יִצְרוּ<sup>3</sup> מַלְךְ : שְׁמַע<sup>4</sup> בְּגִי וְקַח<sup>5</sup> אֲמָרִי<sup>6</sup> : לְקַחַת<sup>5</sup>  
 מוֹסֵר<sup>7</sup> הַשֶּׁבֶל<sup>8</sup> : לָתֵת<sup>9</sup> לְפִתְאִים<sup>10</sup> עֲרָמָה<sup>11</sup> : אִם תִּקַּח<sup>5</sup> אֲמָרִי<sup>6</sup>  
 . . . לְתַבּוּנָה<sup>12</sup> תִּתֵּן<sup>9</sup> קוֹלְךָ : אִזּוּ תֵלֵךְ<sup>13</sup> לְבִטָּח<sup>14</sup> דְּרַכְךָ וְרַגְלְךָ<sup>15</sup>  
 : לֹא תִגּוֹף<sup>16</sup> : תִּגְהַר<sup>9</sup> בְּגִי לְבָךְ<sup>17</sup> לִי וְעֵינֶיךָ דְרָכֵי תִצְרְנָה<sup>3</sup> :  
 עֵינֶיךָ לִנְכַח<sup>18</sup> יִבִּיטוּ<sup>19</sup> : וְרַעַת<sup>20</sup> שִׁפְתֶיךָ<sup>21</sup> יִנְצְרוּ<sup>3</sup> : לֹא יוֹעִילוּ<sup>22</sup>  
 אוֹצְרוֹת<sup>23</sup> רָשָׁע<sup>24</sup> וְצַדִּיקָה<sup>25</sup> תִצְוִיל<sup>26</sup> מִמָּוֶת<sup>27</sup> : לְקַח<sup>28</sup> טוֹב<sup>29</sup>  
 נְתַתִּי<sup>9</sup> לְכֶם : קַחוּ<sup>5</sup> מוֹסְרֵי<sup>7</sup> : הִגְהַר<sup>30</sup> אֲבִיעָה<sup>31</sup> לְכֶם רוּחִי : הַבִּיטוּ<sup>19</sup>  
 אֶל אֲבָרְהָם אֲבִיכֶם : תִּגּוּ<sup>9</sup> לִי אֱלֹהֵיכֶם כְּבוֹד : יִתֵּן<sup>9</sup> קוֹלוֹ :  
 וְהִאָּרַץ תִּתֵּן<sup>9</sup> אֶת יְבוּלָהּ : וְאֵל זֶה<sup>32</sup> אֲבִיט<sup>19</sup> אֶל עֲנִי<sup>33</sup> וְנִבְהָ<sup>34</sup>

<sup>1</sup> mercy. <sup>2</sup> אֵמֶת truth. <sup>3</sup> נָצַר to keep, preserve. <sup>4</sup> שְׁמַע to hear. <sup>5</sup> לְקַח to take, to receive; *Nφ. & Hφ.* to be taken. <sup>6</sup> אֲמָרִים sayings. <sup>7</sup> מוֹסֵר instruction. <sup>8</sup> wisdom, intelligence. <sup>9</sup> נָתַן to give, to set, to give forth or utter [one's voice]. <sup>10</sup> to simple ones. <sup>11</sup> subtlety. <sup>12</sup> תְּבוּנָה understanding. <sup>13</sup> יָלַךְ to go. <sup>14</sup> securely. <sup>15</sup> רַגְלָא (*f.*) a foot, Tab. X (i), *Du.* רַגְלִים.\* <sup>16</sup> נָפַח to stumble [(so E.V. here); *lit.* to strike, dash, smite]. <sup>17</sup> לֵב (*m.*) a heart, w. aff. לְבוֹ, etc., pl. לְבוֹת.\* <sup>18</sup> straight forwards. <sup>19</sup> נִבֵּט *Hφ.* to look, to behold. <sup>20</sup> and knowledge. <sup>21</sup> שִׁפְתָא a lip, *Du.* שִׁפְתִּים.\* <sup>22</sup> יָעַל *Hφ.* to profit, to avail. <sup>23</sup> treasures of. <sup>24</sup> wickedness. <sup>25</sup> and righteousness. <sup>26</sup> נָצַל *Hφ.* to deliver. <sup>27</sup> from death. <sup>28</sup> doctrine. <sup>29</sup> good\* [Adject. *m.*, § 76 (i)]. <sup>30</sup> behold! <sup>31</sup> נָבַע *Hφ.* to pour out, to utter. <sup>32</sup> this one, such a one (*m.*). <sup>33</sup> a humble one (*m.*). <sup>34</sup> and one (*m.*) stricken of, (or *contrite*, as E.V.).

\* Words marked thus (\*) need not be given again in the Notes.

רוח : אֶצֶק <sup>35</sup> רוּחִי עַל זֶרְעֶךָ : וְהִקְרַבְתִּיו <sup>36</sup> וְנִגַּשׁ <sup>37</sup> אֵלַי כִּי מִי <sup>38</sup>  
הוּא <sup>38</sup> זֶה <sup>38</sup> עָרַב <sup>39</sup> אֶת לְבוֹ <sup>17</sup> לְנִשְׁת <sup>37</sup> אֵלַי נָאִם יְיָ : מְגִיד <sup>61</sup> דְּבָרָיו  
לְיַעֲקֹב : וְחָשַׁב <sup>40</sup> מַחְשְׁבוֹת <sup>41</sup> לְבַלְתִּי <sup>42</sup> יָדַח <sup>43</sup> מִפְּנֵי נָדַח <sup>43</sup> : נָקָם  
אֶקַּח <sup>5</sup> : גַּם שָׁבִי גְבוּר יִקָּח <sup>5</sup> : מִי בַעַל <sup>44</sup> מִשְׁפָּטִי <sup>44</sup> יִגַּשׁ <sup>37</sup> אֵלַי :  
מִפְּחַד <sup>45</sup> אֹיִב תִּצַּר <sup>3</sup> חַיִּי <sup>46</sup> : וְרוּחַ קְרֹשֶׁךָ <sup>47</sup> אֵל תִּקַּח <sup>5</sup> מִמֶּנִּי :  
לֹא יִגַּע <sup>48</sup> בְּךָ רַע <sup>49</sup> : יִפֹּל <sup>50</sup> מִצַּדְךָ <sup>51</sup> אֶלֶף <sup>52</sup> . . . אֵלֶיךָ לֹא  
יִגַּשׁ <sup>37</sup> : וְהָיִיתָ <sup>53</sup> מִצָּק <sup>54</sup> וְלֹא תִירָא <sup>55</sup> :

וְאִתְּנָה <sup>9</sup> אֶת פְּנֵי אֵל אֲדֹנָי <sup>56</sup> הָאֱלֹהִים : וְאִצְרָה <sup>3</sup> מִצֹּת <sup>57</sup>  
אֱלֹהֵי : חֲקִיךָ <sup>58</sup> אִצְרָה <sup>3</sup> : אִתְּנָה הַצְּבֹתָ <sup>59</sup> כָּל גְּבוּלוֹת <sup>60</sup> אֶרֶץ :  
הַגִּידוּ <sup>61</sup> הַשָּׁמַיִם צְדָקוֹן <sup>62</sup> : יוֹם <sup>63</sup> לְיוֹם <sup>63</sup> יִבִּיעַ <sup>31</sup> אִמָּר <sup>64</sup> : גַּע <sup>48</sup>  
בְּדָרִים <sup>65</sup> וְיַעֲשֶׂנוּ <sup>66</sup> : כִּי אֶקַּח <sup>5</sup> מוֹעֵד <sup>68</sup> אֲנִי מִיִּשְׂרָאֵל <sup>69</sup> אֲשַׁפֵּט <sup>70</sup> :

<sup>35</sup> יצק to pour (§ 212). <sup>36</sup> and I will bring him near. <sup>37</sup> נגש K. & Nφ. to approach. <sup>38</sup> who is this [that]? (cp. § 96, ii. β, and § 97). <sup>39</sup> hath engaged, or pledged. <sup>40</sup> חשב to think, devise. <sup>41</sup> devices. <sup>42</sup> in order that not. <sup>43</sup> נדח to banish, expel. <sup>44</sup> lit. master of my suit, i.e. one in controversy with me. <sup>45</sup> from fear of. <sup>46</sup> חַיִּים (m.) life (a Noun of plural form).\* <sup>47</sup> Vocab. I (16). <sup>48</sup> נגע to touch, happen (as an evil accident) [with ב before the person or thing affected]. <sup>49</sup> evil (m). <sup>50</sup> נפל to fall. <sup>51</sup> beside thee (m). <sup>52</sup> a thousand, Tab. X (1). <sup>53</sup> and thou shalt be. <sup>54</sup> יצק Hoph. to be firm. <sup>55</sup> thou shalt fear. <sup>56</sup> The Lord. <sup>57</sup> [the] commandments [of]. <sup>58</sup> חקים statutes. <sup>59</sup> יצב Hφ. to place, to establish. <sup>60</sup> [the] borders [of]. <sup>61</sup> נגר Hφ. to declare. <sup>62</sup> צדק (m.) righteousness\*, Tab. X (2). <sup>63</sup> יום (m.) a day, pl. יָמִים 'i.c.'\* <sup>64</sup> אָמַר \* <sup>65</sup> הָר (m.) a mountain, 'i.c.' הר, pl. הָרִים 'i.c.' הָרִי.\* <sup>66</sup> עשן to smoke. <sup>67</sup> when. <sup>68</sup> appointed-time. <sup>69</sup> rightly. <sup>70</sup> שפט to judge.

\* Words marked thus (\*) need not be given in the Notes again.



## EXERCISE XXXIII.

(To be translated into Hebrew, § 11. ζ-μ.)

And Jacob vowed\*<sup>1</sup> a vow.<sup>2</sup> And Jacob told\*<sup>3</sup> to Rachel<sup>4</sup> that<sup>16</sup> the brother of her father he [was]. Tell-thou<sup>5</sup> (*m.*) to me what<sup>6</sup> [shall be] thy reward.<sup>7</sup> Better<sup>8</sup> [§ 82, i.] is my-giving<sup>9</sup> her to thee (*m.*) than my-giving<sup>9</sup> her to another<sup>10</sup> man<sup>11</sup>: abide<sup>12</sup> with-me.<sup>22</sup> And it-was-told\*<sup>14</sup> to Laban<sup>15</sup> that<sup>16</sup> Jacob had-fled<sup>17</sup> [§ 152]. And he-took\*<sup>18</sup> his brethren with<sup>13</sup> him. Recognize<sup>19</sup> for-thyself<sup>20</sup> (*m.*) what<sup>21</sup> [is thine] with-me,<sup>22</sup> and take<sup>18</sup> [it] to thee.—And he-took\*<sup>18</sup> of<sup>23</sup> that-which-came-to-hand (*Hebr. the-coming*<sup>24</sup> into<sup>25</sup> his hand) a present<sup>26</sup> for Esau his brother. And-he-bowed-himself<sup>27</sup> earthwards<sup>28</sup> seven<sup>29</sup> times<sup>30</sup> until<sup>31</sup> his-approaching<sup>32</sup> unto<sup>31</sup> his brother. And the women-servants<sup>33</sup> approached\*<sup>32</sup> . . . . And Leah<sup>34</sup> also approached\*<sup>32</sup> . . . . And afterwards<sup>35</sup> there-approached<sup>36</sup> Joseph and Rachel.<sup>4</sup>—And they (*m.*)-journeyed\*<sup>37</sup> from Beth-el.<sup>38</sup> And Jacob placed\*<sup>39</sup> a pillar<sup>40</sup> over<sup>41</sup> her grave.<sup>42</sup> And Israel journeyed\*<sup>37</sup>.—And He-conducted\*<sup>43</sup>, like the sheep,<sup>44</sup> His people.<sup>45</sup> And a new<sup>46</sup> spirit<sup>47</sup> I-will-give<sup>48</sup> within-you.<sup>49</sup> And I-will give †<sup>48</sup> in Zion Salvation<sup>50</sup> for Israel My glory.<sup>51</sup>

That-which thou (*m.*)-shalt-vow,<sup>52</sup> pay-thou.<sup>53</sup>

<sup>1</sup> נדר Fut. (=). [See § 210 (β).] <sup>2</sup> נָדַר <sup>3</sup> נגד Hφ. <sup>4</sup> רַחֵל. <sup>5</sup> Imper. Hφ. of נגד, w. ה. <sup>6</sup> מָה. <sup>7</sup> מִשְׁפֹּרֶת, w. aff. מִשְׁפֹּרְתוֹ, etc. <sup>8</sup> טוֹב. <sup>9</sup> Inf. K. of נתן, w. aff. for *my*. <sup>10</sup> אַחֵר. <sup>11</sup> אִישׁ. <sup>12</sup> Imper. K. of ישב, w. ה. <sup>13</sup> Tab. III (3). <sup>14</sup> Hφ. of (3). <sup>15</sup> לָבָן. <sup>16</sup> כִּי. <sup>17</sup> בָּרַח. <sup>18</sup> לָקַח. <sup>19</sup> נכר Hφ. <sup>20</sup> לָהּ. <sup>21</sup> מָה. <sup>22</sup> עִמָּוִי. <sup>23</sup> כֵּן. <sup>24</sup> הִבָּא. <sup>25</sup> ב. <sup>26</sup> מִנְחָה. <sup>27</sup> וַיִּשְׁתַּחוּ. <sup>28</sup> אֶרֶץ § 71 (iii). <sup>29</sup> שִׁבַע. <sup>30</sup> פְּעָמִים. <sup>31</sup> עַד. <sup>32</sup> נגשׁ. <sup>33</sup> pl. of שָׁפְחָה. <sup>34</sup> לֵאָה. <sup>35</sup> אַחֵר. <sup>36</sup> 3 s. *m.* Past Nφ. of נגשׁ. <sup>37</sup> נסע. <sup>38</sup> בֵּית אֵל. <sup>39</sup> Hφ (§ 212). <sup>40</sup> מַצֵּבָה. <sup>41</sup> עַל. <sup>42</sup> קִבְרָה. <sup>43</sup> Hφ of (37). <sup>44</sup> צֹאן. <sup>45</sup> Vocab. I (14). <sup>46</sup> חַדֵּשׁ (*m.*). See § 59. <sup>47</sup> רוּחַ (*f.*). <sup>48</sup> נתן. <sup>49</sup> בְּמִקְרָבְכֶם. <sup>50</sup> תְּשׁוּעָה. <sup>51</sup> תְּפָאֶרֶת (§ 74, *f.*). <sup>52</sup> נדר Fut. (†). [See also No. 1.] <sup>53</sup> שָׁלַם Pz.

## SECTION XVII.

VARIATIONS IN THE CASE OF VERBS עו, AND VERBS ע'   
 [Tab. XX].

218. There are two great Classes of Verbs whose 2<sup>d</sup> Rt-letter is ׀ or ׀, viz. those

- (I) in which the ׀ (or the ׀) is *Consonantal*,  
(II) in which the ׀ (or the ׀) is *Quiescent*.

219. The forms of the First Class agree with those of ordinary Verbs,\* and therefore do not require detailed mention here. But

220. IMPORTANT VARIATIONS take place when the 2<sup>d</sup> Rt-letter is ׀ (or ׀†) *Quiescent*.

(i) The ׀ is sometimes *Quiescent* in ׀; as in [see Tab. XX]

(a) *Kal*,—Infin., Partic (2), Imper. and Fut.,

(β) *Nφ*,—Past 2 s. & pl. (*m.* & *f.*), and 1 s. & pl. But

(N.B.) the defective form — may occur for ׀, as in

כָּרַם Ps. xii. 9 for כָּרוּם Inf. *K.* w. כ (fr. רוּם),  
and so קָמוּ for קָמוּ 2 pl. *m.* Imper. *K.*, וָאָקָם for  
וָאָקָם 1 s. Fut. *K.* w. ו Conv., יָקָמוּ for יָקָמוּ  
3 pl. *m.* Fut. *K.*, etc.

\* Thus, (a) when the 2<sup>d</sup> Rt-letter is ׀ *Consonantal*,—we have (1) fr. רוּחַ, רָחַח 3 s. *m.* Past *K.*, יָרוּחַ 3 s. *m.* Fut. *K.*, מְרִיחִים pl. *m.* Partic. *Pü*; (2) fr. צוּחַ, יִצְחֹחַ in Pause for יִצְחֹחַ 3 pl. *m.* Fut. *K.*; so (3) fr. חוּרַחַ, יִחְוֹרוּ 3 pl. *m.* Fut. *K.* in Pause; (4) fr. נוּעַ, the Inf. *K.* לְנוּעַ w. ל, Past נָוַע 3 s. *m.*, נָוַעוּ 3 pl. (in Pause for נָוַעוּ) 1 pl., also the Partic. נוּעַ s. *m.*, and Fut. יָנוּעַ 3 s. *m.*, etc.; (5) fr. עוּתַ, *Pü*. Inf. לְעוּתַ w. ל, Fut. יָעוּתַ 3 s. *m.*, etc. So, also,

(b) when the 2<sup>d</sup> Rt-letter is ׀ *Consonantal*,—(6) fr. אִיבַ, וָאִיבַתַּי 1 s. Past *K.*; (7) fr. קִים, the *Pü*. Inf. לְקִים w. ל, Past קָיַם 3 s. *m.*, קָיַמוּ 3 pl., Fut. וָאִקְיַמַּה; Pause-form of וָאִקְיַמַּה 1 s. (with הַ, and with ו Convers.), etc.; (8) the *Hθ*. forms הִצְטִיִּדְנִי 1 pl. Past of צִידַ, and וַיִּצְטִיִּרְנִי 3 pl. *m.* Fut. (in Pause) of צִירַ. [For the transposition of the צ and the ת of הַת, and for the change of the ת to ט, cp. 'Notes on Tab. XIV' (\*, \*).]

† See §§ 225–228.

(ii) The  $\aleph$  is sometimes Quiescent in  $\overline{Khoulem}$ ; as in

(a) the Inf. Abs.  $K$ . קום,

(β) some other Inf.  $K$ . forms, as ממות\*, בממות, בממות,  
(and so לבוא, but למות), and with Pron. Affs.,  
מותו\* *his dying*, etc., from מות *to die*,

(γ) some Fut.  $K$ . forms, as ישב, תשב, etc., besides  
the more usual ישוב, תשוב, etc.; and

(δ) throughout the  $N\phi$ ., except the forms in (i, β).

(iii) The  $\aleph$  is sometimes dropped † as in the  $K$ . Past [קם  
3 s. m., קמה 3 s. f., קמת 2 s. m., etc.], and  
Partic (1) [קם s. m., קמה s. f., etc.], etc.; see  
Tab. XX.

(iv) The  $\aleph$  is sometimes replaced by  $\aleph$ , either

(a) *written*, as in להקים Inf.  $H\phi$ . with ל, and הקים  
Past 3 s. m., etc., or

(β) *understood*, as in the Inf. Abs.  $H\phi$ . ‡ הקם, and  
the Fut. forms § יקם, תקם, etc.; and

(γ) the Long Vowel is sometimes shortened into  $\text{ֿ}$  as  
we shall see.

(v) The  $H\phi$ - $\text{ֿ}$  Voice of these Verbs has the same form as  
in the Verbs פ' [see Tab. XVIII]

\* This, and the like words fr. מות, may however be (as some take them to be) Declension-forms of the Noun מות *death*, with Pron. Affs. as in Tab. XIII (‡, ε). There are also מותי *my dying*, מותה *her* . . . מותנו (& מתנו) *our* . . . , and מתן *their* (f) . . . , like the forms from קום.

† For which a Quiescent-letter is *understood*, generally. But sometimes such a letter *appears*, as the  $\aleph$  in קם (= קם 3 s. m Past  $K$ .) Hos. x. 14, etc. So, for יקם 3 s. m. Fut.  $H\phi$ . of נוי, we find יקם Eccl. xii. 5 (See, also, p. 295).

‡ Once הקם, Jer. xlv. 25.

§ These  $\text{ֿ}$  forms are used (rather than the  $\text{ֿ}$  forms) in the three cases mentioned in § 162 (ε, ii).

(vi) Instead of *Pi-él*, *Pü-äl*, *Hithpä-él* forms, these Verbs have פּוֹלֵל, פּוֹלֵל, הִתְּפוֹלֵל forms, *i.e.* the 2<sup>d</sup> Rt-letter is Quiescent (and therefore cannot be doubled by Dag. F.), but the 3<sup>d</sup> Rt-letter is *repeated*. See Tab. XX.

221. The Past Tense forms in the second column of the *Kal* in Tab. XX, מָתָה, מָתָה, מָתָה, and the Partic. מָתָה, correspond to the פָּעַל forms of Past-Tense and Partic. *K.* in the 'Full' Verb [see § 138 (A)]. But,

Obs. (i) the ׀ which, in the 3 s. *f.* and 3 pl. Past of the פָּעַל form of 'Full' Verbs, appears in the *Pause-forms* only, stands regularly in the forms מָתָה 3 s. *f.*, מָתָה 3 pl.; also

(ii) the Partic (1) *K.* s. *f.* and pl. *m.* and *f.* are מָתָה, \* מָתָה, [מָתָה]. But

(iii) the Imper. and Fut. of מוֹת are like those of קוֹם.

[(iv) The Verb מוֹת having ת for its 3<sup>d</sup> Rt-letter drops this ת on receiving an additional *syllable beginning with* ת, and this latter receives Dag. F.; thus, מָתָה for מָתָה, מָתָה for מָתָה, מָתָה for מָתָה, מָתָה for מָתָה, etc. Cp. § 183 (β)].

222. The Past-Tense forms in the third column of the *Kal* in Tab. XX, *viz.* בָּשָׂה, בָּשָׂה, etc., and the Partic(1) בָּשָׂה, correspond to the פָּעַל form of the Past-Tense and Partic. in the 'Full' Verbs [see § 138 (A)]. But,

\* Thus לָגַים Neh. xiii. 21, pl. *m.*, fr. לוֹן or לוֹן. (The corresponding s. *m.* would be לוֹן, —like עָר Song. v. 2, fr. עוֹר.)

Obs. (i) the  $\dot{\text{צ}}$  which in the 3 s. *f.* & 3 pl. Past of the  $\text{פָּעַל}$  form of 'Full' Verbs appears in *Pause*-forms only, stands regularly in the forms  $\text{בָּשָׂה}$  3 s. *f.* and  $\text{בָּשׂוּ}$  3 pl.—

(ii) The Partic (1) *K.* s. *f.* and pl. *m.* & *f.* are  $[\text{בוֹשֶׁה}],$   
 $[\text{בוֹשִׁים}, [\text{בוֹשֹׁת}]].$

(iii) In the Imper. (the form  $\text{בִּשׂ}$  corresponds to the form  $\text{פָּקַד}$  with  $\dot{\text{צ}}$ ). The  $\dot{\text{צ}}$  stands regularly in the forms  $\text{בִּשִׂי}$  2 s. *f.* and  $\text{בִּשׂוּ}$  2 pl. *m.*; but it appears in the corresponding *Pause*-forms, merely, in the case of 'Full' Verbs. So also

(iv) in the Fut. forms  $\text{יִבְשִׂי}$  2 s. *f.*,  $\text{יִבְשׂוּ}$  3 pl. *m.*,  $\text{יִבְשׂוּ}$  2 pl. *m.*, and in  $\text{אִבְשָׂה}$  1 s. w. ה;—for

(v) the Fut. forms  $\text{יִבְשׂ}, \text{יִבְשׂוּ},$  etc., correspond to the ( $\dot{\text{צ}}$ ) forms  $\text{יִפְקֹד}, \text{יִפְקְדוּ},$  etc., of the 'Full' Verb,—the  $\dot{\text{צ}}$  of the prefix-letters being lengthened into  $\ddot{\text{צ}}$  in order to avoid the occurrence of the Short-vowel in an open syllable.

223. Some Verbs have here and there forms such as in § 221 or § 222, as well as others like those fr.  $\text{קוּם}$  in Tab. XX.

224. Some Verbs have (cp. § 220, ii,  $\gamma$ ) Fut. *K.* forms such as  $\text{יָחַם}$  (fr.  $\text{חוּם}$ ) Ps. lxxii. 13,  $\text{תָּחַם}$  Ez. v. 11, as well as others such as  $\text{יָחַם}, \text{תָּחַם}.$

The forms in Tab. XX, of which the chief features are sketched above, will be sufficient for this Exercise book—with the following additions [§§ 225–248].

225. Some few Verbs have י- (being ע' therefore) where the ה occurs in the *Kal* of קום [Tab. XX]; thus

- (i) INFIN. בִּין (*Absol.*) of Root שׂים (*Constr.*) of Root שׂים (=שום). So נְשִׂית, and (w. ל.) לְנִשִּׂית, and (w. Aff. י- *my*) נְשִׂיתִי [=נְשִׂיתִי, Pt. I, § 12] of Root נְשִׂית (=נשות), etc.;
- (ii) IMPER. שׂים 2 s. *m.* (and w. ה. הַשִּׂימָה, שׂימִי 2 s. *f.* (and שְׂמִי Jer. xxxi. 21), שְׂמִי 2 pl. *m.* (also שְׂמִי);
- (iii) FUT. יִשְׂיִם 3 s. *m.* (also יִשְׂם and יִשְׂם), \*תִּשְׂיִם, etc.

226. Such Verbs have other forms like those in § 220 (iii); [thus, fr. שׂים in *Kal*, †

- (i) PAST שָׂם 3 s. *m.*, שָׂמָה 3 s. *f.*, שָׂמְתָ 2 s. *m.*, שָׂמְתִי 2 s. *f.*, etc.;
- (ii) PARTIC (1) שָׂם s. *m.*, שָׂמָה s. *f.*, etc. Also

(iii) there are sometimes ע' as well as ע' forms having the same 1<sup>st</sup> and 3<sup>d</sup> Rt-letters; thus, שׂום Inf. (*Abs.*) and שׂום, שׂום, etc., besides שׂים in § 225 (i); and so יִשְׂום Ex. iv. 11, besides the more usual יִשְׂים, etc., in § 225 (iii). So יִשְׂום Is. xxxv. 1 (3 pl. *m.* Fut. *K.* with Aff. ם— *them m.*, Sect. XXII) from שׂוש, although the usual Imper. and Fut. forms are from שׂישׂ]. But

227. there are also a few forms, as רִיבֹות (Job xxxiii. 13) 2 s. *m.* Past, בִּינְתִי (Dan. ix. 2) 1 s. Past, and רִיגוּ (in וְרִיגוּם, Jer. xvi. 16, 3 pl. *m.* Past with Aff. ם— *them m.*), which are like *Hiph-il* forms without the ה †.

\* Sometimes — occurs as in תָּלַן Job xvii. 2 (3 s. *f.*, fr. לִין); and, in Pause, אֶל תָּלַן: Ju. xix. 20 (2 s. *m.*). But also יָלַן 3 s. *m.*, תָּלַן 3 s. *f.* & 2 s. *m.*, אָלַן 1 s., יָלַן 1 pl.; and אֶל תָּלַן, וְיָלַן 2 S. xvii. 16, cp. § 232 (iv).

† They agree generally with Tab. XX in other parts also.

‡ The full *Hφ.* forms would be הַרִיבֹות, הַרִיגוּ, and הַרִיגוּם fr. הַרִיגוּ w. Aff. ם— (Sect. XXII).

[Note. Some have supposed that these forms, and also those in § 225 (i & ii), are really *Hφ.* forms without the ה. This may fairly be doubted, especially in regard to the forms in § 225 (i & ii)].

228. The Fut. *K.* forms of שׁים, viz. יִשְׁיִים, תִּשְׁיִים, etc., being exactly the same as the *Hφ.* forms יִקִּים, תִּקִּים, etc., the 3 & 2 pl. *f.* would be תִּשְׁמְנָה like תִּקְמְנָה. So we find \*תִּגְלִנָּה 3 pl. *f.* Fut. *K.* from גִּל of which the Fut. *K.* forms are יִגִּיל, תִּגִּיל, etc.

[Note. As in § 220 (iv, β), the י- of these forms is often replaced by -; thus יִשְׁמֵ for יִשְׁיִים, etc. Cp. Note (§) on § 220 (iv. β).]

229. Some few Verbs have forms like † יָרֵם 3 s. *m.*, תָּרֵם 3 s. *m.*, from רוּם, as well as the more usual forms יָרוּם, תָּרוּם. So יִשָּׁב fr. שׁוּב, as well as the more usual יִשָּׁב, etc. [cp. § 220 (ii, γ)]. And so יִדּוֹן, Gen. vi. 3, fr. דּוּן, but the more usual Fut. is (fr. דּוּן) יִדּוּן, תִּדּוּן, etc.

230. Of the 3 & 2 pl. *f.* Fut. *K.* two forms are given in Tab. XX. The first of these two, viz. תִּקְמְנָה, corresponds with the Imper. 2 pl. *f.* קִמְנָה, as תִּפְקְרְנָה with פִּקְרְנָה. And so we have, (1) fr. שׁוּב, תִּשְׁבְּנָה (in וְתִשְׁבְּנָה 1 S. vii. 14; cp. Ez. xxxv. 9 *Krî*, and תִּשְׁבֹּן twice in Ez. xvi. 55). Similarly (2) fr. אָוַר, תִּאָּרְנָה (in וְתִאָּרְנָה *Krî* for וְתִרְאֲנָה *Kthiv*, 1 S.

\* Like תִּשְׁבְּנָה 3 pl. *f.* Fut. *Hφ.* of שׁוּב; and so תִּקְמְנָה in Tab. XX.

† Sometimes such forms are used where there is a positive or negative *Wish*. But it is unsafe to limit the usage to that case. If we might assume such forms from Roots which have them not, we might say that the - (š) of וְיִקְמוּ (§ 232) is obtained from the - of יָקַם [which does not occur] instead of the י of יִקְמוּ. But no advantage is gained by the assumption, and some objections might be raised.

xiv. 27). And (3) fr. בוא, תבואנה \* (and once תבואנה, once תבואן). But

231. several of the 3 pl. *f.* Fut. *K.* forms which occur are like תקומינה, the second form given in Tab. XX. Thus (1) fr. מוט, תמוינה; (2) fr. עוף, תעופינה; (3) fr. פוץ, † תפוצינה; and so (4) from טוב, תשבינה once (Ez. xvi. 55); (5) fr. בוא, תבואינה, occurs once, and תבואינה once; but the form in § 230 (3) occurs about a dozen times.

232. The DRAWING BACK OF THE ACCENT by the ו Convers. of the Fut. produces, in the *Kal* and *Hiph.*, some remarkable changes in these Verbs. Thus,

(i) in *KAL*, יקום has [in accordance with Pt. I, § 55 (9, b)] the Accent on the last syllable. But the ו Convers., as in § 189, draws away the Accent to the Penult. syllable. Consequently the Long-Vowel ו would then (if left) be unaccented and yet followed by *Shva Quiescent* understood with the ם. To avoid such a breach of the great Rule in Pt. I, § 55 (8), the ו is shortened into ם (ֶ) [Pt. I, § 19], and so we have the form םיקום. Similarly תקום gives ותקום. So, fr. טוב, ישב gives וישב, etc. § And so

\* The ם being Quiescent, there is no *Shva* beneath it. For the Verb בוא see pp. 272-275.

† Also תפוצנה Zech. i. 17, תמוינה Ez. xiii. 19.

‡ In Pause, the Accent returning to the last syllable then, we have — instead of the ם (ֶ). Thus (for ויעף: ויעף) from עוף, and (for וירץ: וירץ) from רוצ; and so (for ויצום: ויצום) from צום, etc. For Pause-forms not in Pause, such as ויקום Nu. xxxv. 16, ותמנ Am. ix. 5, cp. § 164 (β).

§ So ישב 1 pl. Fut. *K.* gives וישב, which appears in the form וישב (with ו 'superfluous') in Neh. iv. 9.—Cp. 2 S. xiii. 8.



(ii) in HIPH. יקום gives ויקום with  $\text{ֿ}$  in the place of the  $\text{ֿ}$  of יקום. Similarly ותקום gives ותקום. So, fr. שוב, ישיב gives וישב, and נשיב 1 pl. gives ונשב, etc.

[N.B. The Pause-forms of ויקום, etc., are: ויקום, etc.]

(iii) The Fut. forms in § 225, viz. ישים, etc., are treated like those in (ii) here. Thus ישים gives וישם, etc.

(iv) Similarly when from any other cause the Accent is removed from the last syllable of יקום, יקים, and such like, the forms are as above in (i)-(iii). Thus יקום לך Job xxii. 28, ישב-נא 2 S. xix. 38, ירב בו † Ju. vi. 32, † אל תשב 1 K. ii. 20.

233. In the case of the 1 s. Fut., the Accent is not drawn back by the ו Convers.; and so אקום and אקים remain unchanged in וְאָקוּם *Kal* and וְאָקִיִּם *Hiph.*

234. When the 3<sup>d</sup> Rt-letter is ה or ע, the 2<sup>d</sup> Rt-letter takes  $\text{ֿ}$  instead of  $\text{ֿ}$  (ö) in the *Kal*, and also instead of  $\text{ֿ}$  in the *Hiph.* Thus, fr. נוח to rest, the Fut. *K.* ינוח 3 s. m. gives ינה and he rested, and the Fut. *Hiph.* יניה 3 s. m. gives ינה and he caused to rest (or and he gave rest); so that, the two forms being exactly the same, the context alone can enable us to know whether ינה in any place is *Kal* or *Hiph.*§

\* If we might say that יקים would have the  $\text{ֿ}$  replaced by  $\text{ֿ}$  on receiving the ו Convers., and in the other two cases mentioned in § 162 (e, ii), then it would be the  $\text{ֿ}$  of יקום which is shortened into  $\text{ֿ}$  in ויקום. [But, as in § 189 (i), the  $\text{ֿ}$  itself remains in וְאָקִיִּם; and so in וְאָשִׂיִּם, etc. We have, however, וְאָעָד, as well as וְאָעִיד, etc.]

† So too the Imper. *Hiph.* הָרַם 2 s. m. becomes הָרַם when the Accent is removed from the last syllable. See 2 K. vi. 7.

‡ The Accent is not always drawn back so after אל; we find also אל תשב. Also fr. ריב, we find אל תריב (Kt) Pr. iii. 30 [Kt. תרויב].

§ An Accented  $\text{ֿ}$  also appears sometimes, as in Tab. XVI (3) (B, β); thus ירה for ירה, etc. So יגע (for יגע) in יגע אל 2 K. xxiii. 18.

Similarly וַיִּנַּע fr. נוע may be (so far as form is concerned) either Fut. *K.*, fr. יִנַּע, or Fut. *Hiph.*, fr. יִנַּעַ; and the context alone can decide which of the two it is. So, also,

235. when the 3<sup>d</sup> Rt-letter is ר, sometimes ׀ is chosen instead of ׀ (ø) in the *Kal*, and instead of ׀ in the *Hiph.* Thus, fr. סור to turn aside (Intrans.) the Fut. *K.* יִסֹר 3 s. *m.* gives וַיִּסֹר and he turned aside [to see, etc.] Ju. xiv. 8, and the Fut. *Hiph.* יִסֹר 3 s. *m.* gives וַיִּסֹר and he turned aside [i.e. removed the ashes from his face] 1 K. xx. 41.

So too when the Accent is removed from any other cause, as in יִצֹר 1 K. viii. 37, תִּצֹר אֶל D. ii. 9,—but these may, perhaps, not be from צור.

236. (α) The Fut. 1 s. and 1 pl., with ה, are unchanged.

Thus אֶקְיֹמָה 1 s., נִקְיֹמָה 1 pl., of the *Kal*; and so the *Hiph.* אֶכְיִנָּה 1 s. (of כון), נִכְיִנָּה 1 pl. (of רוע), etc.\* And so,

(β) the *Hiph.* Imper. 2 s. *m.* with ה; thus הִרְיָמָה (הָרָם) from רום, etc.

(γ) The *K.* Imper. 2 s. *m.* with ה has not only the Accent Penultimate as in קִימָה from קום; but also sometimes the Accent is on the last syllable as in קִימָה, which is exactly the same in appearance as the s. *f.* Partic (2) *K.* [The context alone enables us to distinguish, then, between the two words.]

\* For יִתְיַשָּׁה, 3 s. *m.* with ה, see § 144 (γ).

237. The corresponding variation in regard to the position of the Accent is found also in the 2 s. *f.* Imper. *K.* (קוּמִי\*), and sometimes in the 3 s. *f.* Past *K.* (קָמָה †); and more often in the 3 pl. Past *K.* (קָמוּ).

[Further remarks on the forms in § 236 (γ) and § 237 will be given in the Appendix.]

NOTES.

238. (i) In the Past *K.* of the Verb בּוּא, the בּ takes ׀ in the place of — as in בָּאתַת (& בָּאתָה) 2 s. *m.*, בָּאתִי 1 s., etc. This is because the א (being Quiescent in these forms) has not *Quiescent Shva*, as the מ has in קָמַתִי, קָמַתָּה, etc.; and therefore, the syllable being now an ‘open’ one, the Short Vowel — is lengthened into ׀. Many other instances of this will be found to occur. Comp. Obs. XXIII., p. 185 [For the Verb בּוּא see pp. 272–275.]

(ii) We find ׀ (instead of —) in וּפְשַׁתֶּם 2 pl. *m.* Past *K.* from פּוּשׁ with ׀ pref. This, as also the ׀ in יִרְשַׁתֶּם 2 pl. *m.* Past *K.* of יִרַשׁ and the ׀ in שְׁאַלְתֶּם 2 pl. *m.* Past of שְׁאַל ‡, are supposed by some to be obtained from the — of the פִּעֵל form of Past Tense *K.* This is possible; and thus the ׀ would be in analogy with the ׀ (ø) of the 2 pl. *m.* & *f.* of the פִּעֵל form of Past Tense. But the statement of § 138 (A) (ii) should

\* קוּמִי (with the Accent on the last syllable) might be, instead, the Infin. *Kal* with Pron. Aff. *my*. The context alone can decide between the two, when the Imper. 2 s. *f.* is so accented.

† קָמָה (with the Accent on the last syllable) might be, instead, the Partic (1) *K.* s. *f.*; and the context alone can decide between the two, when the 3 s. *f.* Past is so accented.

‡ The ׀ occurs also, sometimes, instead of the usual —, in some forms with Pronom. Affs.—as will be seen in Sect. XXII,

be borne in mind by the Student. This matter must be dealt with by and by.

(iii) The position of the Accent on the last syllable of some Past-Tense forms,—instead of the last but one as in Tab. XX,—must be dealt with hereafter, as said above. But, moreover,

N.B. the Accent is on the last syllable sometimes, not always, in accordance with § 160.

(iv) It need scarcely be said that לָנָו (in וְלָנָו Ju. xix. 13) is 1 pl. Past *K.* for לָנָו fr. לָיִן. Cp. § 183 (*a*).

(v) The form וְלָנָה Zech. v. 4 is 3 s. *f.* Past *K.* fr. לָיִן, with  $\bar{\text{v}}$  in the place of  $\bar{\text{v}}$ .

239. In accordance with the great General Rule of § 59, the  $\bar{\text{v}}$  of יְמוּתוֹ disappears when the Accent is on the last syllable (by reason of the  $\bar{\text{v}}$  of § 145) as in יְמוּתוֹן 3 pl. *m.* *K.* with  $\bar{\text{v}}$  (or יְמוּתוֹ, Pt. I § 14). So תְּמוּתוֹן (or תְּמוּתוֹן) 2 pl. *m.* So also in the *Hiph.*; thus יְקִימוֹן 3 pl. *m.* Fut. *Hφ.* (with  $\bar{\text{v}}$ ) Job iv. 4.

240. In NIPH., (*a*) when the 1<sup>st</sup> Rt-letter cannot receive Dagesh, we find Compensation made in the Infin. לְאֹר (for לְהֹאֹר) Job xxxiii. 30 fr. אֹר, and so in the Fut. יַעֲוֹר Jer. vi. 22, etc., fr. עוֹר.\*

( $\beta$ ) Instead of the  $\bar{\text{v}}$  of נְקוּמְתָם 2 pl. *m.* Past, we have  $\bar{\text{v}}$  in נְפֻצוֹתָם Ez. xi. 17, נְקֻמְתָם Ez. xx. 43.

( $\gamma$ ) Instead of the  $\bar{\text{v}}$  in the Partic. *Nφ.* we have, also, *Shūrik*; thus נְבֻכְיָם pl. *m.* Ex. xiv. 3 (Pt. I, § 14).

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\* This form is adopted, in the word נְעוֹר, Zech. ii. 17, for the *Past Niph.* 3 s. *m.* Once, also, we find נְבָר 3 s. *m.* Past *Nφ.*, in Pause, for נְבָר (as if fr. בּוֹר, Sect. XVIII).

241. Instead of הָ in the HIPH. Past we find (α) sometimes הַ as in הִבִּישׁוֹתָ Ps. xliv. 8, הִקְיִצְתִּי Ps. cxxxix. 18; also (β) — before a Guttural, as in הִעָרַתִּי Jer. xi. 7.

242. Besides the long forms of the 2 s. & pl. and 1 s. & pl. of the Past Hφ. in Tab. XX, there are also a few forms which are more like to הִפְקַדְתִּי, הִפְקַדְתִּי, etc., in Tab. XIV. Thus הִנְפַּתְתָּ 2 s. m. fr. נוּחַ Ex. xx. 25, etc.; הִמְלַתִּי 1 s. fr. טוֹל Jer. xvi. 13. Similarly, from מוֹת, הִמְתַּתָּ 2 s. m. with הָ, הִמְתִּי 1 s., \* הִמְתַּם 2 pl. m., \* הִמְתַּן 2 pl. f.; and, from כוֹן, הִכְנִי 1 pl. (2 Chr. xxix. 19) [cp. § 183].

243. 'BORROWED' FORMS.—Some words, belonging to Roots ו'ע in sense, agree in form with those of Tab. XX (פ'נ). Thus, (1) in the Hφ. PAST, הִפְסִיתוּךָ 3 pl. with Aff. הָ † *thee* (m.) [instead of הִפְסִיתוּךָ (or הָ), fr. סוֹת] Jer. xxxviii. 22; and so (2) in the Hφ. PARTIC. מְפִיִּית s. m., and מְמַלְיָנִים † or מְמַלְיָנִים † pl. m. [instead of מְמַלְיָנִים fr. לוֹן]; (3) in the Hφ. FUT. יִגְלִיּוּ 3 pl. m., תִּגְלִינִי † 2 pl. m., [instead of יִגְלִיּוּ, תִּגְלִינִי]; (4) the Hoph. Past הִקַּם 3 s. m. [2 S. xxiii. 1, instead of הוֹקַם fr. קוּם]; etc.

244. As other instances of 'Borrowed' forms we may mention here (1) הוֹבִישׁ 3 s. m. Past Hφ., הוֹבִישָׁה 3 s. f., הוֹבִישְׁתָּ 2 s. m., הוֹבִישׁוּ 3 pl.,—when used in the sense of 'being ashamed' which belongs to the Root בּוֹשׁ, but the forms belong to the Root יבֹשׁ to be dry (Hos. xiii. 15).—So, on the other hand, יבֹשׁ in the sense "he or it will be dry." This sense belongs to the Root יבֹשׁ, but the form יבֹשׁ belongs to the Root בּוֹשׁ.

\* Observe the — here, instead of —. Further remarks on these, and some other forms, will be given hereafter.

† See Tab. XXV.

‡ In the sense *murmuring*.

Many other instances of 'borrowed' forms will be found to occur. Under this head may be classed the forms referred to in §§ 212, 214. Also the usual *Hoph-al* forms of the Verb עו are 'borrowed' from the פ' [cp. § 220 (v)].

So, too, we find forms 'borrowed' from the Verbs dealt with in the next Section (XVIII); as בּו (for בּו *he despised*) Zech. iv. 10, and so טה Is. xlv. 18 in the sense of טה Lev. xiv. 42.

245. The main Rules for Pause-forms [§ 165] hold in the Verbs עו. And, as in § 166 (c), we have the  $\text{—}$  in such *Hθ*. Pause-forms as: הַתְּבוּנוֹן 3 s. *m.* Past, הַתְּבוּנוֹנִי 3 plu. Past, etc., הַתְּרוּעָעִי 2 s. *f.* Imper., יִתְעַרְרֵי 3 s. *m.* Fut., etc.

246. The rare form הַתְּשׁוּטְמָנָה, Jer. xlix. 3, may be mentioned here. It is the 2 pl. *f.* Imper. *Hθ*. from שׁוט, the שׁ being NOT transposed with the ת of הת—probably to avoid having the תו immediately before the טְמָנָה, as would be the case if the form הַשְּׁתוּטְמָנָה were adopted.

[Obs. The  $\text{—}$  of the ט here is in accordance with the (ק) form in Tab. XIV (vii)].

247. The following Participle-forms with Pron. Affs. will be recognized at once from Tab. XX; viz. קָמִי Partic. (1) *K.* those rising up against me (lit. my risers up). So מְרוֹמָמִי Partic. *Pi.* one raising me on high (lit. my raiser on high), מְתַקּוֹמָמִי one raising himself up against me (lit. my opponent), etc. And so מְתִידִי *thy (m.) dead ones*, from מְתִים plu. of מָת, etc. But

248. as these Verbs differ so much from the 'Full' Verbs, it may be well to give here the following

TABLE OF PARTICIPLE-FORMS.

Plu. <i>f.</i>	i.c.	Plu. <i>m.</i>	i.c.	Sing. <i>f.</i>	i.c.	Sing. <i>m.</i>
קָמוֹת	קָמֹת	קָמִים	קָמֹת	קָמָה	קָמָ*	( $\alpha$ ) (1)
מִתּוֹת	מִתּוֹת	מִתִּים	מִתּוֹת	מִתָּה	מִתָּ	( $\beta$ )
בִּישׁוֹת	בִּישׁוֹת	בִּישִׁים	בִּישׁוֹת	בִּישָּה	בִּישָּ	( $\gamma$ )
קוֹמּוֹת	קוֹמּוֹת	קוֹמִים	קוֹמּוֹת	קוֹמָה	קוֹמָ†	(2)
נְקוֹמוֹת	נְקוֹמוֹת	נְקוֹמִים	נְקוֹמוֹת	נְקוֹמָה	נְקוֹמָ ‡	(II) <i>Niph.</i>
מְקוֹמּוֹת	מְקוֹמּוֹת	מְקוֹמִים	מְקוֹמּוֹת	מְקוֹמָה	מְקוֹמָ	(III) <i>Pr.</i>
				מְקוֹמָת		
מְקוֹמּוֹת	מְקוֹמּוֹת	מְקוֹמִים	מְקוֹמּוֹת	מְקוֹמָה	מְקוֹמָ	(IV) <i>Pr.</i>
				מְקוֹמָת		
מְקִימוֹת	מְקִימוֹת	מְקִימִים	מְקִימוֹת	מְקִימָה	מְקִימָ§	(V) <i>Hiph.</i>
מוֹקְמוֹת	מוֹקְמוֹת	מוֹקְמִים	מוֹקְמוֹת	מוֹקְמָה	מוֹקְמָ	(VI) <i>Hoph.</i>
מִתְקוֹמּוֹת	מִתְקוֹמּוֹת	מִתְקוֹמִים	מִתְקוֹמּוֹת	מִתְקוֹמָה	מִתְקוֹמָ	(VII) <i>Hithp.</i>
				מִתְקוֹמָת		

\* (*a*) As in Note. (†) on § 220, iii, so also an  $\aleph$  stands in  $\text{מְשִׁאֲמִים}$  pl. *m.*, and  $\text{מְשִׁאֲמוֹת}$  pl. *f.*, (which are like  $\text{קָמִים}$  and  $\text{קָמוֹת}$  in I (1,  $\alpha$ ), above); and so in  $\text{רְאֲמוֹת}$  Pr. xxiv. 7.

(*b*) The Noun  $\text{מִתִּים}$  (2 Chron. ii. 16), is of the form  $\text{מִתִּים}$  in I (1,  $\beta$ ); but with  $\text{י}$  standing after the  $\text{מ}$ . (We find  $\text{י}$  in  $\text{קִימְנָי}$  Job xxii. 20, *our adversary* according to some.)

(*c*) Instead of  $\text{מְקִימִים}$  pl. *m.*, we find once  $\text{קוֹמִים}$  (2 K. xvi. 7) like  $\text{בּוֹשִׁים}$  in I (1,  $\gamma$ ).

(*d*) As Partic (1) forms with  $\text{י}$  (or  $\text{י}$ ) some have taken  $\text{מִתְקָה}$  (Is. xlix. 21), and others such, as  $\text{שׁוֹבֵי}$  Mi. ii. 8,  $\text{חֲשִׁים}$  Nu. xxxii. 17. But these seem to belong rather to I (2).

† With  $\text{י}$  for  $\text{י}$  (Pt. I, § 14) we find  $\text{מְלִים}$  Josh. v. 5.—The word  $\text{זִקְרָה}$  Is. lix. 5, for  $\text{זִקְרָה}$  s. *f.*, has  $\text{י}$  for  $\text{י}$ ; cp. § 238 ( $\nu$ )

‡ (*a*)  $\text{נְפֻצֹת}$  occurs as s. *f.* in 2 S. xviii. 8 (*נפצות Kithv.*).

(*b*) For  $\text{נְבָקִים}$  see § 240 ( $\gamma$ ).

§ For  $\text{מְסִית}$  see § 243 ( $\alpha$ ).

## VOCABULARY VI.

1. אֲדֹנָי <i>The Lord, O Lord.</i>	3. אֶרֶץ ( <i>f.</i> ) <i>earth, a land, country.</i> In Pause אֶרֶץ. See also Exerc. XIII. 5. [See Tab. X (1) for the Sing., and Tab. XII (1) for the Plu.]	4. יְמִין ( <i>f.</i> ) <i>a right hand</i> [§ 56 and § 59].
2. אַף ( <i>m.</i> ) <i>anger, w. Aff.</i> אָפוּ <i>his . . . etc.</i>		5. כֹּחַ ( <i>m.</i> ) <i>strength</i> [§ 74 (α)].
		6. נָא <i>now, I pray, we pray.</i>
		7. תְּפִלָּה ( <i>f.</i> ) <i>prayer.</i>

## EXERCISE XXXIV.

(To be translated into English, §§ 11. a-e.)

קוֹמָה<sup>1</sup> יי וַיִּפְצוּ<sup>2</sup> אֵיבֵיךָ<sup>3</sup> : נִכּוֹן<sup>4</sup> כְּסֵאֶךָ<sup>5</sup> מֵאִז<sup>6</sup> : רָם<sup>7</sup> וְנִשְׂא<sup>8</sup> שִׁכְנִי<sup>9</sup>  
 עַד<sup>10</sup> : מִשְׁפִּיל<sup>11</sup> אַף<sup>12</sup> מְרוֹמִים<sup>7</sup> : מְרוֹמְמִי<sup>7</sup> מִשְׁעָרֵי<sup>13</sup> מָוֶת<sup>14</sup> : כְּבוֹדִי<sup>15</sup>  
 וּמְרִים<sup>7</sup> רֵאשִׁי<sup>16</sup> : וְהִרְפֶּת<sup>17</sup> עִמּוֹ יָסִיר<sup>18</sup> . . . : בּוֹנֵן<sup>4</sup> לְמִשְׁפַּט<sup>19</sup> כְּסֵאוֹ<sup>5</sup> :  
 וְהוּא יְבוּס<sup>20</sup> צְרִינוֹ<sup>21</sup> : יִשׁוּבוּ<sup>22</sup> רְשָׁעִים<sup>7</sup> : יִבְשׁוּ<sup>23</sup> וַיִּפְגּוּ<sup>24</sup> אַחֲזֹר<sup>25</sup> :  
 אֶל יְרוּמוֹ<sup>7</sup> לְמוֹ<sup>26</sup> : תָּרוּם<sup>7</sup> יָדְךָ<sup>27</sup> עַל צְרִיךְ<sup>21</sup> : וַיָּרוּם<sup>7</sup> אֱלֹהֵי יִשְׂרָאֵל<sup>28</sup> :  
 שִׂיתָה<sup>29</sup> יי מוֹרָה<sup>30</sup> לָהֶם : תָּרוּם<sup>7</sup> יְמִינְךָ : אֶתְהָ תִקּוּם<sup>1</sup> תְּרַחֵם<sup>31</sup>

<sup>1</sup> קום *K.* to arise, rise; *Hθ. Partic.* one raising himself up against another,—an opponent. <sup>2</sup> פוצו *K.* to be scattered, *Hφ.* to scatter. <sup>3</sup> Exerc. XX (*sz*). <sup>4</sup> כון *Pi.* to establish, *also* to prepare; *Nφ.* & *Pz.* to be established. <sup>5</sup> כְּסֵא a throne (*w. Aff.* כְּסֵאוֹ, etc.). <sup>6</sup> from of old. <sup>7</sup> רום *K.* to be high, exalted; *Pz.* to exalt, extol; *Hφ.* to make to be high (*and so* to exalt, raise on high), *Hφh.* to be taken away. <sup>8</sup> נשא (*Nφ. Partic.*) lofty. <sup>9</sup> שכני to inhabit. <sup>10</sup> eternity. <sup>11</sup> שפל *Hφ.* to make low. <sup>12</sup> also. <sup>13</sup> שַׁעַר a gate (Tab. X, 5). <sup>14</sup> death. <sup>15</sup> my Glory. <sup>16</sup> ראש a head (*w. Aff.* רֵאשׁוֹ, etc. *Plu.* רֵאשִׁים)\*. <sup>17</sup> and the reproach of. <sup>18</sup> סור *K.* to turn aside, depart; *Hφ.* to cause to turn aside, to remove. <sup>19</sup> for the judgment. <sup>20</sup> בוּס to tread down. <sup>21</sup> צר a foe, *pl.* צָרִים. <sup>22</sup> שׁוּב to go back, turn back, turn away, return, repent. <sup>23</sup> בוש to be ashamed. <sup>24</sup> סוג *Nφ.* to be turned, turned back. <sup>25</sup> backwards. <sup>26</sup> for them (*m.*) [Obs. XIV, p. 139]. <sup>27</sup> Exerc. XXIV (*sz*). <sup>28</sup> ישע salvation. <sup>29</sup> שית to put, place, appoint. <sup>30</sup> fear. [To “put fear to one” = to “put one in fear”]. <sup>31</sup> רחם *Pi.* to compassionate, have mercy on.

\* Words marked thus (\*) need not be given again in the Notes.



צִיּוֹן . . . בִּי בָּא <sup>32</sup> מוֹעֵד <sup>33</sup> : נִסְגָּנוּ <sup>24</sup> אַחֲזֹר <sup>25</sup> : רָמָה <sup>7</sup> קָרְנֵי <sup>34</sup> בֵּי :  
 יִי יָדִין <sup>35</sup> אַפְסֵי <sup>36</sup> אָרְץ : וַיִּרְם <sup>7</sup> קָרְן <sup>34</sup> מְשִׁיחוֹ <sup>37</sup> : מִמַּתְקוֹמְמֵי <sup>1</sup>  
 תִּשְׁגָּבְנִי <sup>38</sup> : נָמוּ <sup>39</sup> שְׁנָתָם <sup>40</sup> : וַיִּרְם <sup>7</sup> קָרְן <sup>34</sup> לְעַמּוֹ :  
 תַּמּוֹתַת <sup>41</sup> רָשָׁע רָעָה <sup>42</sup> : שָׁבְעוּ <sup>43</sup> וַיִּרְם <sup>7</sup> לָבָם : אָרוּר <sup>44</sup> הַגִּבֹּר <sup>45</sup>  
 אֲשֶׁר יִבְטַח <sup>46</sup> בְּאָדָם <sup>47</sup> וְשֵׁם <sup>48</sup> בְּשָׂר <sup>49</sup> זָרְעוֹ <sup>50</sup> וּמִן יִי יָסוּר <sup>18</sup> לְבוֹ :  
 וְעַמִּי הַמִּיר <sup>51</sup> כְּבוֹדוֹ בְּלֹא <sup>52</sup> יוֹעִיל <sup>53</sup> : וְלֹא שָׁב <sup>22</sup> מִרְשָׁעוֹ <sup>54</sup> :  
 וַיִּסֵּר <sup>55</sup> כַּחוֹ מֵעָלָיו <sup>56</sup> : נָעוּ <sup>57</sup> עֹרִים <sup>58</sup> : וַיֹּאמֶר יִי גַם אֶת יְהוּדָה <sup>59</sup>  
 אֲסִיר <sup>18</sup> מֵעַל <sup>60</sup> פָּנָי <sup>61</sup> בְּאֲשֶׁר <sup>62</sup> חִסֵּרְתִּי <sup>18</sup> אֶת יִשְׂרָאֵל : וְהִטַּלְתִּי <sup>63</sup>  
 אֶתְכֶם . . . עַל הָאָרֶץ אֲשֶׁר לֹא יִדְעֶתֶם <sup>64</sup> : הַעֵד <sup>65</sup> הַעֲדֹתִי <sup>65</sup>  
 בְּאֲבוֹתֵיכֶם . . . : קִרְוּ <sup>18</sup> וַיִּלְכּוּ <sup>66</sup> : וְאֶפְיִן <sup>2</sup> אֶתֶם <sup>67</sup> בְּגוֹיִם <sup>68</sup> : הַיּוֹרִם <sup>7</sup>  
 הַתְּמִיד <sup>69</sup> : צָקוּן <sup>70</sup> לַחֵשׁ <sup>71</sup> : הָרִינוּ <sup>72</sup> חָלְנוּ <sup>73</sup> : כְּבוֹדִי מֵעָלֵי <sup>60</sup>  
 הַפְּשִׁיט <sup>74</sup> וַיִּסֵּר <sup>18</sup> עִמָּרְת <sup>75</sup> רֹאשֵׁי <sup>16</sup> : כֹּהֲנֵי <sup>76</sup> וּזְקֵנֵי <sup>77</sup> בְּעִיר <sup>78</sup> גְּעוּעֵי <sup>79</sup> :  
 צַפּוּ <sup>80</sup> מִים עַל רֹאשֵׁי <sup>16</sup> : שִׁתָּה <sup>29</sup> עֲוֹנוֹתֵינוּ <sup>81</sup> לְנִגְדֶךָ <sup>82</sup> : בִּשְׁנוֹ <sup>23</sup> מָאֵד <sup>83</sup> :

<sup>32</sup> hath come. <sup>33</sup> an appointed time. <sup>34</sup> קָרְן a horn (Tab. X, 1). <sup>35</sup> דִּין to judge.  
<sup>36</sup> the ends of. <sup>37</sup> His Anointed. <sup>38</sup> Thou wilt defend me. <sup>39</sup> נָמוּ to slumber, sleep.  
<sup>40</sup> their sleep. <sup>41</sup> מוֹת *K.* to die, \* *Pl.* to kill, *Hφ.* to cause to die, (and so to kill). <sup>42</sup> evil.  
<sup>43</sup> שָׁבַע to be satisfied, satiated, to be full. <sup>44</sup> אָרוּר to curse. <sup>45</sup> גִּבֹּר a man (*properly*,  
 a mighty man). <sup>46</sup> בְּטַח to trust. <sup>47</sup> in man. <sup>48</sup> שֵׁם to put, make. <sup>49</sup> flesh. <sup>50</sup> his  
 arm. <sup>51</sup> מוֹר *Hφ.* to change. <sup>52</sup> לֹא [that which] not. <sup>53</sup> יוֹעִיל *Hφ.* to profit, be of use.  
<sup>54</sup> מִרְשָׁעוֹ wickedness \* (Tab. X, 4). <sup>55</sup> *K.* of No. 18. <sup>56</sup> from him. <sup>57</sup> נָעוּ to wander.  
<sup>58</sup> blind (pl. *m.*). <sup>59</sup> Judah. \* <sup>60</sup> מֵעַל from (*lit.* from upon). <sup>61</sup> My Face, Presence.  
<sup>62</sup> as. <sup>63</sup> כוּל *Hiph.* to fling, cast; *Höph.* to be cast, cast away. <sup>64</sup> יָדַע to know. \*  
<sup>65</sup> עוֹר *Hφ.* to testify (followed by בַּ against). <sup>66</sup> יָלַךְ to go, go away. <sup>67</sup> Tab. III.  
<sup>68</sup> among the heathen. <sup>69</sup> the continual [sacrifice]. <sup>70</sup> צָקוּן to pour out [§ 138 (B),  
 iv. β]. <sup>71</sup> a prayer (E.V.). <sup>72</sup> we have conceived. <sup>73</sup> הוּל (or חִיל) to be in pain.  
<sup>74</sup> פְּשִׁט *Hφ.* to strip. <sup>75</sup> the crown of. <sup>76</sup> כֹּהֵן a priest. \* <sup>77</sup> זָקֵן an elder. \* <sup>78</sup> עִיר a city.  
<sup>79</sup> גָּעוּעֵי to expire. <sup>80</sup> צוּף to flow. <sup>81</sup> our iniquities. <sup>82</sup> before Thee. <sup>83</sup> exceedingly.

מות<sup>41</sup> נמות<sup>41</sup> : אֲבֹן<sup>81</sup> כְּאָדָם<sup>85</sup> תְּמוּתוֹן<sup>41</sup> : סְרַתֶּם<sup>18</sup> מִן הַדְרֵךְ :  
 וּמָתוּ<sup>41</sup> גְּדֹלִים<sup>86</sup> וְקִטְנִים<sup>87</sup> : הַתְּבוֹנָנוּ<sup>88</sup> וְקָרָאוּ<sup>89</sup> לְמִקְוֵנוֹת<sup>90</sup> :  
 תִּבְאֲנָה<sup>91</sup> לְךָ שְׁתֵּי-אֵלֶּה<sup>92</sup>... : תִּפְּוֹן<sup>4</sup> תִּפְּלָתִי : אֲדַנִּי ... יִשָּׁב־נָא<sup>22</sup>  
 אֶפְדָּךְ ... : עַד יִכּוֹנֵן<sup>93</sup> וְעַד יִשִּׁים<sup>93</sup> ... :  
 לְכוּ<sup>66</sup>+ וְנִשְׁוֹבָה<sup>22</sup> אֶל יְיָ : שׁוּבוּ<sup>22</sup> אֵלַי וְאִשׁוּבָה<sup>22</sup> אֲלֵיכֶם : לֹא  
 אֶחְפֹּץ<sup>94</sup> בְּמוֹת<sup>41</sup> הַמֵּת<sup>41</sup> : הַהָרִים<sup>95</sup> יִמּוּשׁוּ<sup>96</sup> וְהַגְּבְעוֹת<sup>97</sup> תִּמּוּטֵינָה<sup>98</sup> :  
 הַתְּעוֹרְרִי<sup>99</sup> הַתְּעוֹרְרִי<sup>99</sup> קוּמִי<sup>1</sup> יְרוּשָׁלַם<sup>100</sup> : אֵל תִּירָאִי<sup>101</sup> כִּי לֹא  
 תִּבּוֹשִׁי<sup>23</sup> : יְיָ מְמִית<sup>41</sup> וּמַחֲיֶה<sup>102</sup> : לֹא הַמֵּתִים<sup>41</sup> יִהְלְלוּ<sup>103</sup> יְהוָה<sup>119</sup> :  
 קָמְתִי<sup>1</sup> אֲנִי לִפְתַח<sup>104</sup> לְדוּרֵי<sup>105</sup> : שׁוּשׁ<sup>106</sup> אֶשְׁשִׁשׁ<sup>106</sup> בְּיַי : אֲגִילָה<sup>107</sup>  
 בְּאֵלֶיהִי יִשְׁעֵי<sup>28</sup> : מִיַּי מִצְעָדֵי<sup>108</sup> גִּבְר<sup>45</sup> בּוֹנְנִי : ... לֹא יוּטַל<sup>63</sup> :  
 בְּנִתָּה<sup>88</sup> לְרַעִי<sup>109</sup> מֵרַחוֹק<sup>110</sup> : רַבָּת<sup>111</sup> אֲדַנִּי רִיבִי<sup>112</sup> נִפְשִׁי : הָרִיעֵנִי<sup>113</sup>  
 לִי כָל הָאָרֶץ : רוּמְמוֹ<sup>7</sup> יְיָ אֵלֵהֵינוּ : וְנִרְוַמְמָה<sup>7</sup> שְׁמוֹ יִהְדוּ<sup>114</sup> :  
 אֵל<sup>115</sup> יְיָ וַיָּאָר<sup>116</sup> לָנוּ : וְקִדְמָנוֹת<sup>117</sup> אֵל תִּתְּבַנְנוּ<sup>89</sup> : עֲתָה<sup>118</sup> אֶקְוֶם<sup>1</sup>  
 יֵאמֹר יְיָ :

<sup>84</sup> verily, but. <sup>85</sup> as Adam, or man. <sup>86</sup> great. <sup>87</sup> and small. <sup>88</sup> בין *K.* & *Hφ.* to understand, *Iθ.* to consider. <sup>89</sup> קרא to call \*. <sup>90</sup> קון *Pz.* to mourn. <sup>91</sup> בוא to come [see § 230 (3)]. <sup>92</sup> these two [things] (*f.*) <sup>93</sup> עד until [that]. <sup>94</sup> חפץ to take delight. <sup>95</sup> the mountains. <sup>96</sup> מושׁ to depart (*E.V.*). <sup>97</sup> and the hills. <sup>98</sup> מוט *K.* to be moved. <sup>99</sup> עור *Hθ.* to rouse oneself. <sup>100</sup> Jerusalem.\* <sup>101</sup> ירא to fear. <sup>102</sup> and maketh-alive (*E.V.*). <sup>103</sup> Exerc. XX (45). <sup>104</sup> פתח to open. <sup>105</sup> for my Love. <sup>106</sup> שׁושׁ or שׁישׁ to rejoice. <sup>107</sup> ניל to be glad. <sup>108</sup> the steps of. <sup>109</sup> my thought. <sup>110</sup> afar off. <sup>111</sup> ריב to contend, plead. <sup>112</sup> ריב a contention, cause. <sup>113</sup> רוע *Hφ.* to shout, make a joyful cry. <sup>114</sup> together. <sup>115</sup> God. <sup>116</sup> אור *Hφ.* to give light. <sup>117</sup> and former things. <sup>118</sup> now. <sup>119</sup> *IAH.*

\* Words marked thus (\*) need not be given again in the Notes.

† Go to!, come!—

## EXERCISE XXXV.

(To be translated into Hebrew, § 11, ζ-μ.)

\*.\* All Verbs ו'ע here are to be Conjugated as in Tab. XX; and Verbs ו'ע as in §§ 225-228.

GOD<sup>1</sup> will-arise,\*<sup>2</sup> His enemies<sup>3</sup> will-be-scattered.\*<sup>4</sup> When-GOD-shall-arise-for-the-judgment (Hebr. *on*<sup>5</sup> *arising-of*<sup>2</sup> *for*<sup>6</sup> *the judgment*<sup>7</sup> GOD<sup>1</sup>). Earth<sup>8</sup> shall-greatly-reel \*<sup>9</sup> like the drunkard,<sup>10</sup> and shall-shake †<sup>11</sup> like the night-lodge.<sup>12</sup> Spare-Thou, ‡<sup>13</sup> O-LORD, Thy (Hebr. *over*<sup>14</sup> *Thy*) people.<sup>15</sup> Raise-high †<sup>16</sup> Thy (*m.*) foot-steppings.<sup>17</sup> They-have-made<sup>18</sup> their (*m.*) banners<sup>19</sup> tokens.<sup>19</sup>

I-made-to-turn-away<sup>20</sup> from a burden<sup>21</sup> his shoulder.<sup>22</sup> And Mine eye<sup>23</sup> spared \*<sup>13</sup> them (Hebr. *over*<sup>14</sup> *them* (*m.*)). And I-will-make †<sup>18</sup> all My mountains<sup>24</sup> the-way (Hebr. *for*<sup>6</sup> *the way*<sup>25</sup>), and My high-ways<sup>26</sup> shall-be-exalted (*m.*).<sup>16</sup>§

My steps<sup>17</sup> make-Thou (*m.*)-firm.<sup>27</sup> I-have-placed<sup>28</sup> in The-LORD my trust.<sup>29</sup> My heart<sup>30</sup> was-glad,\*<sup>31</sup> and my glory<sup>32</sup> rejoiced.\*<sup>33</sup> After-Thee<sup>34</sup> we - will - run. ‡<sup>35</sup>—Awake (*f.*),<sup>36</sup> awake,<sup>36</sup> put-on<sup>37</sup> strength,<sup>38</sup> O-arm<sup>39</sup> of The-LORD! . . . Art-

<sup>1</sup> אֱלֹהִים. <sup>2</sup> קוּם. <sup>3</sup> Exerc. XX (62). <sup>4</sup> פּוּץ K. to be scattered. <sup>5</sup> ב (prefixed to the Infin. K.). <sup>6</sup> ל (the prefix). <sup>7</sup> מִשְׁפָּט. <sup>8</sup> אֶרֶץ (*f.*) <sup>9</sup> נֹעַ [the "greatly" to be expressed by the Infin. Absol. before the Tense, § 137 (1, d, β)]. <sup>10</sup> שָׁכֹר. <sup>11</sup> נוֹר. <sup>12</sup> מְלוֹנָה (used here for a "lodgement" slung up to a tree, or trees). <sup>13</sup> חוּם. <sup>14</sup> עַל. <sup>15</sup> עַם (*his* . . . , etc.). <sup>16</sup> רוּם K. to be high (*or* exalted), Hφ. to make (*or* raise) high. <sup>17</sup> פָּעַם Tab. X (6). <sup>18</sup> שׁוּם *or* שׁוּם. <sup>19</sup> אֹת, pl. אֹתוֹת. <sup>20</sup> סוּר Hφ. <sup>21</sup> קִבֵּל. <sup>22</sup> שָׁבָם Tab. X (2) <sup>23</sup> עֵין Tab. XIII (3) <sup>24</sup> הָר Exerc. XXXII (65). <sup>25</sup> דָּרָה. <sup>26</sup> pl. of מִסְלָה. <sup>27</sup> כּוּן Hφ. <sup>28</sup> שִׁית. <sup>29</sup> מִחְסָה. <sup>30</sup> לֵב Exerc. XXXII (17). <sup>31</sup> שִׂמַּח. <sup>32</sup> Vocab. V (3). <sup>33</sup> גִּיל. <sup>34</sup> אֶחָרְיָה. <sup>35</sup> רוּץ. <sup>36</sup> עוּר. <sup>37</sup> לְבִישׁ. <sup>38</sup> עוֹז.

\* Verb to precede its Noun, or Nouns.

‡ With ה at the end.

† Past w. ו Convers.

§ With י at the end.

not thou (*f.*) the-same<sup>40</sup> that<sup>41</sup> made<sup>18</sup> [3 s. *f.* Past] the sea-  
 depths (Hebr. *depths-of*<sup>42</sup> a sea<sup>43</sup>) a way<sup>25</sup> for-redeemed-ones-  
 to-pass-over (Hebr. *for*<sup>6</sup> *passing-over-of*<sup>44</sup> *redeemed-ones*<sup>45</sup> (*m.*) ?  
 And the-ransomed-of<sup>46</sup> The LORD shall return<sup>47</sup> § and shall-come-  
 to †<sup>48</sup> Zion amid<sup>49</sup> glad-singing,<sup>50</sup> . . . ; rejoicing<sup>51</sup> and joy<sup>52</sup>  
 shall-they-attain-to<sup>53</sup> §, sorrow<sup>54</sup> and sighing<sup>55</sup> [shall] have-fled-  
 away (pl).\*<sup>56</sup>

<sup>39</sup> זָרוּעַ. <sup>40</sup> הָיָא. <sup>41</sup> The Prefix ה as in § 6. Cp. § 98. <sup>42</sup> מֵעַמְקִים. <sup>43</sup> יָם. <sup>44</sup> עָבַר  
 Inf. *K.* <sup>45</sup> גֵּאֵל. <sup>46</sup> פָּדִינִי. <sup>47</sup> שׁוּב. <sup>48</sup> בּוֹא. <sup>49</sup> ב (the prefix). <sup>50</sup> רִנָּה. <sup>51</sup> עִשְׂשׁוֹן.  
<sup>52</sup> שִׂמְחָה. <sup>53</sup> נֶשֶׁג *Hφ.* <sup>54</sup> יָגוֹן. <sup>55</sup> אֲנָחָה. <sup>56</sup> נוֹם.

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\* † § See Notes on p. 167.

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The Student may write out for Practice :—

- (1) the Fut. *K.*, and the Fut. *Hφ.*, of רוֹם *to be high* ;
- (2) the same two Futures with † Conversive.

## NOTE.

[Those who are eager to begin to read The Bible itself may proceed to do so now by help of the following Outline-sketch of the remaining Classes of Verbs and by continual reference to the corresponding Tables.

But we strongly advise the Student not to do so,—but, instead, to work carefully through not only these pp. 169–178 but also the Observations XVI–L (on pp. 179, etc.) and the additional Exercises XXXVI–L. It is scarcely possible to get the requisite familiarity with some of the remaining Verb-forms without carefully working through the Exercises upon them. Wise Students will find themselves well rewarded for this additional toil.]

(I.) SECTION XVIII has to deal with ‘Variations from Tab. XIV when the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are the same.’ [As, for instance, in Verbs from the Roots סנב, נגר.] But

(a) in many forms from such Roots there is no ‘Variation’ from Tab. XIV; and

(β) for the ‘Variations’ we may refer to Tab. XXI.

[See also Obs. XVI–XXII, & Exerc. XXXVI & XXXVII, pp. 179–184.]

(II.) SECTION XIX has to deal with ‘Variations from Tab. XIV when the 3<sup>d</sup> Rt-letter is נ.’ The *chief* ‘Variations from Tab. XIV’ are:—

(a) the 2<sup>d</sup> Rt-letter has ׀ followed by נ Quiescent,

(i) instead of ׀ followed by a letter with Shva-Quiescent [see Tab. XXII], and

(ii) in a few instances, in 3 s. *f.* Past forms, as

קראת (instead of קראת), and so הבאת  
G. xxxiii. 11 (instead of הבאת like הוקמת);

(β) in the פעל form of Past *K.*, the ׀ is retained in the 2<sup>d</sup> and 1<sup>st</sup> Persons,—as in יראת 2 s. *m.*, etc.;

(γ) The נ׀ form is the common one in the other Voices.

Obs. Some words, which belong in signification to Roots נ׀, have forms that are ‘borrowed’ from Roots לה, for which see Tab. XXIII.

[See also Obs. XXIII–XXV, & Exerc. XXXVIII & XXXIX. pp. 185–189.]

[See also Obs. XXVI-XXX, & Exerc. XL-XLII, pp. 190-201.]

(III.) SECTION XX has to deal with 'Variations from Tab. XIV when the 3<sup>d</sup> Rt-letter is ה Quiescent.' These 'Variations' are many and great, as seen in Tab. XXIII. The Student may observe

- (a) the Inf. Constr. endings in הַתְּ, (we have also רְאוּת as Inf. Abs. *K.*, Is. xlii. 20 *Kri*, נְגַלוּת Inf. Abs. *Nφ.*, 2 S. vi. 20);
- (β) the endings הַתְּ, יַתְּ, etc., (sometimes הַתְּ, יַתְּ, etc.), in Past Tenses;
- (γ) the endings הַתְּ, and הַתְּ, in certain other parts;
- (δ) ESPECIALLY,—the Imperative and Future forms *without the 3<sup>d</sup> Rt-letter ה*, thus

(i) Imperatives 2 s. *m.*,—as גַּל for גַּלְה *Pz.*,  
הַרְף for הַרְפֵה *Hφ.* (& הַעַל, fr. עֲלֵה),  
הַתְחַל (p. הַתְחַל) for הַתְחַלְה *Hθ.*

(ii) Futures 3 s. *m.* & *f.*, 2 s. *m.*, and 1 s. & pl.,—as  
(3 s. *m.*) יַגַּל *K.*, | יַגַּל *Nφ.*, | יַגַּל *Pz.*, | יַגַּל *Hφ.*,  
יַתְגַּל *Hθ.*, etc.

N.B. Such are often called 'APOCOPATED forms.'\*

- (ε) There are several *varying forms*, of which the following may be mentioned here:—(1) יַשַׁע *K.* fr. שַׁעַה, (2) יַחַר *K.* and יַחַר *Hφ.* fr. חַרְה, (3) יַחַד *K.* fr. חַדְה (corresponding to יַשְׁבּ fr. שַׁבַּה), (4) יַהִי (p. יַהִי)

\* These forms are often used with 1 Convers. But see also p. 171, Note (‡).

*K.* fr. היה\*, and so יחי (p. יחי: fr. היה\*). (5) Also the *K.* forms ישל 3 s. *m.* fr. שלה, תבה, 3 s. *f.* fr. כהה, and so תתע fr. תעה, etc.; and (6) יפת 3 s. *m.* Fut. *Hφ.* fr. פתה, etc. [(6) For forms from עלה, עשה, and others such, see (5).]

- (5) The Fut. *K.* forms יעלה 3 s. *m.*, תעלה 3 s. *f.* & 2 s. *m.*, נעלה 1 pl., and their apocopated forms יעל, תעל, נעל, are the same as those of the Fut. *Hφ.*

Also the 1 s. Fut. *K.* אעלה and the 1 s. Fut. *Hφ.* אעל have, both of them, the same apocop. form אעל.

The *Nφ.* forms יגלה, etc., and so תעשה, † תעשה, etc., merely lose the ה- when apocopated. Thus יתעש 3 s. *f.* (w. ו pref.), and so ירא, ירא, fr. ראה of יראה.

- (7) The 3 s. *m.* Fut. *K.* יראה *he will see*, and the 3 s. *m.* Fut. *Hφ.* יראה *he will cause to see*, (or *will shew*), have, both of them, the same shortened form ירא with ו Convers.‡

N.B. It is only the 3 s. *m.* which has this shortened form from ראה. But we have also יתשק 3 s. *f.* Fut. *Hφ.* fr. שקה.

\* From היה to be the 2 pl. *m.* Past *K.* היתם w. ו pref. becomes והיתם.

So the 2 pl. *m.* Imper. *K.* הוי becomes והוי.

But the 2 s. *m.* Imper. *K.* היה becomes והיה.

Similarly fr. חיה to live we have והיחי, but והנה.

† Once תיעשה Ex. xxv. 31 (with י- instead of -).

‡ Sometimes forms occur, with ו Convers., not shortened; thus, וראה, וראה, etc.

- (θ) A י Consonantal appears in some forms. Thus,  
 (1) הַסִּיּוֹ 3 s. *f.* Past *K.* and הַסִּיּוֹ 3 pl. from הַסָּה;  
 and so (2) בְּעֵינַי and אֲתֵינוּ 2 pl. *m.* Imper. *K.*;  
 (3) אֶהְמִיּהוּ 1 s. Fut. *K.* (with ה also); (4) יִשְׁלִיּוּ  
 3 pl. *m.* Fut. *K.*, and (with ך, § 145) יִרְיִן, יִבְכִּיּוּ,  
 יִהְמִיּוּ, etc.; (5) יִתְרַמְיִן, 2 pl. *m.* Fut. *Pi.*, etc.

Obs. Such forms may be said to belong to Roots ל'י;  
 but more must be said on this, elsewhere.

- (ι) A ך Consonantal stands in some forms,—from a few  
 Roots. Thus שְׁלֹוֹתַי 1 s. Past *K.* fr. שְׁלָה; מִטְחֵנוּ  
*Pi.* Partic. pl. *m.* (i.c.); etc.;—which may be said to  
 belong to Roots ל'ו. For the forms fr. שְׁחָה, with  
 ך introduced at the end, see Tab. XXIII, Notes † to ¶.

- (κ) The ending יוֹ- in הַמִּסִּיּוֹ Josh. xiv. 8 is Aramæan,  
 cp. Dan. v. 4.

- (λ) The ending ה־ occurs sometimes where the more  
 usual ה־ is given in Tab. XXIII; and (rarely)  
 ה־ instead of ה־ in the Table.

- (μ) No difficulty will be caused by the appearance of  
 - for - in Pause, or by the ending תְּה־ for  
 תְּה־ in 3 s. *f.* Past forms. Cp. also § 167 (iii).—  
 In Lev. xxv. 21, we find the contracted form  
 וְעִשְׂתָּהּ for וְעִשְׂתָּהּ 3 s. *f.* Past *K.* with ו pref.

- (ν) The Partic. forms will be sufficiently understood  
 from the following addition to Tab. XXIII:—



Plu. (f.)	i.c.	Plu. (m.)	i.c.	Sing. (f.)	i.c.	Sing. (m.)
גְּלוֹת †	יְ	גְלוֹלִים	תְ	גְלוֹלָה †	הְ	* גְלוֹלָה (1) (I) <i>Kal.</i>
גְּלוֹיֹת	יִ	גְלוֹיִים	תְ	גְלוֹיָה	יִ	גְלוֹי § (2)
נְגְלוֹת	יְ	נְגְלוֹלִים	תְ	נְגְלוֹלָה	הְ	נְגְלוֹלָה (II) <i>Niph.</i>

\* \* In other Voices the only change from the s. m. forms given in Tab. XXIII, is in the endings—which are

Plu. (f.)	i.c.	Plu. (m.)	i.c.	Sing. (f.)	i.c.	Sing. (m.)
תְּנוֹת	יְ	תְנוֹיִם	תְ	תְנוֹה	הְ	תְנוֹה

- Obs. (i) The Plu. (f.) Partic.-forms are the same in Constr.  
 (ii) The Partic.-forms *K.* הַי (p. חַיִּי) *living s. m.*, תְּחִיָּה *s. f.*, תְּחִיִּים *pl. m.*, תְּחִיֹּת *pl. f.*, are “borrowed” from a Root חַי (=חיה), being like סָב *s. m.*, סָבָה *s. f.*, etc., fr. סָבַב.  
 (iii) Also the PAST *K.* form תְּחִי (p. חַיִּי) 3 *s. m.* is “borrowed” from חַי (=חיה), being like סָב 3 *s. m.* Past *K.* of סָבַב. But  
 (iv) תְּחִיֹּת Partic. *K.* *pl. f.*, Ex. i. 19, is like שְׂמוֹת from שָׂם (§ 226); and so תְּחִיָּה Past *K.* 3 *s. f.*, Ex. i. 16.

(ξ) To the forms in (θ) above—we may add here (1) מְמַחִים *Is. xxv. 6 Pü.* Partic. *pl. m.* of מחה = מחה in the sense of מחה (some, however, give the ordinary sense of מחה); (2) תְּגִיִּין Job xix. 2, which is 2 *pl. m.* Fut. *Hφ.* of יָגַה [ep. § 195 (δ, ii) and Sect. XXI (p, 174, iv, a)] with the ך of § 145.

(o) The word כָּפְסוּ, Ps. lxxx. 11 and Pr. xxiv. 31, is 3 *pl.* Past *Pü.* of כָּסַה with ך (δ) instead of ך.

(π) There is sometimes נ instead of ה: thus יִשְׁנָא 3 *s. m.* Fut. *K.* of שָׁנָה, etc.

\* With נ standing for the ה, נִשְׂאָה *s. m.* 1 S. xxii. 2;—נִשְׂאִים Neh. v. 7 has נ ‘superfluous.’

† עֲטִיָּה fr. עָטָה, בּוֹכִיָּה fr. בָּכָה, etc.; ep. (θ) above.—פָּרַת G. xlix. 22.

‡ אֲתִיֹּת, Is. xli. 23, fr. אָתָה.

§ עֲשִׂי in עָשָׂה Job xli. 25 (§ 6, d. ii). In Job xv. 22 עֲשִׂי is *Kri* for צָפּוּ *Kthib.*

N.B. As in Pt. I, § 14, we may have ך for ך.

[See also Obs. XXXI & XXXII, & Exerc. XLIII & XLIV, pp. 202-207.]

(IV.) SECTION XXI is to deal with Verbs belonging to more than one of the Seven Classes in Sects. XIV-XX. The following few examples will sufficiently illustrate this.

- (a) From יפה *to be beautiful*, which is both פ' (Sect. XV), and ל' (Sect. XX), the 3 s. m. Fut. K. would be ייפה.\* This with ו Convers. becomes וייף Ez. xxxi. 7 *and he was beautiful*.
- (β) From נטה, which is both פ' (Sect. XVI) and ל' (Sect. XX), the 3 s. m. Fut. K. is יטה.† This gives the apocopated form יט in ויט Zeph. ii. 13, etc. And so from תטה 3 s. f., & 2 s. m., we have תט.
- (γ) Similarly the 3 s. m. Fut. Hφ. of נטה is יטה which gives יט in ויט; and so תטה gives תט, and אטה gives אט (p. אט). And so יכה 3 s. m. Fut. Hφ. of נכה gives יך, תכה gives תך, and אכה gives אך.
- (δ) Similarly also for other parts of the Verb; thus, (i) † הכות Inf. Hφ. of נכה, and (ii) † הכה 3 s. m. Past Hφ., (iii) † מכה Partic. s. m., (iv) † הכה Imper. 2 s. m.; etc.

[Other forms and Verbs must be reserved at present.]

\* The י- agreeing with that of ייטב, etc., in Tab. XVIII,—and the ה- with that of יגלה, etc., in Tab. XXIII.

† The Dag. F. of the ט standing instead of the 1<sup>st</sup> Rt-letter, as in יגש Tab. XIX; and the ה- being as in Tab. XXIII,

‡ Compare Tab. XXIII.

(V.) SECTION XXII is to deal with the Verb-forms having Pronom.-Affixes. These will be sufficiently understood from Tables XXIV-XXX, with the help of Observations XXXIII-L which are given in connection with Exercises XLV-L [pp. 208-220].

It is not necessary to trouble the Student with any more Exercises. The remaining pages, including the Appendix, are intended to supply him with some useful help while he is reading The BIBLE.

(VI.) SECTION XXIII is to deal with some other Voice-forms:—

In § 220 (vi) the Voice-forms פוּלַל, פּוּלַל, and הִתְפּוּלַל, were mentioned. There are some other varying forms of *Pi-él*, *Pü-äl*, and *Hithpä-él*,—chiefly in the case of Verbs such as those in Tabs. XX & XXI, but also in a few forms of other Verbs.

(a) The 1<sup>st</sup> and the 3<sup>d</sup> Rt-letters are sometimes both of them repeated, as in

- (1) the Infin. פּוּלַל fr. כּוּל, the Past פּוּלַל 3 s. *m.*  
(whence the Voice-form is called פּוּלַל), פּוּלַל  
3 s. *f.*, פּוּלַל 2 s. *m.*, etc., the Partic. מּוּלַל  
s. *m.*, and the Fut. יּוּלַל 3 s. *m.*, etc.;
- (2) the *Passive* פּוּלַל (—, *v*), corresponding to פּוּלַל  
as *Pü-äl* to *Pi-él*,—thus the Past פּוּלַל, whence  
פּוּלַל 3 pl., fr. כּוּל;
- (3) the *Reflexive* הִתְפּוּלַל, corresponding to פּוּלַל  
as *Hithpä-él* to *Pi-él*,—thus הִתְחַלַּח, whence  
the Fut. וּתְחַלַּח 3 s. *f.* w. 1 Convers.

(β) Sometimes also such forms occur from Verbs having the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters the same. For these Verbs,—having the 2<sup>d</sup> Rt-letter (the **ע**, § 117) repeated as 3<sup>d</sup> Rt-letter (*i.e.* as **ל**, § 117),—the designation ‘Verbs **פעע**’ is appropriate.\* Such forms as those in (a), from these Roots which have the ‘ע’ in the place also of the ‘ל’ (§ 117), are **פעפע** (or **פעפע**) **פעפע** (—, *ø*), **התפעפע** (or **התפעפע**).†

(γ) A form **פעפע** from the Root **פה** occurs in Ps. xlv. 3, *viz.* **פִּיפִּית** Past 2 s. *m.*

(δ) In the case of ‘Full’ Verbs also, sometimes

(a) the 3<sup>d</sup> Rt-letter is repeated in forms (1) **פעלל** (or **לל**—, or **פעע**, or **פעע**), and (2) **פעלל**;

(b) both the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are repeated in the forms (1) **פעלעל** and (2) **פעלעל** of which the — (as under the **ח** in **חמרר** 3 pl. Past) corresponds to the — or — (*ø*) of *Pü-äl*.

(ε) There are a few instances of other Voice-forms; thus,

(a) **פעל** (instead of *Pü-él*) in **למשפטי** Job ix. 15, Partic. s. *m.*, w. **ל** pref. and Aff. **י**— for 1 s., fr. **שפט**,

(b) **פפל** (instead of *Pü-él*) in **יעערו**: Is. xv. 5, Fut. 3 pl. *m.* fr. **עור**,

(c) **פעלע** (instead of *Pü-äl*) in **מהחכם** Ex. xvi. 14, Partic. s. *m.* fr. **חסף**,

\* “ע’ע” is bad. It means, rather, ‘having ע as Second Rt-letter.’

† We have also (1) **פעפע** forms in **שעשע** Past 3 s. *m.* and **שעשעתי** 1 s. (in Pause, (also **שעשעתי** Fut. 3 pl. *m.*); (2) **פעפע** in **שעשעתי** Fut. 2 pl. *m.* (in Pause); and (3) **פעפע** in **שעשעתי** (pl. **שעשעתי**).—And so the Imper. 2 pl. *m.* **שעשעתי**, Is. xxix. 9, may be Imper. 2 pl. *m.* of this form fr. **שעע**. [Or it may, perhaps, be of a **פעפע** form fr. **שעה**].

- (d) תַּפְעִיל (instead of *Hiph-ll*) in תִּרְגְּלֹתַי Hos. xi. 3, Past 1 s. fr. רגל.
- (e) Some Mixed-Voice forms, as (1) נִפְעַל (*Nφ.* and *Pü*), (2) נִתְפַּעַל (*Nφ.* and *Hθ.*), (3) הִתְפַּעַל (*Hö.* and *Hθ.*), belong to Sect. XXIV.
- (ζ) The ה of *Hφ.*, as also that of *Hθ.*, is some few times replaced by א—an Aramaism;—thus, אֲנִאֲלֵתִי (for הֲנִאֲלֵתִי, & in Pause) Is. lxiii. 3, אֲתִחַבֵּר (for הֲתִחַבֵּר) 2 Chr. xx. 35, אֲשִׁתּוֹלֵל (for הֲשִׁתּוֹלֵל) Ps. lxxvi. 6. The word הֲאֲזִינִיחוּ Is. xix. 6 may be said to belong to Section XXIV, being mixed up of the two forms הֲזִינִיחוּ and 'אִן.
- (η) There are words in which MORE THAN THREE Rt-letters appear; thus, פִּרְשֵׁנוּ Job xxvi. 9, Past 3 s. *m.* fr. פִּרְשָׁנוּ; and רִמְשֵׁנוּ Job xxxiii. 25, Past 3 s. *m.* fr. רִמְשָׁנוּ; מְכַרְבֵּל 1 Chr. xv. 27, Partic. s. *m.* fr. כִּרְבַל; כִּרְסָמְנָה Ps. lxxx. 14, Fut. 3 s. *m.* with Aff. נָה־ it (*f.*) fr. כִּרְסָם; etc. Some take such Roots as '*Quadrilateral.*' Others consider them as either 'reducible to 3 letters,' or as 'Composite.'

(VII.) SECTION XXIV is to deal with forms which may be said to be 'Compounded' of two Ordinary forms 'mixed up' together. Some instances of 'Compound' or 'Mixed' Voices were noticed in (ε, e) above. The following is a translation of § 260 in the 5th edition of the Hebrew Grammar [תלמוד לשון עברי] by יהודה ליב בן-זאב—

"Sometimes there occurs a single word compounded of two VOICE-FORMS; as (1) יִרְדֵּף Ps. vii. 6, which is compounded of

יִרְדֹּף *K.* and יִרְדֹּף *Pz.*; (2) נִגְאַלָּו *Is.* lix. 3, compounded of נִגְאַלָּו *Nφ.* and גִּאֲלָו *Pz.*; (3) \* וְנִכְפַּר *D.* xxi. 8, *Nφ.* and *Hθ.*; (4) \* הַכִּבֵּם *Lev.* xiii. 55 & 56, הַטְּמָאָה *D.* xxiv. 4, compounded of *Hoph.* and *Hithp.*; or perhaps they are of *Hothpā-él* form (the ה sometimes having  $\text{־}(\delta)$  and sometimes  $\text{־}$  as in *Hoph-äl*); and [in the last word] the ת [of *הת*] is swallowed up in Dagesh before ט, and its signification is that 'another was caused to do the action involved in it' (*she has let herself be defiled*).† And so there is [sometimes] a word which is compounded of two TENSES, as וְיִלְדֶּתָ *G.* xvi. 11, ‡ which is compounded of Past and Present [*or* Participle (for Present)] §; and so (?) מְשַׁתְּהוּיָתָם *Ez.* viii. 16. And so there is [sometimes] a word which is compounded of two GENDER-FORMS; as וַיִּשְׁרְנָה *1 S.* vi. 12, the beginning of which is *m.*, and its end *f.*, so that it is a word partly of one Gender and partly of another (*אנדרוגיניום*). There are also many such-like abnormal forms; but this is not the place to treat of them at length."

This will suffice for the present.

\* The ת of *הת* is dropped here, and Dag. F. is then put in the כ.

† *Sie hat sich verunreinigen lassen.*

‡ The word occurs also in *Ju.* xiii. 6, 7.

§ *i.e.* compounded of וְיִלְדֶּתָ Past 2 *m. f.* and יִלְדֶּתָ Partic. *s. f.*—There are also some other opinions, somewhat different from this.

CONCLUDING PORTION

OF THE

EXERCISE-BOOK





## OBSERVATIONS XVI-XXII.

Obs. XVI. The statement of Obs. XII on p. 139 is a general one,—*viz.* that “The prefix ׀ has SOMETIMES ׀ before a letter bearing an Accented Vowel, especially if the Accent be Disjunctive.” The cases that come under this statement may be divided into three great Classes, as follows:—

- (1) Simple cases of Obs. XII, as וְאֶרְיָ Is. xxvi. 19, and so וְכִתּוּ (with ׀ Gen. xxxiii. 13, and with ׀ Deut. xxii. 24), etc.; and with a Conjunctive Accent as in וְלִישׁ Is. xxx. 6; but this last word, being the second of the ‘Couple’ לְבִיא וְלִישׁ, belongs rather to (2);—
- (2) Cases of the second of two words (or *first word of the second group* of two groups of words) forming a “COUPLE”; thus in אִם וְאִם (father and mother) Ez. xxii. 7,—See more on this particular head in Rule I on pp. 223–225;
- (3) Cases of the third of THREE WORDS TAKEN TOGETHER; thus in וְעִזִּים וְשׁוֹר וְדִבְרֵי וְעִזִּים (ox and sheep and goat) Lev. vii. 23, וְרַם וְרַם גְּדוֹל וְרַם גְּדוֹל (great and numerous and tall) Deut. ii. 21, etc.

This is more fully illustrated in Pt. II, § 94.

Obs. XVII. Verbs which have the SAME LETTER for their 2<sup>d</sup> & 3<sup>d</sup> Root-letter are sometimes called כְּפִלִּים *geminata*, because their 2<sup>d</sup> Rt-letter or ע (§ 117) is repeated in the place of the 3<sup>d</sup> Rt-letter or ל (§ 117),—so that

Obs. XVIII. They might be said to have the Root-form פִּעַע, instead of פִּעַל, and

Obs. XIX. These verbs might therefore be called ‘Verbs פִּעַע.’

[Obs. XX. The expression ‘Verbs עַע,’ by which some designate these Verbs, is not a good designation for them—because,

As the expression ‘Verbs עַו’ stands for ‘Verbs having ׀ for their SECOND Rt-letter,’

and the expression ‘Verbs עַי’ stands for Verbs having י for their SECOND Rt-letter,’

so the expression ‘Verbs עַע’ would stand rather for ‘Verbs having ע for their SECOND Rt-letter’ (such as בַּעַת, נַעַר, טַעַם, etc.), which is an utterly different set of Verbs.]

Obs. XXI. (1) From these Roots (having the 2<sup>d</sup> & 3<sup>d</sup> Rt-letters the same) there are often forms in which there is no 'Variation' from Tab. XIV; thus, from כבב we have the forms כבב 3 s. *m.* and כבב 3 pl., Past *Kal*, agreeing with Tab. XIV,—besides the special forms כבבתי (or כבבתי) 1 s., and כבבו 3 pl. (in כבבתי and כבבו, with Aff. *me*), and כבבתם 2 pl. *m.* (all of which are Past *Kal*, as in Tab. XXI).

(2) As the 'SPECIAL Variation' for this set of Verbs we may mention

(α) the DROPPING of the 2<sup>d</sup> Rt-letter, and

(β) the occurrence of DAGESH F. in the 3<sup>d</sup> Rt-letter (to imply the omitted 2<sup>d</sup> Rt-letter), as in כבב, כבבך, etc., the Infin. *K.* with Pron.-Affs.,—and so in the Past-Tense forms (except the 3 s. *m.*) and in the Imper. forms כבבי 2 s. *f.*, etc.,—of Tab. XXI. But

N.B. When the 3<sup>d</sup> Rt-letter stands at the end of the word, without a Vowel (and therefore with *Shva Quiescent*), that Dagesh is omitted; and so we have the Infin. כב, the Past 3 s. *m.* כב, the Imper. 2 s. *m.* כב, and the Fut. forms יכב, תכב, יכב, נכב; and so in other Voices.

Obs. XXII. The forms for *Pž.*, *Pž.*, and *Hθ.*, are the same in Tab. XX (ע'ו) as they are in Tab. XXI (ע'ע or פ'פ'ים *Geminata*).

[Note. For particular forms in the Exercise, the Notes there given and Tab. XXI, will it is hoped be sufficient.]

EXERCISE XXXVI [on Verbs whose 2<sup>d</sup> & 3<sup>d</sup> Rt-letters are the same (פע'ע)—Table XXI].

(To be translated into English, § 11. a-ε).

יִי מָה<sup>1</sup> רַבּוֹ<sup>2</sup> צָרִי<sup>3</sup> : שְׁחוּתִי<sup>4</sup> עַד<sup>5</sup> מְאֹד<sup>6</sup> : הַשְּׁמוֹת<sup>7</sup> כָּל<sup>8</sup> עֲדָתִי<sup>9</sup> :  
נִשְׁמָה<sup>7</sup> כָּל הָאָרֶץ<sup>10</sup> : כִּי<sup>11</sup> : הַפְּרוֹ<sup>12</sup> בְּרִית<sup>13</sup> עִלָּם<sup>14</sup> : הִרְעוּ<sup>15</sup>  
מֵאֲבוֹתָם<sup>16</sup> :

אָב<sup>16</sup> וְאִם<sup>17</sup> הִקְלוּ<sup>18</sup> בְךָ : וְהִסְפַּתִּי<sup>19</sup> פְּנֵי<sup>20</sup> מֵהֶם : וְהוּא<sup>21</sup> אֲשֶׁר  
לְבוֹ<sup>21</sup> פֶּלֶב<sup>21</sup> הָאֲרִיָּה<sup>22</sup> הַיָּמִס<sup>23</sup> יָמָס<sup>23</sup> : יִדְלֶ<sup>24</sup> כְּבוֹד<sup>25</sup> יַעֲקֹב<sup>26</sup> : דָּלוּנוּ<sup>24</sup>  
מְאֹד<sup>6</sup> : הַבּוֹק<sup>27</sup> תְּבוּק<sup>27</sup> הָאָרֶץ<sup>10</sup> וְהַבּוֹז<sup>28</sup> תְּבוּזוֹ<sup>28</sup> : כֹּל<sup>8</sup> עוֹבֵר<sup>29</sup> עָלֶיהָ  
יִשָּׁם<sup>7</sup> : הָרַב<sup>30</sup> חָרַב<sup>30</sup> הוֹחֲדָה<sup>31</sup> : וּבְרוּתִי<sup>32</sup> מִכֶּם הַמּוֹרְדִים<sup>33</sup> : וְשִׂאֵיהָ<sup>34</sup>  
יִבֵּת<sup>35</sup> שְׁעָרֶיךָ<sup>36</sup> : וּמִדָּתִי<sup>37</sup> פְּעֻלָּתָם<sup>38</sup> רֵאשֹׁנָה<sup>39</sup> אֶל חֵיקָם<sup>40</sup> : וְשִׁחָ<sup>4</sup>  
רוּם<sup>41</sup> אֲנָשִׁים<sup>42</sup> :

(continued.)

<sup>1</sup> how? <sup>2</sup> רבב to be many. <sup>3</sup> צָר a foe. <sup>4</sup> שָׁח to bow down, to be depressed, *Hθ.* to bow oneself down. <sup>5</sup> unto. <sup>6</sup> exceedingly (N.B. 5 and 6 together signify "very exceedingly"). <sup>7</sup> שָׁמָם *K.* to be waste or desolate, *Nφ.* to be wasted or desolated (also to be astonished), *Hφ.* to waste or make desolate. <sup>8</sup> כָּל all, כָּל when unaccented. <sup>9</sup> עֵדָה an assembly. <sup>10</sup> אָרֶץ land or earth. <sup>11</sup> for. <sup>12</sup> פָּרוּ *Hφ.* to break, break off. <sup>13</sup> a covenant (the same 'in Construction'). <sup>14</sup> eternity. [Cp. § 86.] <sup>15</sup> רָעַע *Hφ.* to do badly (and, with כּ following, "to do worse than"). <sup>16</sup> אָב a father, Table XIII, 1. <sup>17</sup> אִם a mother (For the י see Obs. XVI, p. 179). <sup>18</sup> קָלָל *K.* to be of light esteem, to be vile, *Hφ.* to make light of. <sup>19</sup> סָבַב *K.* to go round or about, to turn, *Hφ.* to make to go round or turn away. <sup>20</sup> פָּנִים a face (a Plural Noun). <sup>21</sup> לֵב a heart (the same 'in Construction,'—with Affs. לָבוּ, etc.). <sup>22</sup> the lion. <sup>23</sup> מָסָם *Nφ.* to be melted. <sup>24</sup> דָּלַל to be weak, low, become low. <sup>25</sup> the glory of. <sup>26</sup> Jacob. <sup>27</sup> בָּקַק *Nφ.* to be emptied. <sup>28</sup> בּוֹז *Nφ.* to be spoiled, plundered. <sup>29</sup> עָבַר to pass. <sup>30</sup> a sword. <sup>31</sup> חָדַד *Hoph.* to be sharpened. <sup>32</sup> בָּרַר to purge out or away. <sup>33</sup> the rebels. <sup>34</sup> and [with] destruction. <sup>35</sup> כָּתַת *Hoph.* to be smitten, pounded. <sup>36</sup> a gate. <sup>37</sup> מָדַד to measure. <sup>38</sup> their work. <sup>39</sup> first. <sup>40</sup> their bosom. <sup>41</sup> loftiness. <sup>42</sup> men. <sup>43</sup> מְעוֹט to be few, to become few. <sup>44</sup> פָּשַׁע trespass.

וַיִּמְעַטוּ<sup>43</sup> וַיִּשְׁחוּ<sup>4</sup> : כִּי<sup>11</sup> רַבּוּ<sup>2</sup> פְּשָׁעֵיהֶם<sup>44</sup> : שָׁמוּ<sup>7</sup> שָׁמַיִם<sup>45</sup> עַל<sup>46</sup>  
 זֹאת : אָכַל<sup>47</sup> אֶת יַעֲקֹב<sup>26</sup> וַנְּוָהוּ<sup>48</sup> הַשָּׁמוּ<sup>7</sup> : יָשָׁב<sup>49</sup> בְּרָד<sup>50</sup> וַיִּדַּם<sup>51</sup> :  
 דוֹם<sup>51</sup> אֵל יְיָ וְהִתְחוּלַל<sup>52</sup> לוֹ : וַיַּחַן<sup>53</sup> יְיָ עֲלֵיהֶם :  
 רָאָה<sup>54</sup> אֵיבֵי<sup>55</sup> כִּי<sup>56</sup> רַבּוּ<sup>2</sup> : וְתַסֵּב<sup>19</sup> תִּנְחַמְנִי<sup>57</sup> : הָפַר<sup>12</sup> כַּעֲסָף<sup>58</sup>  
 עֲמָנוּ<sup>59</sup> : סָב<sup>19</sup> דִּמָּה<sup>60</sup> לָךְ<sup>61</sup> רוּדִי<sup>62</sup> לְצַבִּי<sup>63</sup> :  
 מָה<sup>64</sup> תִּשְׁתַּוְּחָהּי<sup>4</sup> נַפְשִׁי<sup>65</sup> . . . הוֹחִילִי<sup>66</sup> לְאֱלֹהִים<sup>67</sup> : רְנִי<sup>68</sup> בֵּת<sup>69</sup>  
 צִיּוֹן<sup>70</sup> : צִהֲלִי<sup>71</sup> וְרְנִי<sup>68</sup> : הָאוֹיֵב<sup>72</sup> תָּמוּ<sup>73</sup> חַרְבֹת<sup>74</sup> לְנֶצַח<sup>75</sup> : הַחֲלוֹת<sup>76</sup>  
 לְנַפְל<sup>77</sup> לְפָנָיו<sup>78</sup> לֹא תוּכַל<sup>79</sup> לוֹ : אֲשִׁים<sup>80</sup> קַבְרֶךָ<sup>81</sup> כִּי<sup>11</sup> קָלוֹת<sup>18</sup> :  
 גְּבוּרֵיהֶם<sup>82</sup> יִפְתּוּ<sup>35</sup> : הוּא הַחַל<sup>76</sup> לְהִיּוֹת<sup>83</sup> גִּבּוֹר<sup>82</sup> בְּאַרְצֵן<sup>10</sup> : כְּהַמָּס<sup>23</sup>  
 דוֹנָג<sup>84</sup> מִפְּנֵי<sup>85</sup> אִשׁ<sup>86</sup> יֵאבְדוּ<sup>87</sup> רִשְׁעִים<sup>88</sup> : וְנִמְקוּ<sup>89</sup> כָּל צָבָא<sup>90</sup>  
 הַשָּׁמַיִם<sup>45</sup> וְנִגְלוּ<sup>91</sup> כַּסְפֶּר<sup>92</sup> הַשָּׁמַיִם<sup>45</sup> :

<sup>45</sup> השָׁמַיִם heavens (*m.*). <sup>46</sup> at. <sup>47</sup> אַכַּל to eat, devour. <sup>48</sup> נְוָה a habitation.  
<sup>49</sup> יָשָׁב to sit. <sup>50</sup> solitary. <sup>51</sup> דָּמָם to be silent, to be quiet, to look-in-silent-  
 resignation. <sup>52</sup> חוּל *Hθ.* to hope, to look-with-hope. <sup>53</sup> חָנַן to be gracious. <sup>54</sup> see  
 Thou. <sup>55</sup> my enemies. <sup>56</sup> for, or that. <sup>57</sup> mayest Thou comfort me. <sup>58</sup> כַּעַם anger,  
 vexation, Tab. X, 5. <sup>59</sup> עִם with. <sup>60</sup> be like. <sup>61</sup> ל to or for [Obs. XIV, p. 139].  
<sup>62</sup> my beloved (E.V.). <sup>63</sup> צָבִי a roe (E.V.) <sup>64</sup> why? <sup>65</sup> my soul. <sup>66</sup> יָחַל *Hφ.* to wait,  
 look-with-waiting. <sup>67</sup> אֱלֹהִים God. <sup>68</sup> רָנַן to sing aloud. <sup>69</sup> Tab. XIII. 5 (Note ||).  
<sup>70</sup> Zion. <sup>71</sup> צִהַל to shout joyously. <sup>72</sup> O enemy. <sup>73</sup> תָּמוּם to come utterly to an end.  
<sup>74</sup> destructions. <sup>75</sup> for ever. <sup>76</sup> חָלַל *Hφ.* to begin. <sup>77</sup> נָפַל to fall. <sup>78</sup> before him.  
<sup>79</sup> יָכַל *K.* & *Hoph.* to be able (with ל, to prevail over). <sup>80</sup> שָׁם to put, make.  
<sup>81</sup> קָבַר a grave, Tab. X, 2. <sup>82</sup> גִּבּוֹר (or גִּבּוֹר) mighty *m.*, a mighty one. <sup>83</sup> to be.  
<sup>84</sup> wax. <sup>85</sup> from the presence of. <sup>86</sup> אֵשׁ fire. <sup>87</sup> אָבַד to perish. <sup>88</sup> רְשָׁעִים wicked ones.  
<sup>89</sup> מִקַּם *Nφ.* to be dissolved. <sup>90</sup> הַשָּׁמַיִם the host of. <sup>91</sup> נָגַל *K.* to roll up, *Nφ.* to be rolled  
 up. <sup>92</sup> כַּסְפֶּר a scroll.

## EXERCISE XXXVII [Table XXI].

(To be translated into Hebrew, § 11. ζ-μ.)

\* Sinners<sup>1</sup> (*m.*) shall be destroyed\*<sup>2</sup>. Unto<sup>3</sup> their (*m.*)-coming-utterly-to-an-end.<sup>4</sup> And ye (*m.*)-shall-be-consumed-away †<sup>5</sup> through<sup>6</sup> your (*m.*) iniquities.<sup>7</sup> They-have-come-utterly-to-an-end<sup>8</sup> by-reason-of<sup>9</sup> terrors.<sup>10</sup> When-once<sup>11</sup> I-have-sharpened<sup>12</sup> My-lightning-sword (Hebr. *the-lightning-of*<sup>13</sup> *My sword*<sup>14</sup>).

And-all-man's-courage-shall-fail (Hebr. *and all*<sup>15</sup> *the heart*<sup>16</sup> *of man*<sup>17</sup> *shall-be-melted*<sup>18</sup>). And they-shall-be-astonied †<sup>19</sup> one-with-another (Hebr. *each-one*<sup>20</sup> *and his brother*<sup>21</sup>). And I-will-desolate †<sup>22</sup> earth<sup>23</sup> and all-that-is-therein (Hebr. *its f. fulness*<sup>24</sup>).—Gird-yourselves<sup>25</sup> and be-ye-in-consternation.<sup>26</sup> The stars<sup>27</sup> of the heavens<sup>28</sup> and their (*m.*) constellations<sup>29</sup> shall-not-make-to-shine<sup>30</sup> their (*m.*) light.<sup>31</sup>

And be-not thou (*m.*)-in-consternation, †<sup>26</sup> O-Israel.<sup>32</sup> \* The heathens<sup>33</sup> will-be-in-consternation.<sup>26</sup> They (*m.*)-have-been-in-consternation<sup>26</sup> and have-been-ashamed.<sup>34</sup> And-I-will-protect †<sup>35</sup> this-city (Hebr. *over*<sup>36</sup> *this city*<sup>37</sup>). If<sup>11</sup> ye (*m.*)-shall-break<sup>38</sup> My covenant<sup>39</sup> [with] the day,<sup>40</sup> and My covenant<sup>39</sup> [with] the

<sup>1</sup> חַטָּאֵי a sinner. <sup>2</sup> תָּמַם *Nφ.* <sup>3</sup> עַד. <sup>4</sup> Infin. *K.* of תָּמַם with Pron-Aff. <sup>5</sup> מִקָּץ *Nφ.* <sup>6</sup> בַּ the prefix. <sup>7</sup> עֲוֹנוֹת, pl. עֲוֹנָה. <sup>8</sup> תָּמַם *Kal.* <sup>9</sup> מִן. <sup>10</sup> בְּלֹהוֹת. <sup>11</sup> אֶם. <sup>12</sup> שָׁנַן *Kal.* <sup>13</sup> בָּרַק [§ 56 (A, i. & ii. s)]. <sup>14</sup> חָרַב *Tab. X, 1.* <sup>15</sup> כָּל (כָּל when unaccented). <sup>16</sup> לָקַב [§ 56 (A, i. & ii. s)]. <sup>17</sup> אֲנֹשִׁים. <sup>18</sup> מָסַם *Nφ.* <sup>19</sup> שָׁמַם *Nφ.*, the (—)-form. <sup>20</sup> אִישׁ. <sup>21</sup> אָח *Tab. XIII, 2.* <sup>22</sup> שָׁמַם *Hφ.* <sup>23</sup> אֲרָצִים. <sup>24</sup> מְלֵאָה. <sup>25</sup> אָזַר *Hθ.* <sup>26</sup> חָתַם *Kal.* N.B. (i) The Imper. *K.* is like סָבַ, סָבִי, etc., in the Table. (ii) The Fut. *K.* is like יָסַב, תָּסַב, etc.; but Compensation is made for the Dagesh which the ח cannot receive. <sup>27</sup> כּוֹכָב a star [§ 56 (ix)]. <sup>28</sup> שָׁמַיִם heavens. <sup>29</sup> כְּסִילִים constellations. <sup>30</sup> הִלֵּל *Hφ.* (Fut. like יָסַב, תָּסַב, etc.). <sup>31</sup> אָזַר. <sup>32</sup> יִשְׂרָאֵל. <sup>33</sup> גּוֹיִם. <sup>34</sup> בּוֹשָׁה in *Tab. XX.* <sup>35</sup> נָגַן *Kal.* (Fut. like יָסַב, etc.). <sup>36</sup> עָל. <sup>37</sup> עִיר *f.* <sup>38</sup> פָּרַר *Hφ.* (Fut. like יָסַב, תָּסַב, etc.). <sup>39</sup> בְּרִית *f.* <sup>40</sup> יוֹם. <sup>41</sup> לְיָלֵהּ.

\* The Tense before the Noun, § 162 (d, i).

† Past with ׀ prefixed.

‡ Obs. IV, p. 93.

night<sup>41</sup> . . . [then] also<sup>42</sup> My \*covenant<sup>39</sup> may-be-broken<sup>43</sup> with David<sup>44</sup> My servant.<sup>45</sup> The-LORD [God of] Hosts<sup>46</sup> will-protect<sup>35</sup> them (Hebr. *over*<sup>36</sup> *them m.*).

And I-will-be-gracious-to †<sup>47</sup> whomsoever<sup>48</sup> I-will-be-gracious-to.<sup>47</sup>

<sup>42</sup> גַּם. <sup>43</sup> פָּרַר *Hoph.* <sup>44</sup> דָּוִד. <sup>45</sup> עֲבָדָה Tab. X, 6. <sup>46</sup> צְבָאוֹת. <sup>47</sup> חָנַן (the *Kal* Fut. is like יָסַב, תָּסַב, etc.). <sup>48</sup> אֶת אֲשֶׁר.

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\* The Tense before the Noun, § 162 (d, i).

† Past with ׀ prefixed.

## OBSERVATIONS XXIII-XXV.

Obs. XXIII. A LONG VOWEL IN AN OPEN SYLLABLE often takes the place of a SHORT VOWEL IN A CLOSED SYLLABLE; thus, we have the נ־ in מִצָּן, מִצָּאָה, מִצָּאָת, etc., of Tab. XXII, corresponding to the ׀־ or ׀־ of מִקָּר, מִקָּרָה, מִקָּרָה, etc., of Tab. XIV.

N.B. A syllable which ends in a *Quiescent letter* is 'open' [Pt. I, § 21 (3),—for there is no Shva Quiescent, either expressed or understood, under a 'Quiescent' letter [Pt. I, § 29 (3).]

Obs. XXIV. The Fut. *K.* forms מִצָּן, מִתְּמִצָּן, etc., in Tab. XXII, correspond to the forms יִלְבֹּשׁ, תִּלְבֹּשׁ, etc., in Tab. XIV.

Obs. XXV. There is an important 'Variation' in the case of the פֿעֵל forms of the Past *Kal* of Verbs נ־ל. In ordinary Verbs, the 2<sup>d</sup> & 1<sup>st</sup> Persons, both Sing. & Plu., are the same as the פֿעֵל forms [comp. § 138 (A), ii]; thus, from הִפִּיץ *he was willing*, we have הִפִּצְתָּ, הִפִּצְתֶּם, הִפִּצְנוּ; Pause-form of הִפִּצְנוּ. But,

N.B. פֿעֵל forms of Verbs נ־ל retain the ׀־ in the 2<sup>d</sup> & 1<sup>st</sup> Persons both Sing. & Plu.; thus, from שִׂנְאָה *he hated*, we have שִׂנְאָתָּ, שִׂנְאָתֶּם, שִׂנְאָתֵנוּ, שִׂנְאָתְנוּ,—comp. the Past *K.* forms יִרְאֶה, יִרְאֶה, etc., in Tab. XXII.

NOTE. The 3 s. *f.* Past of the Verbs נ־ל has sometimes the termination תִּנְת־, as in (a) *Kal* קָרָאתָ instead of קָרָאתָ, and so (β) *Niph.* תִּנְת־ instead of תִּנְת־,—and so in the *Hoph.* תִּנְת־ instead of תִּנְת־ (or תִּנְת־) p. 275, l. 17.

## EXERCISE XXXVIII [On Verbs ל'א, —Table XXII.]

(To be translated into English, § 11. a-ε.)

בְּרֵאשִׁית<sup>1</sup> בָּרָא<sup>2</sup> אֱלֹהִים<sup>3</sup> יַאת הַשָּׁמַיִם<sup>4</sup> וְיַאת הָאָרֶץ<sup>5</sup> : וַיִּבְרָא<sup>6</sup>  
 אֱלֹהִים<sup>3</sup> אֶת הָאָדָם<sup>6</sup> בְּצִלְמוֹ<sup>7</sup> : ... בְּרֵאתָ<sup>2</sup> כָּל<sup>8</sup> בְּנֵי<sup>9</sup> אָדָם<sup>10</sup> :  
 שָׁנְאתָ<sup>11</sup> כָּל<sup>8</sup> פְּעָלֵי<sup>12</sup> אֹן<sup>13</sup> : אָמַרְתָּ<sup>14</sup> אֵל תִּירָא<sup>15</sup>\* : וְיַאת עֲשׂוֹ<sup>16</sup>  
 שָׁנְאתִי<sup>11</sup> : אֵיךְ<sup>17</sup> לֹא יֵרֵאתָ<sup>15</sup> לְשַׁלַּח<sup>18</sup> יָדְךָ<sup>19</sup> לְשַׁחַת<sup>20</sup> אֶת מְשִׁיחַ<sup>21</sup>  
 יי : ... בְּרֵאתִי<sup>2</sup> מְשַׁחִית<sup>20</sup> :

נִטְמָא<sup>22</sup> יִשְׂרָאֵל : תִּמְצָאן<sup>23</sup> + אֶתְו רְעוֹת<sup>24</sup> : אֵיךְ<sup>17</sup> תֵּאמְרֵי<sup>14</sup>  
 לֹא נִטְמָאתִי<sup>22</sup> : נִטְמָאת<sup>22</sup> בְּגִלּוּלֵיהֶם<sup>25</sup> : אֶת מְקַדְשִׁי<sup>26</sup> טִמַּאת<sup>22</sup> :  
 בְּגִלּוּלֵיךְ<sup>25</sup> אֲשֶׁר עָשִׂיתָ<sup>27</sup> טִמַּאת<sup>22</sup> : מְלֵאֲתִי<sup>28</sup> מִשְׁפֹּט<sup>29</sup> : מִי<sup>30</sup> יִרְפָּא<sup>31</sup>

<sup>1</sup> at first. <sup>2</sup> ברא to create. <sup>3</sup> Vocab. I (1). <sup>4</sup> the heavens. <sup>5</sup> the earth.  
<sup>6</sup> אָדָם man, Adam. <sup>7</sup> צִלְמוֹ image, Tab. X (1). <sup>8</sup> כָּל all (כָּל when unaccented).  
<sup>9</sup> בְּנֵי a son, Tab. XIII (4). <sup>10</sup> see No. 6. <sup>11</sup> שָׁנָא to hate [Past *Kal* like that of יָרָא  
 in Tab. XXII]. <sup>12</sup> פָּעַל to work [Partic (1) *Kal* = "a worker."]. <sup>13</sup> Vanity, mischief.  
<sup>14</sup> אָמַר to say. <sup>15</sup> יָרָא to fear [the Past *Kal* is given in Tab. XXII; the Future *Kal*  
 is like יִמְצָא, תִּמְצָא, etc., in Tab. XXII,—but the 1<sup>st</sup> Rt-letter ' combines with  
 the — of the prefs. אֵיתֵן, and so we have יִירָא 3 s. m., תִּירָא 3 s. f. and 2 s. m., etc.].  
<sup>16</sup> Esau. <sup>17</sup> how? <sup>18</sup> שַׁלַּח to put forth. <sup>19</sup> יָד a hand. <sup>20</sup> שַׁחַת *Pi.* & *Hφ.* to  
 destroy. <sup>21</sup> מְשִׁיחַ an anointed one [§ 56 (A, i)]. <sup>22</sup> טִמַּא *K.* to be unclean, *Nφ.* to  
 be defiled, *Pi.* to defile, pollute. <sup>23</sup> מִצָּא to find (*also* to come upon), *Nφ.* to be  
 found. <sup>24</sup> עֲוִילִים (pl. *f.*). <sup>25</sup> גִּלּוּלִים idols. <sup>26</sup> מְקַדְשִׁי a sanctuary. <sup>27</sup> תוּ עָשִׂיתָ  
 make. <sup>28</sup> מְלֵאָה (*f.*) full of [this word is for מְלֵאָה the Construct form of מְלֵאָה *s. f.* from  
 מָלָא *K.* Partic. *s. m.* (§ 139, δ, iii), with ' added (comp. 139, ε);—this ' is by some  
 called the 'Compaginis,' for an example or two of which see p. 232, lines 8–10.  
<sup>29</sup> judgment. <sup>30</sup> who? <sup>31</sup> רִפָּא to heal, give healing. <sup>32</sup> נִשָּׂא to take up.

\* A List of forms from this Root is given on pp. 286–288 below. But this form  
 will be understood sufficiently from what is said in No. 15 here.

† For the † see § 143.



קָדַח : וְנִשְׁאַף <sup>32</sup> עַל־יָדְךָ קִינָה <sup>33</sup> : הָרַב <sup>34</sup> יִרְאֲתֶם <sup>15</sup> וְהָרַב אָבִיא <sup>35</sup>  
עַל־יְכֶם : לְמַלְא <sup>36</sup> אֶת דְּבַר יְיָ : לְמַלְאוֹת <sup>38</sup> שְׁבָעִים <sup>39</sup> שָׁנָה <sup>40</sup> :

מִצְאָתִי <sup>23</sup> כִּפֹּר <sup>41</sup> : קִנְיַתִי <sup>42</sup> לְצִיּוֹן <sup>43</sup> : וּבִקְשָׁתֶם <sup>44</sup> אֶתִּי וּמִצְאָתֶם <sup>23</sup> :  
וּנְמִצְאָתִי <sup>23</sup> לָכֶם <sup>45</sup> : אֲרַפֶּה <sup>46</sup> מִשׁוֹבְתֵיכֶם <sup>47</sup> : וְחַטָּאת <sup>48</sup> יְהוּדָה <sup>49</sup>  
לֹא תִמְצָאֶנָּה <sup>23</sup> :

אֵלֶיךָ יְיָ אֶקְרָא <sup>50</sup> : לֵב <sup>51</sup> טָהוֹר <sup>52</sup> בְּרָא <sup>2</sup> לִי אֱלֹהִים <sup>3</sup> : קָרָאתִי <sup>50</sup>  
בְּכָל <sup>8</sup> לֵב <sup>51</sup> : הִנְנִי <sup>53</sup> אֲתַנּוּ <sup>54</sup> לָךְ כִּי אֶתָּה יְיָ + אֱלֹהֵינוּ <sup>3</sup> : בְּלִבִּי <sup>51</sup>  
צַפְנֵתִי <sup>55</sup> אִמְרַתְךָ <sup>56</sup> לְמַעַן <sup>57</sup> לֹא אֲחַטָּא <sup>58</sup> לָךְ <sup>59</sup> : יְיָ לִי לֹא  
אִירָא <sup>60</sup> \* :

<sup>33</sup> a lamentation. <sup>34</sup> a sword. <sup>35</sup> בוא *Hφ.* to bring. <sup>36</sup> מלא *K.* to be full of (also, sometimes, *to fill*), *Pz.* to fill, to fulfil. <sup>37</sup> דְּבַר a word. <sup>38</sup> [see No. 36, and Note (1, b) on Tab. XXII]. <sup>39</sup> seventy. <sup>40</sup> a year [see § 106, ii]. <sup>41</sup> a ransom. <sup>42</sup> קנא *Pz.* to be jealous. <sup>43</sup> צִיּוֹן Zion. <sup>44</sup> בקש *Pz.* to seek. <sup>45</sup> of you (*lit.* to you *m.*). <sup>46</sup> רפא to heal [comp. Note (7) on Tab. XXII]. <sup>47</sup> your *m.* backslidings. <sup>48</sup> and the sins of. <sup>49</sup> Judah. <sup>50</sup> קרא to call. <sup>51</sup> לֵב a heart, w. *Affs.* לָבֹד, לָבֹד, etc. <sup>52</sup> clean. <sup>53</sup> behold us. <sup>54</sup> [instead of אֲתַנּוּ from אֶתָּה *to come*, see Note (2) on Tab. XXII]. <sup>55</sup> צפן to hide, treasure up. <sup>56</sup> Thy word. <sup>57</sup> in order that. <sup>58</sup> חטא to sin [for the  $\text{---}$   $\text{---}$  compare the forms יַעֲרַב, etc., in Tab. XVI (1)]. <sup>59</sup> against Thee. <sup>60</sup> see No. 15 above.

\* See Note (\*) on page 186.

## EXERCISE XXXIX [TABLE XXII.]

(To be translated into Hebrew, § 11. ζ-μ.)

O-LORD, I-have-heard<sup>1</sup> the-report-of-Thee (Hebr. *Thy report*),<sup>2</sup> I-was-afraid.<sup>3</sup> And as-for-me (Hebr. *I*), [I have] not been-called<sup>4</sup> to-come-in<sup>5</sup> unto<sup>6</sup> the King.<sup>7</sup> Call<sup>8</sup>-ye (*f.*) not [Obs. V, p. 93] me (Hebr. *to me*) Naomi,<sup>9</sup> call<sup>8</sup>-ye (*f.*) me (Hebr. *to me*) Mara<sup>10</sup>; for<sup>11</sup> bitterly-hath-dealt<sup>12</sup> The-Almighty<sup>13</sup> with-me (Hebr. *to me*) exceedingly.<sup>14</sup> I-have-adjured<sup>15</sup> you,\* O-daughters<sup>16</sup> of Jerusalem,<sup>17</sup> if<sup>18</sup> ye-shall-find\*<sup>19</sup> my Love,<sup>20</sup> what<sup>21</sup> ye-shall-tell\*<sup>22</sup> Him (Hebr. *to Him*) . . . . I-will-call<sup>8</sup> to God<sup>23</sup> Most-High.<sup>24</sup> Lo<sup>25</sup> Thou-hast-been-indignant<sup>26</sup> seeing-that<sup>27</sup> we-have-sinned.†<sup>28</sup> We-have-sinned,<sup>28</sup> we-have-done-wickedly.<sup>29</sup> Unto<sup>6</sup> Thee have-I-lifted-up<sup>30</sup> my eyes.<sup>31</sup> I-have-called-on<sup>8</sup> Thy Name,<sup>32</sup> O-LORD. O-God,<sup>33</sup> lift-up<sup>30</sup> Thy Hand.<sup>34</sup> Thou-didst-go-forth<sup>35</sup> (*m.*) for the salvation<sup>36</sup> of Thy people.<sup>37</sup> Thy (*m.*) Right-hand<sup>38</sup> shall-find-out<sup>19</sup> them-that-hate-Thee (Hebr. *Thy haters*)<sup>39</sup>. Thou (*m.*)-hast-loved<sup>40</sup> righteousness,<sup>41</sup> and hast-hated†<sup>42</sup> wickedness.<sup>43</sup> My-soul<sup>44</sup> went-forth<sup>35</sup> at (ב) His speaking.<sup>45</sup>

(continued.)

<sup>1</sup> שָׁמַע. <sup>2</sup> שָׁמַע (declined, with Pron.-Affs., like נִגַּע Tab. X, 4). <sup>3</sup> יָרָא (see the Past *Kal* of this in Tab. XXII). <sup>4</sup> *Nφ.* Past 1 s. of קָרָא. <sup>5</sup> לָבוֹא. <sup>6</sup> אֶל. <sup>7</sup> מֶלֶךְ. <sup>8</sup> קָרָא. <sup>9</sup> נַעֲמִי. <sup>10</sup> מָרָא. <sup>11</sup> בִּי. <sup>12</sup> מָרַר *Hφ.* Past. <sup>13</sup> עֲשִׂי. <sup>14</sup> מְאֹד. <sup>15</sup> שָׁבַע *Hφ.* <sup>16</sup> בַּת a daughter, Tab. XIII, 5. <sup>17</sup> יְרוּשָׁלַם (p. םָ). <sup>18</sup> אִם. <sup>19</sup> מִצָּא. <sup>20</sup> דָּוִד. <sup>21</sup> מָה. <sup>22</sup> נִגַּד *Hφ.* Tab. XIX. <sup>23</sup> אֱלֹהִים. <sup>24</sup> עֲלִיּוֹן. <sup>25</sup> הֵן. <sup>26</sup> קִצְפָה. <sup>27</sup> ו the prefix. <sup>28</sup> חָטָא [in the Fut. *Kal* of this the prefixes אִיתָן take ׀ and the 1<sup>st</sup> Rt-letter ת takes ׀,—as in יַעֲרֹב, יַעֲרֹב, etc., Tab. XVI (1)]. <sup>29</sup> רָשָׁע. <sup>30</sup> נִשָּׂא. <sup>31</sup> עֵין an eye (Dual עֵינַיִם). <sup>32</sup> שָׁמָּו w. Affs. שָׁמָּו, etc.,—comp. Tab. XIII, 4. <sup>33</sup> אֵל. <sup>34</sup> יָד a hand. <sup>35</sup> יָצָא. <sup>36</sup> יָשָׁע (§ 56, vii). <sup>37</sup> עָם w. Affs. עָמוֹ, etc. <sup>38</sup> יְמִין *f.* (§ 59). <sup>39</sup> שָׂנָא Partic. (1) *K.* plu. *m.* <sup>40</sup> אָהַב. <sup>41</sup> צָדָק. <sup>42</sup> שָׂנָא. <sup>43</sup> רָשָׁע. <sup>44</sup> נַפְשִׁי *f.* [Tab. X, 1]. <sup>45</sup> דָּבַר *F%*. Inf., w. Aff. for 3 s. *m.* <sup>46</sup> כֹּה. <sup>47</sup> אָמַר.

\* The masculine form is used here.

† Future with ׀ Convers.

Thus<sup>46</sup> hath-said<sup>47</sup> The-LORD, I-have-given-healing<sup>48</sup> to these waters.<sup>49</sup> And the waters<sup>49</sup> shall-be-healed. \*<sup>50</sup> And thou (*f.*)-shalt-go-forth \*<sup>35</sup> amid (ב) the dancing,<sup>51</sup> of those-that-make-merry.<sup>52</sup> And thy (*f.*) daughters<sup>16</sup> on (על) shoulder<sup>53</sup> shall-be-borne.<sup>54</sup> Morning<sup>56</sup> hath-come<sup>55</sup> [§ 162 (*d, i*).] Thou-hast-been-taken,<sup>57</sup> O-Babylon<sup>58</sup> (*f.*), and thou-thyself<sup>59</sup> didst-not (לא) know,<sup>60</sup> thou-hast-been-found-out<sup>61</sup> and also<sup>62</sup> hast-been-caught.<sup>63</sup> From The-LORD hath-been<sup>64</sup> this (*f.*), it (*f.*) hath-been-wondrous<sup>65</sup> in our eyes.<sup>31</sup>

<sup>48</sup> רפא *Pz.* [Note (5) on Tab. XXII]. <sup>49</sup> מַיִם. <sup>50</sup> רפא *Nφ.* [The *א* to be 'elided' here, as in Note (3) on Tab. XXII.] <sup>51</sup> מְחוּל (§ 56, i).  
<sup>52</sup> שֹׁחֵק *Pz.* Partic. pl. *m.* <sup>53</sup> בְּתֵף. <sup>54</sup> נִשָּׂא *Nφ.* <sup>55</sup> אָתָּא *K.* Past 3 s. *m.* <sup>56</sup> בֹּקֶר.  
<sup>57</sup> לָכַד *Nφ.* <sup>58</sup> בָּבֶל. <sup>59</sup> אָתָּא. <sup>60</sup> יָדַע *K.* Past. <sup>61</sup> מִצָּא *Nφ.* <sup>62</sup> גַּם. <sup>63</sup> תִּפְשׂ *Nφ.*  
<sup>64</sup> הִיָּתָה. <sup>65</sup> פִּלְא *Nφ.* Past 3 s. *f.* †

\* Past with י Convers.

† As in 'NOTES' on page 185.

## OBSERVATIONS XXVI-XXX.

At the risk of some repetition of what has already been said in Note (III) [pp. 170-173] we may perhaps add here the following remarks:—

Obs. XXVI. In the case of Verbs which have for their 3<sup>d</sup> Rt-letter a NON-CONSONANTAL (*i.e.* QUIESCENT) ה, there are certain forms which are liable to lose this\* ה by 'Apocopation.'

The forms that are thus liable to 'Apocopation' are

(α) IMPERATIVE 2 s. *m.* in the following Voices:

*Pi-él, Hiph-íl, Hithpã-él,*

(β) FUTURE 3 s. *m. & f.*, 2 s. *m.*, 1 s., and 1 pl., in

*Kal & Niph-äl, Pi-él [& Pü-äl], Hiph-íl [& Hoph-äl], and Hithpã-él.*

Obs. XXVII. (α) The 'Apocopated' IMPERATIVE forms are

*Pi.* † לַ for הַלַּ,—and so חַל for חַלַּה fr. חלה,—

*Hφ.* ‡ הַלַּ for הַלַּה,—and so הַרַּף for הַרַּפּה fr. רפה,—

*Hθ.* † הַתַּלַּ for הַתַּלַּה,—and so † הַתַּחַל for הַתַּחַלַּה fr. חלה.—

(β) The 'Apocopated' FUTURE forms § are

*Kal* (α) יַגַּל 3 s. *m.*, תַּגַּל (or || תַּגַּל) 3 s. *f.* & 2 s. *m.*,  
|| אַגַּל 1s., || גַּגַּל 1 pl., also

(b) יִשָּׁב for יִשָּׁבַה fr. שבה, and

(c) יִבֶּה for יִבֶּהַה fr. בכה, תִּבְרַךְ for תִּבְרַכָּה,  
אִשְׁתָּה for אִשְׁתָּהה fr. שתה;

*Nφ.* יִקַּל 3 s. *m.*, תִּקַּל 3 s. *f.* & 2 s. *m.*, etc. [see Tab. XXIII];

*Pi.* † יִנַּל 3 s. *m.*, תִּנַּל 3 s. *f.* & 2 s. *m.*, etc. [see Tab. XXIII];

\* N.B. It is only a ה Quiescent that is thus dropped. When the 3<sup>d</sup> Rt-letter is ה Consonantal, this is not dropped; but we have the forms—

*KAL* Past בָּהַ 3 s. *m.*, בָּהַתְּ 2 s. *m.*, etc., Fut. יִבְהֶה 3 s. *m.*, etc.,

*HIPH.* Fut. יִבְבִּיהַ 3 s. *m.*, etc.,

and so others.

† There may be † in Pause, instead of the †.

‡ For a 'Variation' when the 1<sup>st</sup> Rt-letter is 'Guttural,' see Obs. XXVIII (θ).

§ Comp. Tab. XXIII & Obs. XXVIII.

¶ This is merely a Form-word,—as also are some few others of the words here given for illustration.

‡ The † may be lengthened into † in a Pause-form [comp. § 167 (i) & (ii)].

*Hφ.* (a) יגל 3 s. m., תגל 3 s. f. & 2 s. m., etc. [see Table XXIII,—also Note (†), p. 190],

(b) יפת for יפתה fr. פתה, and so ישק for ישקה fr. תשקה, etc. ;

*Hθ.* \*יתגל 3 s. m., \*תתגל 3 s. f. & 2 s. m., etc. [see Table XXIII].

Note (i) ראה *to see* has (with ו Conversive) וירא for both ויראה *K.* & ויראה *Hφ.*, in the 3 s. m., besides the *Kal* forms ירא 3 s. m., תרא (& ותרא) 3 s. f. & 2 s. m., ארא (& וארא) 1 s.

Note (ii) שחה *Hθ. to bow oneself, to worship*, has the following Apocopated Future Forms:

\*ישתחו for ישתחוה 3 s. m., \*תשתחו for תשתחוה 3 s. f., comp. Note (†) on Tab. XXIII.—

N.B. וישתחווי Gen. xxvii. 29 is *Kri* for וישתחו *Kthiv*. The ׀ (which the Student may see under the ו in וישתחווי there) is put as a *Defective Shurik*, Pt. I, § 14. This is unavoidable, because the *Full Shurik* (ו) could not be written without the ו.

Obs. XXVIII. When the 1<sup>st</sup> Rt-letter is ה, or ח, or ע, there are some 'Variations' from Tab. XXIII (corresponding to the 'Variations' in Tab. XVI (1)), as might be expected; thus;—

(a) From עלה, the Fut. *K.* forms † are יעלה, תעלה, פעלי, אעלה 1 s., etc., יעלה 1 pl.,

and so from חנה, the Fut. *K.* forms ‡ are יחנה, תחנה, etc., יחנה 1 pl.,—like יעמד, תעמד, etc., in Tab. XVI (1);

(b) From חזה, the Fut. *K.* forms are יחזה, תחזה, תחזי, אחזה 1 s., etc., יחזה 1 pl.,

and so from חמה, the Fut. *K.* forms are יהמה, תהמה, תהמי, אהמה 1 s., etc., יהמה 1 pl.,—

like יערב, תערב, etc., in Tab. XVI (1),—

(γ) From הגה, the Fut. *K.* is יהגה, תהגה, etc.,—like יעשו & יחבר in Note (\*) on Tab. XVI (1),—and so, fr. חתה, יחתה, etc.

Note. From היה *to be* & חיה *to live* the Fut. *K.* forms are יהיה & יחיה, etc.,—see pages 277 & 279.

\* The — may be lengthened into ׀ in a Pause-form [comp. § 167 (i) & (ii).]

† For the apocopated forms, see (ζ) below.

‡ For ׀ before ח in apocopated forms, see (ζ, δ) below.

(δ) When the 2<sup>d</sup> Rt-letter is ה, or ח, or ע, the only 'Variations' (besides the Compound form adopted by any *Moving Shiva* under one of those letters) are in the Apocopated forms; thus,

in the *K. Fut.* 3 s. *m.*, we have ישע for ישעה (fr. ישעה), and so ימח for ימהח (fr. מחה),—corresponding to יבו for יבוה (fr. בזה), but

(ε) when, by reason of Apocopation, the 2<sup>d</sup> Rt-letter ה is made to stand at the end of the word, and without a Vowel after it, this ה has *Mappék* [Pt. I, § 31], because it is not a Quiescent but a Consonantal ה; thus,

in the *K. Fut.* 3 s. *f.*, we have

נתבה and נתלה (fr. כהה and להה),—

Note. The forms נתבה and נתלה correspond to the forms תרא, תרא, etc., in Tab. XXIII,—and these correspond to such forms as תשל, תשל, etc., for ישלה, ישלה, etc. (fr. ישלה).

(ζ) When the forms in (α), (β), (γ), lose by Apocopation their 3<sup>d</sup> Rt-letter (ה Quiescent\*), then their 1<sup>st</sup> Rt-letter takes — and the prefixes איתן take

(a) sometimes — as in

יעל † 3 s. *m.*, תעל † 3 s. *f.* & 2 s. *m.*, אעל † 1 s., געל † 1 pl.,—

and so יחל in ויחל 3 s. *m. Fut. K.* of חלה,

תחז 3 s. *f. Fut. K.* of חזה, etc., and

תהר in ויתהר 3 s. *f. Fut. K.* of הרה,—and

(b) sometimes — (before ח for the 1<sup>st</sup> Rt-letter), as in

ימן fr. חנה, יחץ fr. חצה, יחר fr. חרה.

Note. The apocop. form יחר (3 s. *m. Fut. K.* of חרה) belongs to the same Class as ישב for ישבה (fr. שבה), the ח taking — for Euphony as in the 2 s. *f. Past* forms לקחת, שבתה, etc.,—Tab. XVI (3) (C).

(η) In the *Hφ.* also there are 'Variations' like those in Tab. XVI (1); thus,

INFIN. העלה, (Absol.), העלות, בהעלות, etc.,

PAST העלה 3 s. *m.*, העלית, (or ל) 2 s. *m.*, העליתי 1 s., העלו 3 pl., etc., and

העלתה 3 s. *f.*, והעלית, (or ל) 2 s. *m.*, etc., with ו,—comp.

Note (†) on Tab. XVI (1).

PARTIC. מעלה (i.e. מעלה) s. *m.*, etc.,

IMPER. העלה 2 s. *m.*, העלי 2 s. *f.*, etc.,

FUT. יעלה 3 s. *m.*, תעלה 3 s. *f.* or 2 s. *m.*, תעלי 2 s. *f.*, אעלה 1 s., etc.,

\* It is only the *Quiescent* ה that is dropped,—not ה Consonantal.

† The prefixes איתן may have — in Pause-forms.

(θ) (a) The apocopated form of הַעֲלָה *Hφ*. Imper. 2 s. *m.* is הַעֵל (corresponding to הֶרַף in Tab. XXIII, for הֶרַפָּה, fr. רַפָּה), and

(b) The apocopated forms of the *Hφ*. Fut. (corresponding to יִנָּץ, etc., in Tab. XXIII) are

יַעֲלֵ 3 s. *m.*, תַּעֲלֵ 3 s. *f.* or 2 s. *m.*, אַעֲלֵ 1 s., נַעֲלֵ 1 pl.,  
and the Pause-forms of these are

יַעֲלֵ! 3 s. *m.*, תַּעֲלֵ! 3 s. *f.* & 2 s. *m.*, אַעֲלֵ! 1 s., נַעֲלֵ! 1 pl.

N.B. These forms of the Fut. *Hφ*. in (θ, b) are the same as the forms of the Fat. *K*. in (ζ, a).

(ι) In the *Nφ*. the Past forms are with  $\text{---} \text{---}$  (rather than with the  $\text{---} \text{---}$  in Tab. XVI (1)); thus,

from עָשָׂה *Nφ*. 3 s. *m.*, נִעְשָׂה 3 s. *f.*, p. (נִעְשָׂתָה), נִעְשָׂו 3 pl.; and  
so from עָנָה *Nφ*. 1 s.;—

but, from חָלָה *Nφ*. 1 s., נִחַלְתִּי 1 s., נִחַלְוּ 3 pl., (with the Partic.-forms  
נִחַלָּה & נִחַלָּה s. *f.*, נִחַלְוֹת pl. *f.*; also, from חָפָה we have נִחַפָּה  
Partic. s. *f.*, and from חָרָה\* we have נִחַרְוּ pl. *m.*).

Note. For the *Nφ*. of הִיָּה see p. 278.

(κ) The only *Hoph*. forms of עָלָה which occur are irregular, *viz.*,

הַעֲלָה 3 s. *m.*, הַעֲלָתָה 3 s. *f.* in Pause;—

but, from חָלָה *Nφ*. 1 s. with  $\text{---}(\text{ó})$  under the ה as in  
Tab. XXIII.

Obs. XXIX. For the Participles it is sufficient to refer to p. 173. But we may append here the following general remark:—

Obs. XXX. A word may occur in the CONSTRUCT form before a Preposition, as in  
בְּלֹא חֹסֵי בּוֹ *all that-trust in Him* (Ps. ii. 12), where חֹסֵי is *Kal* Partic. pl. *m.*  
'i.c.' fr. חָסָה, etc.—Comp. § 52, N.B.

\* From חָרָה we have also the *Nφ*. Past 3 pl. נִחַרְוּ.

## EXERCISE XL [On Verbs לָה, —Table XXIII.]

(To be translated into English, with the help of the Glossary at the end of the book.)

רָאָה<sup>1</sup> יִי וְהִבִּיטָה<sup>2</sup> : גָּלָה<sup>3</sup> כָּבוֹד מִיִּשְׂרָאֵל : גָּלְתָה<sup>3</sup> יְהוּדָה :  
 שָׂרְתִי<sup>4</sup> בְּמִדְיָנוֹת<sup>5</sup> הַיְתָה<sup>6</sup> לָמַס<sup>7</sup> : צִיּוֹן מְדַבֵּר הַיְתָה<sup>6</sup> :  
 עֵת<sup>8</sup> לְבָכוֹת<sup>9</sup> : וְאָבְפָה<sup>9</sup> יוֹמָם<sup>10</sup> וְלַיְלָה<sup>11</sup> : עָרְשִׁי<sup>12</sup> אָמָסָה<sup>13</sup> :  
 וְאֶצְפָּה<sup>14</sup> לְרֵאוֹת<sup>1</sup> מֵהַיַּדְבָּר־בִּי<sup>15</sup> : תִּכְלִינָה<sup>18</sup> עֵינַיִנוּ<sup>19</sup> : נִהַמָּה<sup>20</sup>  
 כְּדָבָרִים<sup>21</sup> בְּלָנוּ<sup>22</sup> וְכִיּוֹנִים<sup>23</sup> הָגָה<sup>24</sup> נִהַגָה<sup>24</sup> : כִּי נִשְׁבָּה<sup>25</sup> עָדָר יִי :

<sup>1</sup> רָאָה *K.* to see, *Nφ.* to be seen, to appear, *Hφ.* to cause to see, to shew.  
<sup>2</sup> וְהִבִּיטָה *Hφ.* to behold [§ 141, γ (ε)]. <sup>3</sup> גָּלָה *K.* to depart, go captive, *Nφ.* to be revealed, to be uncovered, *Pi.* to reveal, to uncover, *Hφ.* to cause to go captive, to take captive, *Hoph.* to be made to go captive, to be taken captive. <sup>4</sup> שָׂרָה (with 'added' י, שָׂרְתִי) a princess. <sup>5</sup> מְדִינָה a province. <sup>6</sup> הִיָּה \* *K.* to be, also sometimes 'to become,' comp. p. 254 (4, b),—especially when followed by ל, for an example or two of which see the Footnote on p. 255,—*Nφ.* to be done (also *to be done for*, or *destroyed*), to be brought to pass. <sup>7</sup> לָמַס tributary (הִיָּה לָמַס *to become tributary*). For the ל comp. Rule II on p. 225). <sup>8</sup> time. <sup>9</sup> בָּכָה to weep. <sup>10</sup> by day. <sup>11</sup> and [by] night. <sup>12</sup> עָרֶשׁ a couch, Tab. X, 1. <sup>13</sup> אָמָסָה *Hφ.* to dissolve, make to melt. <sup>14</sup> אֶצְפָּה *Pi.* to watch, look eagerly. <sup>15</sup> what. <sup>16</sup> דָּבַר *Pi.* to speak. [For the י comp. Pt. I, § 70, and for the י comp. § 168, i.] <sup>17</sup> in my case [or, perhaps, "against me,"—"unto me" (E.V. "in me," in the margin)]. <sup>18</sup> כָּלָה *K.* to come to an end, to fail (when used of the eyes), *Pi.* to finish. <sup>19</sup> עֵינַי (עַי) an eye. <sup>20</sup> הִמָּה † to make a noise, to roar. <sup>21</sup> דָּבַר a bear (root רָכַב). <sup>22</sup> כָּל all, every, the whole (כָּל when unaccented),—with Affs. כָּלֵי *the whole of him*, etc., as in Tab. III, 2. <sup>23</sup> and like the doves. <sup>24</sup> הִגָּה † to make a murmuring or moaning noise, to moan. <sup>25</sup> נִשְׁבָּה to take captive, *Nφ.* to be taken captive. <sup>26</sup> עוֹן iniquity (pl. עוֹנוֹת).

\* The forms from this Root are given on pp. 276–278.

† See Obs. XXVIII (β), p. 191.



בַּעֲוֹנָם <sup>26</sup> גָּלוּ <sup>3</sup> : הֶרְבוּ <sup>27</sup> לְמַעוֹל־מַעַל <sup>28</sup> כָּבֵל <sup>22</sup> תַּעֲבוֹת <sup>29</sup> הַגּוֹיִם <sup>30</sup> :  
 וַיִּנְסֹו <sup>31</sup> וַיִּמְרוּ <sup>32</sup> אֶת אֱלֹהִים עֲלִיּוֹן : וַיִּפְן <sup>33</sup> אֲלֵיהֶם לְמַעַן <sup>34</sup> בְּרִיתוֹ <sup>35</sup> :  
 וַיִּסְיֹפוּ <sup>36</sup> בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת <sup>37</sup> הָרַע <sup>38</sup> : וַיַּחַר <sup>39</sup> אִף יי בְּיִשְׂרָאֵל :  
 וַיַּעֲשׂוּ <sup>37</sup> נְאֻצוֹת <sup>40</sup> גְּדוֹלֹת <sup>41</sup> : לְמִרוֹת <sup>42</sup> עֵינָי <sup>43</sup> כְּבוֹדוֹ : וַיַּעֲשׂ <sup>37</sup> יי  
 כְּאִשֶּׁר <sup>44</sup> דִּבֶּר <sup>16</sup> : וַיַּחַר <sup>39</sup> עָלָי אִפּוֹ : שְׁעָרוֹרָה <sup>45</sup> נְהִיָּתָה <sup>6</sup> בְּאַרְצֵי :  
 וְתוֹעֵבָה <sup>29</sup> נַעֲשֶׂתָה <sup>37</sup> בְּיִשְׂרָאֵל וּבִירוּשָׁלַם : נַחֲרָצָה <sup>46</sup> נַעֲשֶׂתָה <sup>37</sup> :  
 וַיִּרַב <sup>27</sup> בְּבַת <sup>47</sup> יְהוּדָה תַּאֲנִיָּה <sup>48</sup> וְאֲנִיָּה <sup>49</sup> : וְתַהֲיִינָה <sup>6</sup> צֹאֲנֵי <sup>50</sup> לְאֹכְלָה <sup>61</sup>  
 לְכָל <sup>22</sup> חַיַּת הַשָּׂדֶה <sup>52</sup> : בִּי הָעוֹו <sup>53</sup> אֶת דֶּרְכָם <sup>54</sup> : וַיַּעַל <sup>55</sup> עֲלֵיהֶם אֶת  
 מֶלֶךְ בְּשָׂדֵיִים <sup>56</sup> : וַיִּגַּל <sup>3</sup> אֶת מִסְךְ <sup>57</sup> יְהוּדָה : וְתַהֲי <sup>6</sup> נִבְלָתָם <sup>58</sup>  
 כְּפִסּוּחָה <sup>59</sup> : וַיִּגַּל <sup>3</sup> הַשְּׂאִרִית : הַגְּלָה <sup>3</sup> נִבּוּכַדְנֶצַּר <sup>60</sup> : הַגְּלוּ <sup>3</sup> לְבָבֶל :

<sup>27</sup> מעל *K.* to be many or great, *Hφ.* to multiply or make many (*or* great). <sup>28</sup> מעל followed by the Noun מעל *perfidy*, 'to act very perfidiously' (compare the Note within the [ ] on p. 228,—*v.* 11 there). N.B. 'to-multiply to-act-very-perfidiously' = 'to act over-and-over-again very-perfidiously,' or some other such strong expression. For the  $\text{---}(\nu)$  comp. § 168, i,—the  $\nu$  is here 'superfluous.' <sup>29</sup> תועבה an abomination. <sup>30</sup> גוים nations, heathen. <sup>31</sup> ניסו *P.* to try, tempt. <sup>32</sup> מרה *Hφ.* to provoke, rebel against. <sup>33</sup> פנה to turn (followed by אל, "to turn to" = "to regard"). <sup>34</sup> because of. <sup>35</sup> His covenant. <sup>36</sup> יספו *Hφ.* to add (used sometimes with a Verb following it to express "doing so again,"—thus "to add to do evil" = "to do evil again.") <sup>37</sup> עשה \* *K.* to do, make, act, *Nφ.* to be done, made, *also* to be executed (as punishment). <sup>38</sup> הרע, *or* that which was evil. <sup>39</sup> יחר  $\dagger$  *K.* to burn *or* be kindled (used of anger), *Hφ.* to make to burn, to kindle [wrath] *transitively*. <sup>40</sup> נאצות (E.V.). <sup>41</sup> גדולת, *pl. f.* <sup>42</sup> No. 32 [comp. § 137 (3), Note (+)]. <sup>43</sup> No. 19,—a  $\nu$  is dropped here. <sup>44</sup> as. <sup>45</sup> a horrible thing (*f.*) <sup>46</sup> decreed-punishment. <sup>47</sup> בת a daughter (the same 'i.c.'). <sup>48</sup> lamentation. <sup>49</sup> and mourning. <sup>50</sup> צאן sheep, a flock (a plur. *f.* Verb may be used with this as Subject). <sup>51</sup> for food. <sup>52</sup> beast of, beasts of. <sup>53</sup> עוו  $\dagger$  *Hφ.* to pervert. <sup>54</sup> דרך a way (Tab. X, 1). <sup>55</sup> עלה \* *K.* to go up, *Hφ.* to cause to go up, take up, bring up. <sup>56</sup> Chaldees (with a  $\nu$  'superfluous' here). <sup>57</sup> the covering of. <sup>58</sup> נבלה *f.* a carcase. <sup>59</sup> torn (E.V.),—"like the dung" (others). <sup>60</sup> Nebuchadnezzar. <sup>61</sup> נטה to stretch out, extend, incline, to slip (of the feet).

\* See Obs. XXVIII, p. 191, etc. † (ζ, β) p. 192. ‡ See p. 309.

וְעוֹד יָרוּ נְטוּיָהָ<sup>61</sup> : לְזָרוֹת<sup>62</sup> אֹתָם בְּאַרְצוֹת<sup>63</sup> : עַל<sup>64</sup> אֵלֶּהָ<sup>65</sup> אֲנִי  
 בּוֹכְיָהָ<sup>9</sup> : וַתִּכְהָ<sup>66</sup> מִבְּעַשׂ<sup>67</sup> עֵינָי : וַיְהִי<sup>6</sup> לְאַבְל<sup>68</sup> בְּנָרִי וְעַנְבֵי לְקוֹל  
 בְּכִים<sup>9</sup> :

עַם הַנְּעִי<sup>69</sup> לְבָב<sup>70</sup> הֵם : וַיִּקְשׁוּ<sup>71</sup> אֶת עֲרָפָם<sup>72</sup> : וַיִּתְאוּוּ<sup>73</sup> תַּאֲוָה<sup>74</sup> :  
 וַיִּשְׁתַּחֲוּוּ<sup>75</sup> לְאֱלֹהִים<sup>76</sup> אֲחֵרִים<sup>77</sup> : וַיַּעֲזֹנְתֵיהֶם<sup>78</sup> יִתְעַנּוּ<sup>79</sup> :  
 אוֹי<sup>79</sup> לִי כִי נִדְמִיתִי<sup>80</sup> : כַּצֶּל<sup>81</sup> בְּנִטּוֹתַי<sup>82</sup> נִהְלַכְתִּי<sup>82</sup> : הִרְאִיתִי<sup>1</sup>  
 עַמְדָּה קִשָּׁה<sup>83</sup> : הַעֲמִיתִי<sup>84</sup> עָלָיו בּוֹשָׁה<sup>85</sup> : וְנָהִי<sup>86</sup> כַּכַּמָּא<sup>86</sup> בְּלָנוּ<sup>82</sup> :  
 וַתִּכַּם<sup>87</sup> עָלֵינוּ<sup>88</sup> בְּצִלְמוֹת<sup>89</sup> : אֲזַכְּרָה<sup>90</sup> אֱלֹהִים וְאַהֲמִיָּה<sup>20</sup> : ...  
 יַעֲשֶׂה<sup>37</sup> לְמַחְכָּה<sup>91</sup> לוֹ :

יִרְאֵ<sup>1</sup> אֱלֹהֵי אֲבוֹתֵינוּ<sup>92</sup> : שִׁלְמָה<sup>93</sup> אָהִיָּה<sup>6</sup> בְּעֵטָה<sup>94</sup> : מִתִּי<sup>95</sup>  
 אֲבוֹא<sup>96</sup> וְאַרְאֶה<sup>1</sup> בְּפָנַי<sup>97</sup> אֱלֹהִים : אֵל תִּפְּן<sup>33</sup> אֶל קִשְׁי<sup>98</sup> הָעַם הַזֶּה :  
 תִּהְיֶי<sup>6</sup> יָדְךָ עַל אִישׁ יְמִינְךָ<sup>99</sup> : מַעֲשֵׂי<sup>179</sup> יָדְךָ אֵל תִּתֵּן<sup>100</sup> : צִוּהָ<sup>101</sup>

<sup>62</sup> זרה *Pi.* to scatter. <sup>63</sup> in the lands. <sup>64</sup> on account of. <sup>65</sup> these things. <sup>66</sup> כהה to be weak, to fail (used of the eyes). <sup>67</sup> by reason of vexation. <sup>68</sup> אַבְל mourning. <sup>69</sup> תעה to err, wander (Partic. pl. *m.* 'i.c.' = erring of). <sup>70</sup> heart. <sup>71</sup> קשה *Hφ.* to harden. <sup>72</sup> עֲרָף neck, back of the neck (Tab. XI, 1). <sup>73</sup> אוה *Hθ.* to lust. <sup>74</sup> [with] lust. N.B. to lust [with] lust = to lust greatly. <sup>75</sup> שחה *Hθ.* to bow oneself, to worship [Tab. XXIII, Notes † to ¶]. <sup>76</sup> to gods. <sup>77</sup> other (pl. *m.*). <sup>78</sup> *K.* to be low, *Pi.* to humble, to bring down, *Hθ.* to humble oneself, to become low. <sup>79</sup> woe! <sup>80</sup> רמה *Nφ.* to be cut off. <sup>81</sup> like a shadow. <sup>82</sup> הלך *Nφ.* to be gone. <sup>83</sup> severity, hardship, hard-things (E.V.). <sup>84</sup> עטה \* *Hφ.* to cause to cover as with clothing (and, when followed by עַל, "to clothe one with"). <sup>85</sup> shame. <sup>86</sup> like the unclean thing. <sup>87</sup> כסה *Pi.* to cover, to hide, *Hθ.* to cover oneself. <sup>88</sup> עַל over. <sup>89</sup> with the shadow of death. <sup>90</sup> זכר to remember. <sup>91</sup> חכה *Pi.* to wait for. <sup>92</sup> אָב a father. <sup>93</sup> (שׁ) for (לָפֶה) why? <sup>94</sup> עטה *K.* to be veiled [p. 173, Note (†)]. <sup>95</sup> when? <sup>96</sup> shall I come? <sup>97</sup> before. <sup>98</sup> the obduracy of. <sup>99</sup> Thy Right-hand. <sup>100</sup> רפה *K.* to be weak or slack, *Hφ.* to make slack, to stay (also to let-go-one's-hold-of,

ישועות<sup>102</sup> יעקב : רב<sup>103</sup> עתה<sup>104</sup> הרף<sup>100</sup> ירד : אם תבעיון<sup>105</sup>  
 בעיו<sup>105</sup> שבו<sup>106</sup> אתיו<sup>107</sup> :

EXERCISE XLI [Second Exercise on Verbs ל'—Table XXIII.]

(To be translated into English, with the help of the Glossary  
 at the end of the book.)

ויאמר<sup>108</sup> אלהים יהי<sup>6</sup> אור ויהי<sup>6</sup> אור : ויכל<sup>18</sup> אלהים מלאכתו  
 אשר עשה<sup>37</sup> : הוא אמר<sup>108</sup> ויהי<sup>6</sup> הוא צוה<sup>101</sup> ויעמד<sup>109</sup> : וירא<sup>1</sup>  
 אלהים כי טוב : ותרא<sup>1</sup> האשה כי טוב+העין למאכל... :  
 וישע<sup>110</sup> יי אל הבל ואל מנחתו... : ויחר<sup>39</sup> לקן<sup>180</sup> מאד : מה  
 עשית<sup>37</sup>... : ויעש<sup>37</sup> נח בכל אשר צוה<sup>101</sup> אתו אלהים בן עשה<sup>37</sup> :  
 יפת<sup>111</sup> אלהים ליפת<sup>112</sup> וישכן<sup>113</sup> באהלי<sup>114</sup> שם<sup>115</sup> ויהי<sup>6</sup> כנען<sup>116</sup>  
 עבר למו : וירא<sup>1</sup> יי אל אברם : וישתחו<sup>75</sup> ארצה<sup>117</sup> :... המכסה<sup>87</sup>  
 אני מאברהם אשר אני עשה<sup>37</sup> : ותהר<sup>118</sup> ותלד<sup>119</sup> שרה לאברהם  
 בן לוקניו<sup>120</sup> : ותלד<sup>121</sup> [הגר] ותתע<sup>69</sup> במדבר<sup>122</sup> באר שבע :...  
 ותשא<sup>123</sup> את קלה ותבך<sup>9</sup> : ותרא<sup>1</sup> באר מים... ותשק<sup>124</sup> את

and so to forsake). <sup>101</sup> צוה Pz. to command, Pz. to be commanded. <sup>102</sup> salvation of (plu. f.). <sup>103</sup> it is enough. <sup>104</sup> now. <sup>105</sup> בעה to inquire [page 172 (θ)].  
<sup>106</sup> טוב to return. <sup>107</sup> אתה (page 271). <sup>108</sup> אמר to say. <sup>109</sup> עמד to stand, stand fast.  
<sup>110</sup> ישע to look, have regard (or respect). <sup>111</sup> פתה Hφ. to give enlargement,  
<sup>112</sup> to Japheth. <sup>113</sup> שכן to dwell. <sup>114</sup> אהל a tent. <sup>115</sup> Shem. <sup>116</sup> Canaan. <sup>117</sup> § 71.  
<sup>118</sup> הרה\* to conceive. <sup>119</sup> ילד to bear (a child). <sup>120</sup> at the time of his old-age.  
<sup>121</sup> ילך to go. <sup>122</sup> in the wilderness of. <sup>123</sup> נשא † to lift, lift up. <sup>124</sup> שקה Hφ. to

\* See Obs. XXVIII ζ (a), p. 192.

† The 1<sup>st</sup> Rt-letter ך is dropped in the Fut. K., as in Tab. XIX, thus ישא (for ינשא), etc. For the forms from this Root see pp. 302–304.

הַנְעֵר : הִקְרָה <sup>125</sup> נָא לְפָנַי <sup>126</sup> הַיּוֹם <sup>127</sup> : וַתְּמַהֵר <sup>128</sup> [רְבִקָּה] וַתַּעַר <sup>129</sup>  
בְּדָה אֶל הַשִּׁקְתָּ : וְהָאִישׁ מִשְׁתַּאֲהָ <sup>131</sup> לָהּ : וַתִּקַּח <sup>132</sup> הַצְעִיף <sup>133</sup>  
וַתִּתְבָּם <sup>87</sup> : תוֹרֵי זָהָב נַעֲשֶׂה <sup>37</sup> לָךְ : מָה יִפִּית <sup>134</sup> . . . : לֹא יִבְשׁוּ <sup>135</sup>  
קוֹי <sup>136</sup> : וְאַרְאֶה <sup>1</sup> אֶל אֲבֵרָהֶם אֶל יִצְחָק וְאֶל יַעֲקֹב : וַיְבִזוּ <sup>137</sup> עֲשׂוּ אֶת  
הַבְּכֹרָה <sup>138</sup> : וַיְהִי <sup>6</sup> כִּי וָקָן יִצְחָק וַתִּכְהֶינּוּ <sup>139</sup> עֵינָיו מֵרְאֵת <sup>140</sup> : וַיִּגַּשׁ <sup>141</sup>  
לוֹ וַיֹּאכַל <sup>142</sup> וַיָּבֵא <sup>143</sup> לוֹ יַיִן וַיִּשְׁתֵּת <sup>144</sup> : הָיָה <sup>145</sup> גְּבִיר לְאַחִיד וַיִּשְׁתַּחֲוֶהוּ <sup>75</sup>  
לָךְ בְּנֵי אִמְךָ : גַּם בְּרוּךְ <sup>146</sup> יְהִיָּה <sup>6</sup> : וּלְכָה <sup>147</sup> אִפּוּא מָה אַעֲשֶׂה <sup>37</sup>  
בְּנֵי : וַיִּשְׂא <sup>123</sup> עֲשׂוּ קְלוֹ וַיְבַךְ <sup>9</sup> : וַתִּגְּשֵׁן <sup>141</sup> הַשִּׁפְחוֹת <sup>148</sup> הִנֵּה וַיִּלְדִּיהֶן <sup>149</sup>  
וַתִּשְׁתַּחֲוֶינּוּ <sup>75</sup> : וַיִּרֶב <sup>27</sup> הָעָם וַיַּעֲצֵמוּ <sup>150</sup> מְאֹד : עָנָה <sup>78</sup> בְּדַרְךָ כַּחֲוִי :  
וַאֲנִי כְּמַעַט <sup>151</sup> נָטִיו <sup>61</sup> רַגְלִי : וַיִּקָּם <sup>152</sup> מִשָּׁה . . . וְגַם דָּלָה <sup>153</sup> דָּלָה <sup>153</sup>  
לְנוֹ וַיִּשְׁק <sup>124</sup> אֶת הַצֹּאן : וַיַּחֲדֶה <sup>154</sup> יַתְרוֹ עַל כָּל הַטּוֹבָה . . . : וַיִּנְפֹן <sup>33</sup>  
וַיִּסַּע <sup>155</sup> הַמִּדְבָּרָה : וַיִּלָּחֶם <sup>156</sup> בְּיִשְׂרָאֵל וַיִּשָּׁב <sup>157</sup> מִמֶּנּוּ שָׁבִי : . . .  
וַנַּעַל <sup>55</sup> דְּרָךְ הַבָּשָׂן :

give-drink-to, to water. <sup>125</sup> קרה *K.* to happen, to occur, *Hφ.* to cause things to occur, to direct events. <sup>126</sup> before me. <sup>127</sup> to-day. <sup>128</sup> מהר *Př.* to hasten. <sup>129</sup> ערה *Př.* to pour out. <sup>130</sup> the drinking-trough. <sup>131</sup> שׂאה *Hθ.* to be amazed in oneself. <sup>132</sup> לקח to take, Tab. XIX (A). <sup>133</sup> the veil. <sup>134</sup> יפה \* *K.* to be beautiful, *Hθ.* to beautify oneself. [For the Dagesh after מָה comp. Pt. I, § 70.] <sup>135</sup> בוש to be ashamed, Tab. XX. <sup>136</sup> קוה *K.* & *Př.* to wait, wait for, look with waiting for [the *K.* Partic (1), in the Plu., with Pron.-Aff. signifies "those waiting for so and so."] <sup>137</sup> בזה to despise. <sup>138</sup> the birthright. <sup>139</sup> כהה to be dim, or dull. <sup>140</sup> ראה to see [the pref. מ here signifies "so as not" or "so as not to"]. <sup>141</sup> נגש *K.* to approach, *Hφ.* to cause to approach, to bring near. <sup>142</sup> אכל to eat. <sup>143</sup> and he brought. <sup>144</sup> שתה to drink. <sup>145</sup> הוה to be (p. 276). <sup>146</sup> blessed (sing. *m.*). <sup>147</sup> and for thee (*m.*). <sup>148</sup> שפחה a woman-servant (§ 67). <sup>149</sup> ילד a child (*m.*), Tab. X, 1. <sup>150</sup> עצם to be numerous, to be mighty. <sup>151</sup> almost, nearly. <sup>152</sup> קום to arise. <sup>153</sup> דלה to draw-water. <sup>154</sup> הדה to rejoice. <sup>155</sup> נסע to journey. <sup>156</sup> לחם *Nφ.* to fight. <sup>157</sup> שבה to

\* In the Fut. *K.*, יִפֶּה, תִּיפֶה, -etc., the 1<sup>st</sup> Rt-letter י becomes Quiescent in ם, as in יִטַּב, תִּיטַב, etc., in Tab. XVIII (1).

צו<sup>161</sup> את בני ישראל : ואעש<sup>37</sup> בן באשר צייתי<sup>101</sup> : ואצו<sup>101</sup>  
 אתכם : לא תעשו<sup>37</sup> לכם אילים<sup>158</sup> : ולא תשתחוו<sup>75</sup> להם :  
 השתחוו לוי : והשתחוויתם<sup>75</sup> מרחק<sup>159</sup> : אתה אמר<sup>108</sup> אלי העל<sup>55</sup>  
 את העם הזה : והעליתי<sup>55</sup> אתכם מקברותיכם<sup>160</sup> עמי : ובהעלותי<sup>55</sup>  
 אתכם . . . ונתתי<sup>161</sup> רוחי בכם והייתם<sup>162</sup> :  
 פרם היה לידידי<sup>163</sup> . . . ויקו<sup>136</sup> לעשות<sup>37</sup> ענבים<sup>164</sup> ויעש<sup>37</sup> באשים<sup>165</sup> :  
 ותעדי<sup>166</sup> זהב וקסף . . . ותיפי<sup>134</sup> במאר מאר : לשוא תתיפי<sup>134</sup> :  
 קול כחולה<sup>167</sup> שמעתי<sup>168</sup> : בך חסיתי<sup>169</sup> אל תער<sup>129</sup> נפשי : הוי  
 המון גוים רבים כהמות<sup>20</sup> ימים יהמיון<sup>20</sup> : מר יבפיון<sup>9</sup> : ואל מי  
 תרמיון<sup>170</sup> אל : תהרו<sup>118</sup> חשש<sup>171</sup> . . . : יגירו<sup>172</sup> לנו את אשר  
 תקרינה<sup>125</sup> . . . ונשתעה<sup>173</sup> : ישליו<sup>174</sup> אהביך<sup>175</sup> : ומלכים ירד<sup>176</sup> :  
 וירד<sup>176</sup> מים עד ים : טוב+י לקנו<sup>136</sup> : קנינו<sup>136</sup> לו : נשתחוה<sup>75</sup>  
 להדם רגליו : קזה<sup>136</sup> קייתי<sup>136</sup> יי : אל תשתע<sup>173</sup> כי אני אלהיך :  
 בך חסיה<sup>169</sup> נפשי : בצל בנפיד יחסיון<sup>169</sup> : ירוין<sup>177</sup> מדשן ביתך :  
 באורך נראה<sup>1</sup> אור :

take captive [this, followed by שכי (p. 191)] a captivity, stands for "to take a body  
 of captives". <sup>158</sup> idols. <sup>159</sup> afar off. <sup>160</sup> קברות graves. <sup>161</sup> נתן to give. <sup>162</sup> חיה to  
 live. <sup>163</sup> to my Beloved. <sup>164</sup> grapes. <sup>165</sup> bad-grapes. <sup>166</sup> ערה\* to put on as an  
 ornament, to adorn oneself with. <sup>167</sup> חלה to be sick, or ill. <sup>168</sup> שמע to hear.  
<sup>169</sup> חסה\* to trust. <sup>170</sup> דמה Pī. to liken. <sup>171</sup> stubble. <sup>172</sup> נגר Hφ. to tell.  
<sup>173</sup> שעה Hθ. to look at oneself (also to become afraid). <sup>174</sup> שלה to prosper.  
<sup>175</sup> אהב to love. <sup>176</sup> רדה K. to have dominion, to subdue, Hφ. to cause to subdue.  
<sup>177</sup> רוה to be abundantly satisfied. <sup>178</sup> שדה a field. <sup>179</sup> מטענה work (p. 44). <sup>180</sup> כין Cain.

\* See Obs. XXVIII, p. 191, etc.

## EXERCISE XLII [Table XXII].

(To be translated into Hebrew, § 11, ζ-μ.)

Look-with-waiting<sup>1</sup> (s. m.) to (אל) The-LORD. I-have-looked-with-waiting-for<sup>1</sup> The-LORD, my soul\*<sup>2</sup> hath-looked-with-waiting,<sup>1</sup> and for (ל) His word I-have-hoped.<sup>3</sup> Well<sup>4</sup> hast-Thou-dealt<sup>5</sup> with (עם) Thy servant,<sup>6</sup> O-LORD, according-to (ב) Thy word. Make-distinguished<sup>7</sup> Thy loving-kindnesses.<sup>8</sup> In (ב) Thy doing<sup>9</sup> tremendous-things<sup>10</sup> [which] we-could-not-look-for (Hebr. *not we-could-look-for*<sup>11</sup>).

If<sup>12</sup> The-LORD shall-not build<sup>13</sup> a house,<sup>14</sup> in-vain<sup>15</sup> [will] its builders\*<sup>17</sup> have-laboured<sup>16</sup> in (ב) it. A-spreading-place-of<sup>18</sup> nets<sup>19</sup> she-shall-be<sup>20</sup> in the midst<sup>21</sup> of the sea.<sup>22</sup> And-she-shall-become (Hebr. *and-she-shall-be*†<sup>20</sup> *for*) the spoil<sup>23</sup> of heathen-nations.<sup>24</sup> She-shall-not-be-built<sup>25</sup> any-more.<sup>26</sup> Thy (f.) builders<sup>27</sup> had-perfected<sup>28</sup> thy beauty.<sup>29</sup> Thy (f.) shame\*<sup>31</sup> shall-be-discovered,<sup>30</sup> yea<sup>32</sup> thy disgrace\*<sup>34</sup> shall-be-seen.<sup>33</sup> Despised<sup>35</sup> [art] thou (m.) exceedingly.<sup>36</sup> According-as<sup>37</sup> thou-hast-done<sup>38</sup> (m.) shall-be-done<sup>38</sup> (m.) to thee. Heaven\*<sup>40</sup> shall-disclose<sup>39</sup> (plu.) his iniquity.<sup>41</sup> The increase\*<sup>43</sup> of his house<sup>14</sup> shall-go-away.<sup>42</sup>

<sup>1</sup> קוה *Pi*. <sup>2</sup> נפש (f.) Tab. X, 1. <sup>3</sup> יחל *Hφ*. <sup>4</sup> טוב. <sup>5</sup> עשה. <sup>6</sup> עָבַד Tab. X, 6.  
<sup>7</sup> נִוְרָאוֹת *Hφ*. <sup>8</sup> חַסְדָּךְ loving-kindness, Tab. X, 1. <sup>9</sup> Infin. *K.* of No. 5. <sup>10</sup> נִוְרָאוֹת.  
<sup>11</sup> Fut. *Pi*. of No. 1. <sup>12</sup> אִם. <sup>13</sup> בָּנָה. <sup>14</sup> בַּיִת (m.), Tab. XIII, 3. <sup>15</sup> שְׁוָא.  
<sup>16</sup> עָמַל. <sup>17</sup> Partic (1) of No. 13 (with Pron.-Aff. *his*). <sup>18</sup> מְשֻׁטָּה. <sup>19</sup> חֲרָמִים.  
<sup>20</sup> הִיא. <sup>21</sup> תְּהִי, i.e. תִּהְיֶה. <sup>22</sup> יָם. <sup>23</sup> בַּי. <sup>24</sup> נִוְרָאוֹת. <sup>25</sup> *Nφ*. of No. 13. <sup>26</sup> עוֹר.  
<sup>27</sup> Partic (1) of No. 13. <sup>28</sup> כָּלֵל Past *K.* † <sup>29</sup> יָפִי (w. Affs. יָפִיּוֹ, etc.). <sup>30</sup> נִלְוָה *Nφ*.  
*F. it. apocop.* <sup>31</sup> עֲרֻוָה. <sup>32</sup> נָם. <sup>33</sup> רָאָה. <sup>34</sup> חֲרָפָה. <sup>35</sup> בּוֹה *K.* Partic (2).  
<sup>36</sup> מְאֹד. <sup>37</sup> בְּאֲשֶׁר. <sup>38</sup> עָשָׂה *K.* to do, *Nφ*. to be done. <sup>39</sup> נִלְוָה *Pi*. <sup>40</sup> שָׁמַיִם.  
<sup>41</sup> עָוֹן. <sup>42</sup> גָּלָה *K.* Fut. apocop. <sup>43</sup> יְבוּל *m*. <sup>44</sup> אִישׁ. <sup>45</sup> עָם (w. Affs. עָמוֹ, etc.).

\* The Verb to precede the Noun.

† Past with † prefixed.

‡ As in Tab. XIV.

Each-one<sup>44</sup> to (אֵל) his people<sup>45</sup> they-shall-turn<sup>46</sup> (*m.*). And I-will-give-drink-to<sup>\*47</sup> the land<sup>48</sup> of thy (*m.*) inundation<sup>49</sup> from thy blood.<sup>50</sup> And I-will-cover<sup>\*51</sup> . . . heaven.<sup>40</sup> [As-for] that night<sup>52</sup> . . . let-it-not rejoice<sup>53</sup> among the days<sup>54</sup> of a year<sup>55</sup>: . . . let it-look<sup>56</sup> for (ל) light<sup>57</sup> and there-be-none,<sup>58</sup> and let-it-not-behold (Hebr. *not let-it-look*;<sup>59</sup> at<sup>60</sup>) the eyelids<sup>61</sup> of a morning-dawn.<sup>62</sup>

And they-shall-build<sup>\*13</sup> the-old-waste-places (Hebr. *the desolations*<sup>63</sup> of old-time<sup>64</sup>). For-Zion's-sake (Hebr. *because of*<sup>65</sup> Zion<sup>66</sup>) I-will-not-be-silent.<sup>67</sup> And thou-shalt-be<sup>20</sup> (*f.*) a crown<sup>68</sup> of beautiful-glory<sup>69</sup> in the hand<sup>70</sup> of The-LORD.

O-come<sup>71</sup> let-us-worship<sup>72</sup> and fall-down †<sup>73</sup>; let-us-kneel †<sup>74</sup> before<sup>75</sup> The-LORD our Maker.<sup>76</sup>

<sup>46</sup> פָּנָה. <sup>47</sup> שָׁקָה *Hφ.* <sup>48</sup> אֶרֶץ. <sup>49</sup> צָפָה (w. Affs. צָפַתָּךְ, etc.). <sup>50</sup> דָּם w. Affs. דָּמוֹ, etc.). <sup>51</sup> כִּסָּה *Pz.* <sup>52</sup> לַיְלָה (*m.*). <sup>53</sup> חָדָה *K.* Fut. apocop. [p. 170 (ε, ς)]. <sup>54</sup> יוֹם (see Vocab.). <sup>55</sup> שָׁנָה. <sup>56</sup> קוּה *Pz.* Fut. apocop. <sup>57</sup> אֹרִי. <sup>58</sup> אֵין. <sup>59</sup> רָאָה *K.* Fut. (full form). <sup>60</sup> בּ the prefix. <sup>61</sup> עַפְעָפִים. <sup>62</sup> שָׁחַר. <sup>63</sup> חָרְבַת [see § 69 (β)]. <sup>64</sup> עוֹלָם. <sup>65</sup> לְמַעַן. <sup>66</sup> צִיּוֹן. <sup>67</sup> חָשָׂה [the Fut. *K.* has the (—) -form; thus, יִחַשָּׂה, etc.]. <sup>68</sup> עֲמֻרָת. <sup>69</sup> תְּפָאֲרֵת. <sup>70</sup> יָד (i.c. יָד). <sup>71</sup> בָּאוּ. <sup>72</sup> שָׁחָה *Hθ.* Fut. [see 'NOTE' on page 315]. <sup>73</sup> כָּרַע Fut. (—), Pause-form. <sup>74</sup> בָּרַךְ. <sup>75</sup> לְפָנַי. <sup>76</sup> עָשָׂה *K.* Partic (1).

\* Past with ו prefixed.

† With the ה of § 144.

## OBSERVATIONS XXXI &amp; XXXII.

Obs. XXXI. A List of Verbs belonging to more than one of the Seven Classes mentioned in § 186—sometimes called 'Doubly Irregular' Verbs,—is given on pages 267, etc., below.

Obs. XXXII. A few examples of two-fold 'Variations,' in some remarkable instances, are given in Note IV (page 174).



## EXERCISE XLIII.

(To be translated into English, with the help of the Glossary at the end of the book).

עָתָה אֲרַנִּי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם . . . :  
 הִטָּה אֱלֹהֵי אֲזַנְךָ וְשָׁמַע \* 4 : תָּבוֹא 5 לְפָנֶיךָ 6 תִּפְלְתִי : אֵל תָּמָ 3  
 בָּאֵף עִבְדְּךָ : אֱלֹהֶיךָ יִי נִפְשֵׁי אִשָּׁא 7 : רֵאֵה 8 עֲנִי וְעַמִּי וְשֵׂא 7 לְבַל  
 חַטֹּאוֹתַי 9 : יִי הֵט 3 שְׁמִיךָ וְתִרַד 10 : אָתָּה 11 נֹרָא 12 אָתָּה : הָאֵל  
 הַגָּדוֹל וְהַנּוֹרָא 12 :

קוֹה 13 קוֹיִתִי 13 יִי וַיִּט 3 אֱלֹהֵי . . . : יִי אֱלֹהֵי יִגִּיהָ 14 חֲשָׁבִי 15 : אִם  
 תֹּאבֹו 16 וְשָׁמַעְתֶּם 4 טוֹב הָאֶרֶץ תֹּאכְלוּ 17 :

כִּי לֹא עָנָה 18 מִלְּבֹו וַיִּגֵּה 19 בְּנֵי אִישׁ : עַד 20 אָנָה תוֹגִיוּן 19 נִפְשֵׁי :  
 לְשׂוֹא 21 הִפִּיתִי 22 אֶת בְּנֵיכֶם : עַל 23 מָה תִּפְּו 22 עוֹד : הִבִּית 22 אֶתֶם  
 וְלֹא חָלוּ 24 : וְלֹא יוֹכַל 25 יִי עוֹד לְשִׂאת 7 : נִלְאִיתִי 26 נִשָּׂא 7 : וְאָתָּה  
 בֶּן אָדָם הַנְּבִיא 27 וְהָךְ 22 כָּף אֶל כָּף : וְגַם אָנִי אֶכָּה 22 כְּפִי אֶל כְּפִי :

<sup>1</sup> O Lord. <sup>2</sup> יצא *K.* to go out, *Hφ.* to bring out. <sup>3</sup> נטה *K.* to incline, to extend, *Hφ.* to cause to incline or extend, to bow, to bow down, also to make to turn away (or send away, dismiss). <sup>4</sup> שמע *K.* to hear, *Hφ.* to proclaim. <sup>5</sup> בוא to come, *Hφ.* to cause to come, to bring. <sup>6</sup> before Thee. <sup>7</sup> נשא *K.* to lift up, to bear, to raise, also to forgive (followed by ל). <sup>8</sup> ראה to see.† <sup>9</sup> my sins. <sup>10</sup> ירד to come down, go down. <sup>11</sup> As for Thee. <sup>12</sup> ירא *K.* to fear, *Nφ.* to be feared. <sup>13</sup> קוה *Pi.* to wait, wait for. <sup>14</sup> ננה (the ה Consonantal) to shine, to be bright, *Hφ.* to make bright, to lighten. <sup>15</sup> my darkness. <sup>16</sup> אבה to be willing. <sup>17</sup> אכל to eat, to enjoy. <sup>18</sup> ענה *Pi.* to afflict. <sup>19</sup> ינה p.281 to grieve. <sup>20</sup> עד unto. This together with the next word אנה "when?" = "how long?" <sup>21</sup> in vain. <sup>22</sup> נכה *Hφ.* to strike, to smite, *Hoph.* to be smitten. <sup>23</sup> on, upon. This followed by the word מה (what) = "why?" "wherefore?" comp. Nu. xxii. <sup>24</sup> חלה to be sick, to be ill. <sup>25</sup> יכל *K.* & *Hoph.* to be able. <sup>26</sup> לאה *K.* & *Nφ.* to be weary. <sup>27</sup> נבא *Nφ.* to prophesy.

\* For the = see Pt. I, § 72.

† Also "to look," followed by ב "at."

הִבֵּה <sup>22</sup> אַפְרַיִם <sup>28</sup> : וְאִט <sup>3</sup> אֶת יְדֵי עַלְיֹךְ ··· : הִבְתָּה <sup>22</sup> הָעִיר :  
 בַּחַוְרֵיהֶם <sup>29</sup>+מִי <sup>22</sup> חָרַב בַּמִּלְחָמָה <sup>30</sup> : וַיֵּךְ <sup>22</sup> אֶתְּם מֶלֶךְ בָּבֶל ··· :  
 הַכְּבֹדֶת <sup>31</sup> עֲלֶיךָ <sup>32</sup> ··· עַדִּינָה <sup>33</sup> ··· וְתִבְאֲנָה <sup>5</sup> לְךָ שְׁתֵּי <sup>34</sup> אֵלֶּה ···  
 שָׁבֵל <sup>35</sup> וְאֶלְמֹן <sup>36</sup> : הִנֵּה אֲשׁוּר <sup>37</sup> אָרוּ בְלִבְנוֹן <sup>38</sup> ··· וַיִּיף <sup>39</sup> בְּגִדְלוֹ ··· :  
 וַיֵּצֵא <sup>2</sup> מִלְאֲךָ <sup>40</sup> יְיָ וַיִּבֶה <sup>22</sup> בַּמַּחְנֶה אֲשׁוּר <sup>37</sup> ··· וְהִנֵּה בָקָם פְּגָרִים <sup>41</sup>  
 מֵתִים <sup>42</sup> : וַיִּי יֹפֵה <sup>3</sup> יְרוֹ ··· וַיַּחֲדוּ בָקָם יְכָלִיוֹן <sup>43</sup> :  
 צֵאוּ <sup>2</sup> מִבָּבֶל : הַטּוֹ <sup>3</sup> אֲזַנְכֶם וּלְכוּ <sup>44</sup> אֵלַי שְׁמְעוּ <sup>4</sup> וְתַחֲיוּ <sup>45</sup> גַּפְשְׁכֶם :  
 בְּאַתֶּם <sup>5</sup> עַד הַר הָאֲמֹרִי <sup>46</sup> : אֵל תִּירָא <sup>12</sup> כִּי עֹמֵד אָנִי : לֹא אִירָא <sup>12</sup>  
 מִרְבֹּבוֹת עַם :

וְהוֹצֵאתִי <sup>2</sup> מִיַּעֲקֹב זֶרַע : גִּדּוֹ <sup>47</sup> מִתּוֹךְ בָּבֶל וּמֵאֶרֶץ בְּשָׂדִים <sup>48</sup>  
 צֵאוּ <sup>2</sup> : צְאִינָה <sup>3</sup> וּרְאִינָה <sup>8</sup> בְּנוֹת <sup>49</sup> צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה : אֶתִּי מִלִּבְנוֹן <sup>28</sup>  
 פִּלָּה <sup>50</sup> אֶתִּי מִלִּבְנוֹן תְּבוֹאִי <sup>5</sup> : כִּי אִיר <sup>51</sup> עֵשׂוּ הִבְאֵתִי <sup>5</sup> עָלָיו : בְּאֵתִי <sup>5</sup>  
 לְגַנִּי : הִתְקַדְּשׁוּ <sup>52</sup> וּבְאַתֶּם <sup>5</sup> אֶתִּי בַזְּבַח <sup>53</sup> : פֶּל גֹּוִים אֲשֶׁר עָשִׂיתָ <sup>54</sup>  
 יְבוֹאִי <sup>5</sup> וַיִּשְׁתַּחֲוּוּ <sup>55</sup> לְפָנַי <sup>56</sup> אֲדַנִּי <sup>57</sup> : מִי כָמֹהוּ מוֹרֵה <sup>58</sup> : אֲוֹרֵה <sup>59</sup>  
 שְׂמֵךְ כִּי עָשִׂיתָ <sup>54</sup> פֶּלֶא <sup>60</sup> : הוֹדוּ <sup>59</sup> לִי כִּי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ :

<sup>28</sup> Ephraim. <sup>29</sup> their young men. <sup>30</sup> in the battle, or war. <sup>31</sup> כבד to be heavy, *Hφ.* to make heavy. <sup>32</sup> על a yoke, w. *Affs.* עלו etc. <sup>33</sup> O luxurious one (*f.*). <sup>34</sup> two (*f.*). This with the next word = "these two things." <sup>35</sup> bereavement. <sup>36</sup> and widowhood. <sup>37</sup> Assyria. <sup>38</sup> לְבָנוֹן Lebanon. <sup>39</sup> יפה to be beautiful. <sup>40</sup> the angel of. <sup>41</sup> corpses. <sup>42</sup> מות to die, *Tab. XX.* <sup>43</sup> כלה to come to naught, to be consumed. <sup>44</sup> ילך to go, or to come. <sup>45</sup> היה to live. <sup>46</sup> the Amorite. <sup>47</sup> נוד to move away. <sup>48</sup> Chaldeans. <sup>49</sup> בת a daughter. <sup>50</sup> a bride. <sup>51</sup> the calamity of. <sup>52</sup> קדש *Hθ.* to sanctify oneself. <sup>53</sup> at the sacrifice. <sup>54</sup> עשה to make, to do, to act. <sup>55</sup> שחח *Hθ.* to worship (followed by ל). <sup>56</sup> before Thee. <sup>57</sup> O Lord. <sup>58</sup> ירה *Hφ.* to teach. <sup>59</sup> ירה *Hφ.* to praise, to render thankful acknowledgments. <sup>60</sup> a wonder, a wondrous thing.

## EXERCISE XLIV.

(To be translated into Hebrew, § 11. ζ-μ.)

I-will-lift-up<sup>1</sup> my eyes<sup>2</sup> to (אֶל) the mountains<sup>3</sup>:—

From-whence<sup>4</sup> shall-come<sup>5</sup> my help<sup>6</sup>?—

My help [is] from The-LORD,

The Maker<sup>7</sup> of heaven<sup>8</sup> and earth<sup>9</sup>.

Many\*<sup>11</sup> shall-see<sup>10</sup>, and shall-fear†<sup>12</sup>,

And-shall-put-their-trust<sup>13</sup> in The-LORD.

To-be-feared †<sup>12</sup> [is] He above (עַל) all<sup>14</sup> [that are called] God<sup>15</sup>.

[It is] time<sup>16</sup> to seek<sup>17</sup> The-LORD,

Until-that<sup>18</sup> He-come§<sup>5</sup> and rain§<sup>19</sup> righteousness<sup>20</sup> unto (ל) you.

THOU-hast-brought<sup>21</sup> [the] day<sup>22</sup> Thou-hast-called-for<sup>23</sup>.—

Sit-thou<sup>24</sup> (*f.*) still<sup>25</sup> and enter<sup>5</sup> into (ב) the darkness<sup>26</sup>.

And there-shall-come<sup>5</sup> (3 *s. f.*) upon thee (*f.*) suddenly<sup>27</sup>

Destruction<sup>28</sup> [which] thou-shalt-not know-of<sup>29</sup>.

[It is] good<sup>30</sup> to-give-thanks<sup>31</sup> to The-LORD.

<sup>1</sup> נִשָּׂא, pp. 302—304. <sup>2</sup> עֵינַי, Tab. XIII (†, β). <sup>3</sup> הַרִימִים. <sup>4</sup> מֵאַיִן. <sup>5</sup> בּוֹא, pp. 272—275. <sup>6</sup> עֹזְרִי *m.* [§ 62 (iii)]. <sup>7</sup> עֲשֵׂה Partic. (1) *K.* 'i. c.' <sup>8</sup> שָׁמַיִם. <sup>9</sup> אֲרָצָה, Tab. X (1). <sup>10</sup> רָאָה. <sup>11</sup> רַבִּימִים. <sup>12</sup> יִרָא, pp. 286—288. <sup>13</sup> בָּטַח. <sup>14</sup> כָּל (כָּל־). <sup>15</sup> אֱלֹהִים. <sup>16</sup> עַתָּה. <sup>17</sup> דְּרַשׁ. <sup>18</sup> עַד. <sup>19</sup> יִרָה *Hφ*, pp. 288 & 289. <sup>20</sup> צְדָקָה. <sup>21</sup> *Hφ* of No. 5. <sup>22</sup> יוֹם. <sup>23</sup> קָרָא. <sup>24</sup> יֵשֶׁב Tab. XVIII. <sup>25</sup> דְּוֹמָם. <sup>26</sup> חֹשֶׁךְ. <sup>27</sup> בְּתָאֵם. <sup>28</sup> שְׁמָה *f.* <sup>29</sup> יָדַע Tab. XVIII, Note (3). <sup>30</sup> טוֹב. <sup>31</sup> יִרָה *Hφ*, pp. 281 & 282.

\* The Tense before the Noun.

† *Nφ.* Partic.

‡ Pause-form.

§ Future tense.

When-Israel-went-forth (Hebr. *in going-forth-of* || <sup>32</sup> *Israel* <sup>33</sup>)  
from Egypt<sup>34</sup>,

And He-smote<sup>35</sup> all<sup>14</sup> [the] firstborn<sup>36</sup> in their (*m.*) land<sup>9</sup>,  
Egypt was-glad<sup>37</sup> at (ב) their (*m.*) departing||<sup>32</sup>;

And He-brought-out<sup>32</sup> Israel<sup>33</sup> from among-them (Hebr. *their*  
*m. midst*<sup>38</sup>),

And there-went-forth<sup>32</sup> from trouble<sup>39</sup> a righteous-one<sup>40</sup> (*m.*);—

Lightnings\*<sup>42</sup> gave-light-to<sup>41</sup> the-world<sup>43</sup>,

And He-bowed<sup>44</sup> heavens<sup>8</sup> and-came-down<sup>45</sup>.

We-will-not fear<sup>12</sup> though-the-earth-be-moved (Hebr. *in One's-*  
*removing*<sup>46</sup> *earth*<sup>9</sup>).

Let-us-lift-up<sup>47</sup> our heart<sup>48</sup>.

Hear<sup>49</sup>-thou, [O] daughter<sup>50</sup>, and see<sup>10</sup>, and incline<sup>51</sup> thine ear<sup>52</sup>;  
Forget<sup>53</sup> also<sup>54</sup> thy people<sup>55</sup> and the house<sup>56</sup> of thy father<sup>57</sup>:

And the King\*<sup>59</sup> shall-delight-Himself-in<sup>58</sup> thy beauty<sup>60</sup>:

For<sup>61</sup> He [is] thy Lord<sup>62</sup>, and worship<sup>63</sup>-thou Him (Hebr. *to Him*).

Open<sup>64</sup>-ye (*m.*) to me the gates<sup>65</sup> of righteousness<sup>20</sup>,

I-will-enter<sup>5</sup> by (ב) them, I-will-give-thanks-to<sup>31</sup> The-LORD<sup>66</sup>.

<sup>32</sup> וַיֵּצֵא pp. 284—286. <sup>33</sup> יִשְׂרָאֵל. <sup>34</sup> מִצְרַיִם (*m.*). <sup>35</sup> נכה *Hφ.* Fut. apocop., pp. 298 & 299. <sup>36</sup> בְּכוֹר. <sup>37</sup> שָׂמַח *K.* Past 3 s. *m.* <sup>38</sup> תִּנְהָ w. Affs. תוֹכוֹ, etc.,—comp. Tab. XIII, Note (i, e). <sup>39</sup> צָרָה. <sup>40</sup> צַדִּיק. <sup>41</sup> אור *Hφ.* <sup>42</sup> plu. of בָּרַק, Tab. IX. <sup>43</sup> תִּבְלָל. <sup>44</sup> נטה *K.* Fut. apocop., p. 297. <sup>45</sup> ירד [with — to the 3<sup>d</sup> Rt-letter, as in § 165 (I. δ)]. <sup>46</sup> מור *Hφ.* Infin. <sup>47</sup> *K.* Fut. 1 pl. of No. 1. <sup>48</sup> לָקַב, w. Affs. לָקְבוּ etc. <sup>49</sup> שָׁמַע. <sup>50</sup> בַּת. <sup>51</sup> *Hφ.* of No. 44. <sup>52</sup> אָזְנוֹ, w. Affs. אָזְנוּ, etc., Tab. XI. 1. <sup>53</sup> שָׁכַח. <sup>54</sup> ו (to be prefixed to the word “Forget”). <sup>55</sup> עַם, w. Affs. עָמוּ etc. <sup>56</sup> בַּיִת Tab. XIII. 3. <sup>57</sup> אָב Tab. XIII. 1. <sup>58</sup> אָוָה *Hθ.* Fut. apocop., p. 267. <sup>59</sup> מֶלֶךְ. <sup>60</sup> יָפִי, w. Affs. יָפִיו etc. (Comp. § 63. γ). <sup>61</sup> בִּי. <sup>62</sup> אֲדוֹנָי pl. <sup>63</sup> שָׁחָה *Hθ.*

We-give-thanks<sup>31</sup> [Obs. IX, p. 93] unto (ל) Thee, [O] God<sup>67</sup>, we-give-thanks<sup>31</sup> [Past];  
 Yea<sup>68</sup> now<sup>69</sup>, our God<sup>67</sup>, giving-thanks<sup>31</sup> [Partic.] we [are] unto  
 (ל) Thee;  
 And Thy Name<sup>70</sup> for-ever<sup>71</sup> we-will-celebrate<sup>31</sup>. Sela<sup>72</sup>.  
 And heavens\*<sup>8</sup> shall-celebrate<sup>31</sup> Thy wonders (Hebr. *wonder*<sup>73</sup>),  
 [O] LORD.

I-will-praise<sup>31</sup> The-LORD with (ב) all<sup>14</sup> my heart<sup>74</sup>.

Come<sup>5</sup>-ye before-Him<sup>75</sup> amid (ב) glad-singing<sup>76</sup>.

[O] give-thanks<sup>31</sup> unto (ל) The-LORD, for<sup>61</sup> [He is] good<sup>77</sup>,  
 For<sup>61</sup> for-ever<sup>71</sup> [endureth] His Mercy<sup>78</sup>.

see Note (§) on Tab. XXIII.    64 פתח.    65 שָׁעַר (*m.*), Tab. X. 5.    66 יָהּ.  
 67 Vocab. I. 1.    68 וְ the prefix.    69 עַתָּה.    70 נָשָׂם, Tab. XIII, Note §.    71 לְעוֹלָם.  
 72 סֵלָה.    73 פִּלְאָה, Tab. X. 2.    74 לֵב, w. Affs. לְבוֹ etc.    75 לְפָנָיו.    76 רִנָּנָה.    77 טוֹב.  
 78 חֶסֶד, Tab. X. 1.

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\* Tense before Noun.

## OBSERVATIONS XXXIII—L.

Obs. XXXIII. The following is a List of the Tables of Verb-forms with Pron-Affixes :

Tab. XXIV.	Infinitives.
Tab. XXV.	Past-Tense <i>Kal</i> .
Tab. XXVI.	Participles.
Tab. XXVII.	Imperative <i>Kal</i> .
Tab. XXVIII.	Future-Tense <i>Kal</i> .
Tab. XXIX.	Some <i>Pi-él</i> and <i>Hiph-él</i> forms.
Tab. XXX.	Forms of Verbs ה"ל.

A few CHANGES OF FORM adopted by Verbs on receiving Pron-Affs. may be mentioned here:—

Obs. XXXIV. In accordance with the Great Rule of § 59, "the vowel which would stand NEXT BUT ONE BEFORE, OR THIRD FROM THE ACCENTED VOWEL is generally dropped" (if it can be dropped) and is replaced by *Shva*: thus,

- (a) the ׀ of פָּקַד is dropped and replaced by *Shva* in פָּקִדוּ, etc., and so in other Past *K.* forms,—see Tab. XXV,—[for the ׀ of the ׀, see Obs. XXXVIII];
- (β) the ׀ of such forms as יָקִים, etc., Tab. XX, is thus dropped in such forms as יָקִימוּ and יָקִימוּהוּ and יָקִימוּ, etc.—But

Obs. XXXV. The vowel which would be thus dropped CANNOT be dropped if it is followed either

- (a) by *Shva*, as in יָפְקַד, etc., יִהְרֹג, etc., or
- (β) by *Dagesh F.*, as in פָּקַד etc., פָּקַד etc., יָפְקַד etc.;
- (γ) but in order to shorten the word the NEXT VOWEL IS THEN DROPPED (if it can be dropped); and so we have the forms, פִּתְהַרְגֵהוּ, יִתְהַרְגֵהוּ, etc., Tab. XXVIII;—and פִּתְהַרְגֵהוּ, יִתְהַרְגֵהוּ, etc., in which the ׀ of יִתְהַרְגֵהוּ, פִּתְהַרְגֵהוּ, is replaced by the Slight-vowel ׀ [Pt. I, § 56]; and so יִתְהַרְגֵהוּ etc. with ׀, from יִתְהַרְגֵהוּ;—פָּקַדוּ, etc., Tab. XXIX,—and פָּקַדוּהוּ, etc., and יָפְקַדוּ, etc., Tab. XXIX (II, a).
- (δ) For 'Fut. (׀)' forms such as יִלְבְּשֵׁנוּ, etc., see Obs. XXXIX below.

Obs. XXXVI. Sometimes no vowel can be dropped, and so we have the *Hφ.* forms הִפְקִידוּ, etc., and יִפְקִידוּ, etc., of Tab. XXIX (I, β) and (II, β).

- Obs. XXXVII. In *Hφ.* forms of some Roots there is no Shva after the first Vowel, and this Vowel can then be dropped; as in such forms as  $\text{הִקְיִמוּ}$ , etc., from  $\text{הִקִּים}$ , (Tab. XX),—and so in Obs. XXXIV ( $\beta$ ) above.
- Obs. XXXVIII. The  $\text{—}$  of the 'closed' syllable in  $\text{פָּקַד}$ , etc., is lengthened into  $\text{ֶ}$  when the syllable in which it is becomes 'open' [comp. Obs. XXIII, p. 185]. Thus we have from  $\text{פָּקַד}$  such forms as  $\text{פָּקְדוֹ}$ , etc., Tab. XXV.
- Obs. XXXIX. Verbs 'Fut. ( $\text{—}$ )', instead of dropping the  $\text{—}$  (as the  $\text{—}$  of  $\text{פָּקַד}$  etc., is dropped in Tab. XXVIII), generally lengthen the  $\text{—}$  into  $\text{ֶ}$  as in Obs. XXXVIII; thus,  
 from  $\text{לִבַּשׁ}$ ,— $\text{יִלְבְּשֵׁנִי}$  with Aff. *me*,  $\text{יִלְבְּשֶׁם}$  with Aff. *them (m)*.
- Obs. XL. The  $\text{ֶ}$  in such forms as  $\text{פָּקְדוֹהוּ}$ , etc., is the  $\text{ֶ}$  of Obs. XXXVIII in an 'open' syllable,—being derived from the  $\text{—}$  of  $\text{פָּקַד}$ .
- Obs. XLI. The  $\text{—}$  of the  $\text{פָּעַל}$  form (of Past *K.*) remains with Affs.; thus  
 ( $\alpha$ ) From  $\text{אָהַב}$ ,— $\text{אָהַבוּ}$ ,  $\text{אָהַבְתָּ}$ , etc., and  
 ( $\beta$ ) In such forms as  $\text{אָהַבְתָּ$  *they (m.) have loved thee (m.)*, the  $\text{—}$  of  $\text{אָהַב}$  is given to the 2<sup>d</sup> Rt-letter in the form for the 3 pl. ( $\text{אָהַבוּ}$ ) when with the Affix as here.

[See also Notes ( $\alpha$ ) and ( $\beta$ ) on Tab. XXVII, and Notes ( $\alpha$ ) and ( $\beta$ ) on Tab. XXVIII.]

- Obs. XLII. In some instances Verb-forms w. Affs. occur with the  $\text{—}$  of the  $\text{פָּעַל}$  form of Past *K.*, although the 3 s. *m.* Past *K.* in use is of the  $\text{פָּעַל}$  form; thus,  
 from  $\text{יָרַשׁ}$  the 3 s. *m.* Past *K.* in use is  $\text{יָרַשׁ}$ , but we have also  $\text{—}$  of the  $\text{פָּעַל}$  form in  
 $\text{וַיִּרְשֵׁהָ}$  *K.* Past 3 pl. with  $\text{ו}$  Pref. and Aff. *her*,  
 $\text{וַיִּרְשֵׁהָם}$  *K.* Past 3 pl. with  $\text{ו}$  Pref. and Aff. *them m.*,  
 and from this  $\text{—}$  it is possible that the  $\text{—}$  of the following forms may be obtained, *viz.*  
 $\text{וַיִּרְשֵׁתָּהּ}$  *K.* Past 2 s. *m.* with  $\text{ו}$  Pref. and Aff. *her*,  
 $\text{וַיִּרְשֵׁתָּם}$  *K.* Past. 2 s. *m.* with  $\text{ו}$  Pref. and Aff. *them m.*

Note (i.) The  $\text{—}$  occurs also in

$\text{וַיִּרְשֵׁתָּם}$  *K.* Past 2 pl. *m.*, with  $\text{ו}$  Pref., [comp. Tab. XXV, Notes ( $\alpha$ ) and ( $\beta$ )],

but the other parts of the *K.* Past (from this Root  $\text{יָרַשׁ}$ ) which occur agree with the forms from  $\text{פָּקַד}$  in Tab. XIV; thus,

$\text{יָרַשְׁתָּ}$  ( $\text{יָרַשְׁתָּ}$  :  $\text{יָרַשְׁתָּ}$ ) 2 s. *m.*,  $\text{יָרַשְׁנִי}$  1 pl. (and w. Aff. *her* ( $\text{וַיִּרְשֵׁנִי}$ )).

- (ii.) There are other instances of Roots from which both  $\text{פָּעַל}$  and  $\text{פָּעַל}$  forms occur.

Note (iii.) The  $\text{ֿ}$  of a  $\text{פֿעל}$  form, when followed by  $\text{ֿ}$  Quiescent, is shortened into  $\text{ֿ}$   $\text{ֿ}$  on the addition of an Affix removing the Accent from the syllable which contains that  $\text{ֿ}$ ; thus  $\text{יִבְלֵתִי}$  gives  $\text{יִבְלֵתִי}$  *K. Past 1 s. w. Aff. him, fr. יבל*. This is done in order to get rid of the UNACCENTED LONG Vowel before the QUIESCENT *Shva* under the  $\text{ל}$  [Comp. Pt. I, § 55 (8)].

Obs. XLIII. The Pron. Affs. for the 2 s. *m.*, and the 2 pl. *m.* and 2 pl. *f.*, viz.,  $\text{ֿ}$   $\text{ֿ}$  (or  $\text{ֿ}$   $\text{ֿ}$ ), and  $\text{ֿ}$   $\text{ֿ}$  and  $\text{ֿ}$   $\text{ֿ}$ ,

require a *Shva* under the last letter of the word to which they are affixed, therefore any MOVING *Shva* under the preceding letter must be replaced by a Slight-vowel (but a QUIESCENT *Shva* may of course stand). The Slight Vowel generally agrees with the Vowel that was dropped; thus

(i.) from  $\text{פֿקר}$  we have  $\text{פֿקֿרֿ}$ ,  $\text{פֿקֿרֿבֿ}$ ,  $\text{פֿקֿרֿבֿן}$ , in Tab. XXVIII, etc.,—where the  $\text{ק}$  has the Slight-vowel  $\text{ֿ}$  ( $\text{ֿ}$ ) corresponding to the  $\text{ֿ}$  which is dropped in  $\text{פֿקֿרֿנֿו}$ , etc.; and so,

(ii.) from  $\text{פֿקר}$  we have  $\text{פֿקֿרֿ}$  (Tab. XXIX, I. a), etc., and

from  $\text{פֿקר}$  we have  $\text{פֿקֿרֿ}$  (Tab. XXIX, II. a), etc., where the  $\text{ק}$  has the Slight-vowel  $\text{ֿ}$  corresponding to the  $\text{ֿ}$  which is dropped in  $\text{פֿקֿרֿו}$  etc., and  $\text{פֿקֿרֿנֿו}$  etc.

(iii.) Instead of the  $\text{ֿ}$  in (ii.) there is sometimes  $\text{ֿ}$ , as in  $\text{אֲנִי אֶמְצֵאֲךָ}$  (fr.  $\text{אֶמְצֵא}$ ) Job xvi. 5.—Comp. Note II ( $\gamma$ ) on p. 89.

Obs. XLIV. Before a Guttural letter, as  $\text{א}$ , the  $\text{ֿ}$  of the *Pr-él* is generally NOT DROPPED except in Pause. Thus we have

$\text{אֲשַׁלְּחֶךָ}$  *I will send thee (m.) away*, from  $\text{אֲשַׁלְּחֶךָ}$ , etc.

But in Pause the  $\text{ֿ}$  is dropped as in  $\text{אֲשַׁלְּחֶךָ}$ .

Note. A  $\text{ֿ}$  as Slight-vowel, before  $\text{ֿ}$  under a Guttural, requires no remark; as that is what the Student would expect of course.

Obs. XLV. The Pause-form of the Aff.  $\text{ֿ}$   $\text{ֿ}$  *thee (m.)* is not only  $\text{ֿ}$   $\text{ֿ}$ , but also  $\text{ֿ}$   $\text{ֿ}$ , as seen in the last-cited example. Comp. Note e (ii.) on Tab. XXVIII.

Obs. XLVI. This is often so in the case of Verbs  $\text{ל}$  with this Aff. in Pause; as in  $\text{אֲצַנְּךָ}$  Pause-form of  $\text{אֲצַנְּךָ}$  (Fut. *P.* 1 s., fr.  $\text{צוה}$ ), And so in the forms  $\text{אֲוַדְּךָ}$  and  $\text{אֲוַדְּךָ}$  on p. 282.

Note. But the form  $\text{ֿ}$   $\text{ֿ}$  (without the Dagesh) also occurs, as in  $\text{יִוַדְּךָ}$  on p. 282.



Obs. XLVII. Verbs having for their 3<sup>d</sup> Rt-letter ה *Quiescent* drop this ה on receiving Pron. Affs., as seen above and in Tab. XXX.

Obs. XLVIII. By reason of the loss of a syllable thus there is no room for the operation of the great Rule of § 59 [comp. Obs. XXXIV, above], and therefore such forms as עָשָׂהוּ, עָשְׂתָהוּ, etc. [Tab. XXX], retain the vowel of their 1<sup>st</sup> Rt-letter instead of its being dropped as in פָּקְדָהוּ, פָּקְדִיתָהוּ, etc., Tab. XXV.

Obs. XLIX. For other forms we may refer to the Tables and the Notes thereon.

Note (i.) Verbs ה"ל in the 3 s. m. Past take the full Affix הִּי *him*, rather than י; thus,

עָשָׂהוּ *he made him* (fr. עָשָׂה *he made*) Ps. xc. 5,

קָנָהוּ *he bought it m.* (fr. קָנָה *he bought*) Lev. xxvii. 24.

(ii.) The 3<sup>d</sup> Rt-letter ה is dropped even with an Affix having *Shva* before it; thus,

\* עָשְׂתָּהּ *He made thee m.* (fr. עָשָׂה) Deut. xxxii. 6,

וְנָתַתְּ *and He will guide thee m.* (fr. נָתַתְּ *he guided*,

with ו pref.) Is. lviii. 11.

(iii.) Special attention may be called to the 3 s. f. Past forms with Affixes, such as

עָשְׂתָּהּ and עָשְׂתָּהּ, עָשְׂתָּהּ, etc., in Tab. XXX; and so in

עָשְׂתָּנִי (3 s. f. Past *K.*, with Aff. *me*, Pause-form) Job xxxiii. 4,

הָעֵלְתָּם (3 s. f. Past *Hφ.*, with Aff. *them m.*) Josh. ii. 6.

The student will see at once the similarity between the form of the Verb in these words and the shortened form of the 3 s. f. Past *viz.* עָשְׂתָּ instead of עָשְׂתָּהּ (like וְנָתַתְּ).

\* עָשְׂתָּהּ Deut. xxxii. 6, is the Pause-form for עָשָׂהוּ.—§ 167 (ii. a).

† And so in וְנָתַתְּנִי *Pi.* Past 3 s. f. (נָתַתְּ), with ו pref. and Aff. *him*, Zech. v. 4, and וְנָתַתְּהּ *Pi.* Past 3 s. f. (נָתַתְּ), with Aff. *her*, Ruth iii. 6.

‡ This shortened form was just mentioned in Note III. μ (p. 172). It is not limited to the *Kal*; for not only do the *Pi-el* words in the preceding Note (†) seem to refer to it, but we have also the

*Hφ.* Past 3 s. f. וְהִרְצִיתָ (fr. רָצָה), with ו pref. Lev. xxvi. 34, and הִלְאָתָהּ

(fr. לָאָה), with ׀ for ׀ as in הִנְלִיָּהּ 3 s. m. Tab. XXII, Ez. xxiv. 12,

and

*Hoph.* Past 3 s. f. הִנְלִיתָ twice in Jer. xiii. 19.

These examples are cited by R. D. Kimkhi in the *Michlol*.

Obs. L. The Rule of § 162 (e, ii.), viz. that “the  $\text{--}$  rather than the  $\text{'--}$  form” of the Fut. *Hφ.* is used in certain cases, must not be supposed to hold when Pron-Affs. are attached. In this case the the *Long-K̄hirik* is preferred, and is either

(a) *Defective* (Pt. I, § 13), as in such forms as

וּפְקַדְהוּ, וּפְקַדְתֶּם, וּפְקַדְתִּי, etc.,—or

(β) *Full*, as in such forms as

וּפְקִידְהוּ, וּפְקִידְתֶּם, וּפְקִידְתִּי, etc.

Note. Defective *Long-K̄hirik* and Defective *Shurik*\* [Pt. 1, § 14] occur often in long Verb-forms—especially when there would otherwise be more than one Quiescent letter in the word. Perhaps it may be said that

(i.) This is a matter of כתיב [Pt. I, § 74], and

(ii.) The Student had best use the FULL spelling always.

\* As in וַיִּשְׁמְעֵנוּ Is. xliii. 9, etc. וַיִּשְׁלִיכֵם Josh. x. 27, וַיִּשְׁלִיכֵהוּ Ex. i. 22.

## EXERCISE XLV.

(To be translated into English, with the help of the Glossary at the end of the book.)

זְכַרְנִי<sup>1</sup> יי : צִרְפַּתְנִי<sup>2</sup> . . . : צִרְפַּתְנִי<sup>2</sup> כְּצֶרֶף<sup>3</sup> כֶּסֶף : וְתֹאמַר<sup>4</sup>  
 צִיּוֹן עֲזַבְנִי<sup>5</sup> יי וְאֲדַנִּי שְׂכַחְנִי<sup>6</sup> : לָבֵן עֲנַקְתָּמוֹ<sup>7</sup> גְּאוּה : וּבִשְׁת פָּנַי  
 כִּפַּתְנִי<sup>8</sup> : אֶפְפוּנִי<sup>9</sup> מִים עַד נֶפֶשׁ תְּהוּם יִסְבְּבֵנִי<sup>10</sup> : שִׁתְנִי<sup>11</sup> כְּבוֹר  
 תַּחְתִּיּוֹת<sup>12</sup> : כָּל זֹאת בְּאֵתְנוּ<sup>13</sup> : וְלִבִּי עֲזַבְנִי<sup>5</sup> : יי אֵל תַּעֲזִבֵנִי<sup>5</sup> יי :  
 בְּיוֹם צָרְתִי אֶקְרָאךָ<sup>14</sup> כִּי תַעֲנֵנִי<sup>15</sup> :  
 מִמְּכֹוֹתֶיךָ<sup>16</sup> אֶרְפָּאךָ<sup>17</sup> נְאֻם יי : אֶהְבֵּת<sup>18</sup> עוֹלָם אֶהְבֵּתֶיךָ<sup>19</sup> :  
 וְאַנְכִי לֹא אֶשְׁכַּחְךָ<sup>6</sup> : הֵן עַל כַּפַּיִם חֲקַתֶיךָ<sup>20</sup> : עוֹד אֶבְנֶךָ<sup>21</sup>  
 וְנִבְנִית<sup>21</sup> : וְקִבְצָתֶיִם<sup>22</sup> מִיִּרְבֵּתִי<sup>23</sup> אֶרְץ : אוֹלֵיכֶם<sup>24</sup> אֵל נַחְלֵי מַיִם :

<sup>1</sup> זכר to remember. <sup>2</sup> צרף to try (as silver and gold, by melting). <sup>3</sup> See the preceding Note. (The word being unaccented here, the ם (ø) stands instead of the ך of כְּצֶרֶף; comp. § 168 (i).) <sup>4</sup> תֹאמַר to say. <sup>5</sup> עֲזַב to forsake. <sup>6</sup> שָׁכַח to forget. [The Past K. is found with the ם of the פָּעַל form in the following:—(α) the 3 s. m. with Aff. *me* in Pause, (β) the 3 s. f. in Pause (שְׂכַחְתָּה, Prov. ii. 17), and (γ) the 3 pl. with Affs. *me* (שְׂכַחוּנִי) and (שְׂכַחְנִי), and *thee* f. (שְׂכַחוּךְ); Comp. Tab. XXV, Note (α)]. <sup>7</sup> עֲנַק to adorn (as with a chain, or necklace). <sup>8</sup> כִּפַּת *Pi.* to cover. <sup>9</sup> אֶפֶף to encompass. <sup>10</sup> כָּבַב *K.* to come round, to go about, *Pi.* to take about, lead about. <sup>11</sup> שִׁית to put, place [comp. § 226, and § 183 (β)]. <sup>12</sup> *lit.* places-below, *i.e.* low-depths. (This word, with the בּוֹר before it, is an expression for “a pit of low-depths” = “a very deep dungeon pit.”) <sup>13</sup> בּוֹא to come, to come upon (p. 272). <sup>14</sup> קָרָא to call, to call upon. <sup>15</sup> עָנָה to answer. <sup>16</sup> מַכָּה a wound, Tab. VI. <sup>17</sup> רָפָא to heal. <sup>18</sup> [with] love of,—see § 86. <sup>19</sup> אָהַב to love. <sup>20</sup> חָקַק to engrave. <sup>21</sup> בָּנָה *K.* to build, *Nφ.* to be built. <sup>22</sup> קָבַץ *Pi.* to collect. <sup>23</sup> from the recesses of. <sup>24</sup> יָלַךְ *K.* to go, *Hφ.*

מִזְרָה<sup>25</sup> יִשְׂרָאֵל יִקְבְּצֵנּוּ<sup>22</sup> וְשָׁמְרוּ<sup>20</sup> כְּרֵעָה<sup>27</sup> עָדְרוּ : יִמְצְאוּ<sup>28</sup> בְּאֶרֶץ  
 מִדְּבָר . . . יִסְבְּבֵנּוּ<sup>10</sup> יְבוֹנְנֵהוּ<sup>29</sup> יִצְרְנֵהוּ<sup>30</sup> כְּאִישׁוֹן<sup>31</sup> עֵינָיו :  
 וְשִׁמְחֵתִים<sup>32</sup> מִיּוֹנָם<sup>33</sup> : זָכְרִי<sup>1</sup> אֲזַכְרֶנּוּ עוֹד : בְּחַרְתִּידָּךְ<sup>34</sup> בְּכוֹר  
 עֵינִי :

אֲנִי יי אֶעֱנֶם<sup>15</sup> אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעֱזֹבְכֶם<sup>6</sup> : אֲנִי הֵעִירְתִּיהוּ<sup>36</sup>  
 בְּצַדֶּק . . . בְּרוּךְ<sup>36</sup> יי \* שְׁלֹא נִתְּנָנוּ<sup>37</sup> טָרַף לְשִׁנְיֵהֶם<sup>38</sup> :  
 בְּצַר קָרָאתָ<sup>14</sup> וְאַחֲלָצְךָ<sup>39</sup> אֶעֱנֶךָ<sup>15</sup> בְּסִתֵּר רָעַם : וְאַרְמָסֶם<sup>40</sup>  
 בְּחַמְתִּי<sup>41</sup> וְיִזּוּ<sup>42</sup> נִצַּחֶם<sup>43</sup> עַל בְּגָרֵי . . . חַמְתִּי<sup>41</sup> הִיא סִמְכַתִּנִּי<sup>44</sup> :  
 אֱלֹהִים יַחֲנֵנוּ<sup>45</sup> וְיִבְרַכְנוּ<sup>30</sup> : זֶה אֱלֹהֵי וְאַנְוֵהוּ<sup>46</sup> אֱלֹהֵי אָבִי  
 וְאַרְמְמֵנֵהוּ<sup>47</sup> : תְּהַלֵּמְתָּ יְכִסִּימוּ<sup>48</sup> : עוֹד אֲזַדְנֵנוּ<sup>49</sup> : תִּבְאֵמוּ<sup>13</sup>  
 וְתַטְעֵמוּ<sup>50</sup> : יִבְרַכְךָ<sup>36</sup> יי וְיִשְׁמְרֶךָ<sup>25</sup> : יָאֵר<sup>51</sup> יי פָּנָיו אֵלֶיךָ וְיַחֲנֶךָ<sup>45</sup> :  
 . . . וְאַהֲבֶךָ<sup>19</sup> וְיִבְרַכְךָ<sup>36</sup> וְהִרְבֶּךָ<sup>52</sup> : יי שְׁמְרֶךָ<sup>26</sup> : יוֹמָם<sup>53</sup> הַשֶּׁשֶׁשׁ לֵא

to cause to go, to conduct. <sup>25</sup> זרה P. to scatter. <sup>26</sup> שָׁמַר to keep, to guard.  
<sup>27</sup> רעה to act as a shepherd. N.B. The K. Partic(1) s. m. is used for a shep-  
 herd. <sup>28</sup> מִצָּא to find. <sup>29</sup> בּוֹן or בֵּין K. to understand, P. to instruct. <sup>30</sup> נָצַר  
 to preserve. <sup>31</sup> as the pupil of. <sup>32</sup> שִׂמְחָה K. to be glad, P. to gladden. <sup>33</sup> יָגוֹן  
 sorrow. <sup>34</sup> בָּחַר to choose. <sup>35</sup> עוֹר Hφ. to rouse up. <sup>36</sup> בָּרַךְ K.† and P. to  
 bless. <sup>37</sup> נָתַן to give. <sup>38</sup> שֵׁן a tooth (Dual. שֵׁנַיִם). <sup>39</sup> הִלַּץ P. to deliver.  
<sup>40</sup> רָמַס to trample. <sup>41</sup> חֶמָה hot anger, wrath. <sup>42</sup> נִזַּז to be sprinkled, p. 296.  
<sup>43</sup> נִצַּח used here for *life-blood, strength*;—Tab. X. 2. <sup>44</sup> כָּמַךְ to uphold. <sup>45</sup> חָנַן  
 to be gracious to. <sup>46</sup> נִוָּה (see p. 293). <sup>47</sup> רוּם K. to be high, P. to exalt, to  
 extol. <sup>48</sup> See No. 8, and Tab. XXX [Note β (8)]. <sup>49</sup> יָרָה Hφ. to praise, etc.,—  
 pp. 281 & 282. <sup>50</sup> נָטַע to plant. <sup>51</sup> אִוֵּר K. to shine, Hφ. to make to shine.  
<sup>52</sup> רַבָּה K. to be many, Hφ. to make to be many, to multiply. <sup>53</sup> in the day-

\* For the prefix שׁ who, which, that, see the latter part of Note (d) on p. 24.

† N.B. The KAL in this sense is used only in the Partic (2) of § 139 (γ), & Infin.

יִכַּפֶּה<sup>54</sup> וְיִרַח בְּלִילָה : יִי יִשְׁמְרֶךָ<sup>31</sup> מִכָּל רָע : יִהְלֹוהוּ<sup>55</sup> שָׁמַיִם  
 וְאַרְצָן : יִי זְכַרְנוּ<sup>1</sup> יְבִרְךָ<sup>36</sup> : וּמַשִּׁירֵי אֲהוּדָנוּ<sup>49</sup> : אֵלֵי אֶתָּה  
 וְאוֹדְךָ<sup>49</sup> : מִי לֹא יִרְאֶךָ<sup>56</sup> מֶלֶךְ הַגּוֹיִם כִּי לְךָ יֶאֱתָה<sup>57</sup> : יוֹדוּךָ<sup>49</sup>  
 עַמִּים אֱלֹהִים יוֹדוּךָ<sup>49</sup> עַמִּים כָּלָם : יְבַרְכּוּ<sup>30</sup> אֱלֹהִים אֱלֹהֵינוּ :  
 אוֹדְךָ<sup>49</sup> בְּעַמִּים אֲדָנִי אֲזַמְרֶךָ<sup>58</sup> בְּלְאֻמִּים :  
 הוֹרֵנִי<sup>59</sup> יִי דַרְכֶּךָ וְנַחֲנִי<sup>60</sup> בְּדַרְכֶּךָ מִיִּשׁוּר<sup>61</sup> : אֶתָּה יִי עֲזֹרַתִּי<sup>62</sup>  
 וְנַחֲמַתִּי<sup>63</sup> :

## PSALM XXIII.

(To be translated into English, with the help of the Glossary at the end of the book).

יִי רַעִי<sup>27</sup> לֹא אֶחָסֶר<sup>64</sup>  
 בְּנֵאוֹת<sup>65</sup> דְּשָׂא יְרֵבִיצַנִי<sup>66</sup>  
 עַל מֵי מְנוּחֹת<sup>57</sup> יְנַהֲלֵנִי<sup>68</sup>  
 נַפְשִׁי יִשׁוּבֵב<sup>60</sup>  
 יְנַחֲנִי<sup>60</sup> בְּמַעְגְלֵי<sup>70</sup> צֶדֶק  
 לְמַעַן<sup>71</sup> שְׂמוּ

time. <sup>54</sup> Hφ. to smite, to strike,—pp. 298 & 299. <sup>55</sup> הלל Pī. to praise (Dagesh F. is often dropped from the ל). <sup>56</sup> ירא to fear, p. 287. <sup>57</sup> יאה to be becoming, fitting, suitable,—p. 280. <sup>58</sup> זמר Pī. to hymn. <sup>59</sup> ירה Hφ. to teach, point out to,—pp. 288 & 289. <sup>60</sup> נחה K. and Hφ. to guide, lead, (p. 296). <sup>61</sup> right, rectitude,—see § 86. <sup>62</sup> עזר to help. <sup>63</sup> נחם Pī. to comfort. <sup>64</sup> חסר to lack. <sup>65</sup> in pastures of,—see § 86. <sup>66</sup> רבץ K. to lie down, Hφ. to cause to lie down. <sup>67</sup> rest (lit. rests). <sup>68</sup> נהל Pī. to lead gently. <sup>69</sup> שוב K. to return, Pī. to restore, and to refresh. <sup>70</sup> in the paths of. <sup>71</sup> for the sake of. <sup>72</sup> ילך to go.

גַּם כִּי אֵלֶיךָ <sup>72</sup> בִּגְיָא צְלָמוֹת  
לֹא אִירָא <sup>73</sup> רַע כִּי אֶתָּה עֲמָדִי  
שְׁבֹטְךָ וּמִשְׁעֲנֵתְךָ  
הִמָּה יִנְחַמְנִי <sup>74</sup>  
תַּעֲרֹךְ <sup>75</sup> לְפָנַי שְׁלֹחַן  
נֶגֶד צָרְרִי <sup>76</sup>  
דִּשְׁנָתְךָ <sup>77</sup> בְּשֶׁמֶן רֹאשִׁי  
כּוֹסֵי רוּיָה <sup>78</sup>  
אֶךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי <sup>79</sup>  
כָּל יְמֵי חַיִּי  
וְיִשְׁבְּתִי \* <sup>80</sup> בְּבֵית יי  
לְאַרְךָ יָמִים :

<sup>72</sup> with me. <sup>73</sup> עֵרַךְ to set in order, array, prepare. <sup>74</sup> צָרַר to distress, to be an enemy to. <sup>75</sup> דִּשְׁן *Pi.* to anoint-richly. <sup>76</sup> fulness;—[a cup of] fulness=the [cup that] “runneth over” of the E. V. <sup>77</sup> רָדַף to pursue, to follow.

\* There are various opinions respecting this word:—

The translation “*my abiding, or dwelling, [shall be] in the etc.*”, corresponds to the word יִשְׁבְּתִי (*K. Infin.*, שָׁבַת, with Aff. 1 s.) from יָשַׁב *Tab. XVIII*, instead of שְׁבֹטְתִי. Some suppose that the Root טוֹב *to return* is used here in the sense of the Root יָשַׁב *to abide or dwell*. And some suppose that the word should stand thus—וְיִשְׁבְּתִי (*K. Past 1 s.*, with ו, from יָשַׁב) and *I will abide or dwell*. The strict sense of וְיִשְׁבְּתִי as it stands is *and I will return*.

\*.\* The following Exercises are partly taken from the Exercises in the former Grammar.

Note (i.) Help required for rendering the English into Hebrew is here given UNDER the several words.

(ii.) Words connected by hyphens are all comprehended in the Hebrew which stands under them.

(iii.) Some additional help required is occasionally given in Footnotes.

## EXERCISE XLVI.

(To be translated into Hebrew.)

And he-returned into the house and took the child and restored -him\*  
 יָלַד † לָקַח בֵּית שׁוּב Hφ. § 71

to his mother. And he-turned this-way-and-that and saw that  
 אָל אִם (see vocab.) פָּנָה בָּה נָכָה בִּי רָאָה

there-was-no man, and he-killed him\* and hid him\* in the sand.  
 אִין אִישׁ מוֹת Hφ. טָמַן חוֹל

And the king† said 'Fetch-ye (m.) me a sword and cut him\* into two and  
 מֶלֶךְ אָמַר מִלֵּךְ לָקַח לִי חֶרֶב § גִּזֹּר ל

give the half to one (f.) and the half to the-other.' And  
 נָתַן חֶצְי אַחַת חֶצְי אַחַת § 99, Note (†).

I-cried-out and said, 'In-no-wise-kill-him' (Hebr. to kill kill-ye m.  
 צָעַק † אָמַר Infin. Abs. מוֹת Hφ.

him\* not), and they (m.)-gave him\* to me. And she-took the child  
 (Obs. IV. p. 93.) נָתַן לָקַח יָלַד

and kissed him\*, and she-lifted-up her voice and wept.  
 נִשְׁקָה † Tab. XIX. נִשְׂאָה קוֹל בָּכָה (Apocop.)

## EXERCISE XLVII.

And I-asked him\* saying 'What mayest-thou-be-seeking?'  
 שָׁאַל † Tab. XVII, Note (†, ii). בִּקֵּשׁ Pz. Fut.

\* Affix.

† Fut. (-).

‡ Tense before Noun.

§ Fut. (-).

and he answered me\* that his brethren he [was] seeking. And  
 ענה כי אָח Tab. XIII. בָּקַשׁ P̄. Partic.  
 they-said to-each-other (Hebr. a man to his brother), 'Come-ye and  
 אָמַר אָל אִישׁ אָח יִלֶךְ Tab. XVIII.  
 let-us-slay him\*, and let-us-cast-him\* into one-of the pits, and-we-will-say  
 הרג + שְׁלַחְךָ Hφ. בְּ אֶחָד בְּרוֹת Past w. ו pref.  
 An evil beast hath-devoured him\*.' But Reuben† delivered him\* from  
 רָעָה חָיָה f. אָכַל ו רְאוּבֵן ו נָצַל Hφ.  
 their hand and said 'We-will-not smite him\* mortally, cast-ye  
 יָד אָמַר נָכַח Hφ. (p. 299) נִפְשׁוֹ שְׁלַחְךָ Hφ.  
 him into this pit,'—in-order to-deliver him from their hand to §restore  
 אָל בּוֹר לְמַעַן נָצַל Hφ. שׁוֹב Hφ.  
 him\* to his father. And they-stripped him\* as-regards his coat  
 אָל אָב Tab. XIII. פָּשֵׁט Hφ. אֶת בְּתוּרָתוֹ ||  
 and they-took him\* and cast him into the pit. And Juda‡ said 'Let-us-sell  
 וּלְקַח § 71 יְהוּדָה מָכַר +  
 him\*, and our hand let-it-not be upon him.' And they-sold him\* to  
 יָד f. Obs. IV. p. 93. עַל הַיָּה ל  
 the Ishmaelites, and they-took-him\*-down to Egypt. A king‡ sent  
 יִשְׁמָעֵאֵלִים יָרַד Hφ. § 71 מִצְרַיִם מֶלֶךְ שָׁלַח  
 and loosed him\*.  
 נָתַר Hφ. Tab. XIX.

## EXERCISE XLVIII.

And he-finished charging-them (Hebr. to §charge them\*), and he-expired  
 כָּלָה P̄. \*\* צוּה P̄. \*\* גָּוַע  
 and died. My father adjured me\* saying 'In my  
 מוֹת אָב שָׁבַע Hφ. Tab. XVII, Note (†, ii).  
 grave which I-dug for me in the land of Canaan, there (Heb. thither)  
 קָבַר Tab. X. 2. לָרָה ל אָרְצוֹ כָּנַעַן שָׁמָּה

\* Affix. † (Fut. (—)). ‡ Tense before Noun. § Infin. w. ל prefixed.  
 || With Affs., בְּתוּרָתוֹ etc. ¶ Fut. (—).

\*\* The ו is Consonantal here.



shalt-thou-(*m.*)-bury me\*.'      Go-up and bury-thou (*m.*) thy father as  
 קבר †      עלה      בְּאִשְׁרֵי

he-adjured thee\*.      All that I-shall-command thee\* (*m.*), thou-shalt-  
 כָּל      אֲשֶׁר      צוּה Pz. †

certainly-do (Hebr. *to-do* *thou-shalt-do*) it\* (*m.*); and I-will-bless thee\*,  
 Infin. Abs.      עֲשֵׂה      בָּרַךְ Pz.

and I-will-preserve thee\* in all thy ways.      JAH § hath-indeed-  
 שָׁמַר †      דָּרָךְ Tab. X. 1.      יָהּ

corrected (Hebr. *to-correct*, *He-hath-corrected*) me\*; but to the death  
 Pz. Infin., (—) form.      יָסַר Pz.      ו      מָוֶת

He-hath-not given me\*.—      And I-took || them (*m.*) and I-passed-them-over  
 נתן      לקח

(Hebr. *and I-caused-them\*-to-pass-over*) the brook; and      I-was-left  
 עָבַר Hφ.      נַחַל      יָתַר Nφ. (Tab. XVIII).

by-myself, and there-wrestled one with me until the-going-up-of the dawn.  
 לָבַדִּי      אָבַק Nφ.      עַם אִישׁ      עָר      עָלָה      שָׁתַר

And-when he-said 'Let-me-go (Hebr. *Send-away-thou m. me\**) for the dawn §  
 ו      שָׁלַח Pz.      כִּי

hath-gone-up,' then I-answered-him\* 'I-will-not let-thee\*-go except thou-  
 עָלָה      ו      עָנָה      שָׁלַח Pz.      כִּי אָם

hast-blessed me\*.'  
 בָּרַךְ Pz.

## EXERCISE XLIX.

And these words § which I [am] commanding thee (*m.*) to-day (Hebr.  
 דְּבָרָךְ (*m.*))  
*the-day*) shall-be ¶ on thy heart. And thou-shalt-impress ¶ them\* upon  
 הִיָּה      לָקַב      שָׁנַן Pz. (Tab. XIV).

(Hebr. *to*) thy sons.      And-thou-shalt-write ¶ them\* on the posts of  
 בָּנֶיךָ Tab. XIII.      כָּתַב      מְזוֹזָה

thy house, and at (ב) thy gates. I will-bring you (*m.*)\* into the land of  
 בַּיִת      שָׁעַר      בּוֹא Hφ.      אֶל      אֶרֶץ (*f.*)

the nations which (Hebr. *which it\**) I-have-given to you to possess it\*.  
 גּוֹיִם (*m.*)      נָתַן      יָרַשׁ Tab. XVIII.

And I-will-give ¶ them\* -up      before-you,      and ye-shall-smite ¶ them.  
 נָתַן      פְּנֵינִים w. ל pref., & Aff.      נָכָה Hφ.

\* Affix.

† Fut. (—).

‡ The ו is *Consonantal* here.

§ Tense before Noun.

|| Note (A) on Tab. XIX.

¶ Past with ו.

The king† of Jericho sought the men whom\* Joshua sent. And  
 מֶלֶךְ יֵרִיחוֹ בָקַשׁ P<sub>i</sub>. p. 46 (l.) שְׁלַח יְהוֹשֻׁעַ  
 the woman‡ said, Pursue-ye (m.) quickly after-them that ye-may-overtake  
 אִשָּׁה רָדָה מֵהֵרָאֵם כִּי אֲחֲרֵיהֶם H<sub>φ</sub>., Tab. XIX.  
 them\*. And she had-taken-them\*-up to the roof; and she-hid  
 expressed עלָה H<sub>φ</sub>. § 71. ii. (a) נָגַח טָמְנָה  
 them\*, and the mischief‡ did-not come-upon them\*. Ye (m.) have-  
 רָעָה מִצָּאָה expressed  
 preserved-my\*-life. Flames of fire have-devoured them (m.)\*.  
 חִיהָ H<sub>φ</sub>. אֵשׁ לָהֵבָה (f.) אָכַל

## EXERCISE L.

Draw-Thou me\*, after-Thee we-will-run. The king‡ hath-  
 מִשָּׁךְ § אֲחֲרָיָה רוּץ (w. ה at the end.) מֶלֶךְ  
 brought-me\*-into His chambers. Let-me\*-see thy (f.) countenance, let-me\*-.  
 בּוֹא H<sub>φ</sub>. חָדַר רָאָה מִרְאָה pl. of  
 hear thy (f.) voice. I-have-taken-hold-upon Him\*, and I-will-not let-  
 שָׁמַע H<sub>φ</sub>. אָחַז  
 Him\*-go.  
 רָפָה H<sub>φ</sub>.  
 The watchmen found‡ me\*...; they-smote me\* they-wounded  
 Partic. (1) K. of שָׁמַר מִצָּא נָכָה H<sub>φ</sub>. פָּצַע  
 me\*... Whither turned thy (f.) Love? for we-will-see Him\* with thee.  
 אָנָּה פָּנָה דוּר (m.) וּ בָקַשׁ P<sub>i</sub>. עָם  
 Daughters‡ saw her\*, and they (m.) called-her\*-happy. Many  
 בָּתָּב Tab. XIII. רָאָה אָשֵׁר P<sub>i</sub>.  
 waters shall-not be-able to-quench Love||, and floods shall-not  
 מַיִם יִכָּל H<sub>φ</sub>. כָּבָה P<sub>i</sub>. אֲהַבָּה (f.) נְהָרוֹת (m.)  
 overwhelm it\*. Lo! THE-LORD thy God‡ hath-loved thee (m.)\*:  
 נִשְׁטָה § הִנֵּה אֲהַבָּה אָהַב (the = form.)  
 be-strong, yea (!) be-strong.  
 חֲזָק (= form.)

\* Affix. † Past with ׀ prefixed. ‡ Tense before Noun.

§ Fut. (—).

|| With the 'Def. Art.' and אֵת.

## APPENDIX.

## I. SIGNIFICATIONS OF THE VOICE-FORMS.

We may give here a few instances of what was mentioned briefly at the foot of page 70, *viz* that other English 'forms of rendering'—more or less different from the main significations of the Voices in general—are sometimes required. Thus,

( $\alpha$ ) In Gen. i. 4, the  $\text{H}\bar{\text{I}}\text{P}\bar{\text{H}}\text{-}\hat{\text{I}}\text{L}$   $\text{וַיִּבְרָא}$  (Fut. 3 s. *m.*) may fairly be rendered "and *He divided*" (or by some such expression, as "and *He made separation*"). The expression "and *He caused to SEPARATE*" is not English, and English expressions must of course be used in an English rendering.

( $\beta$ ) So, in Gen. i. 11  $\text{תְּרַשָּׁא הָאָרֶץ דְּשָׂא$  is fairly rendered "let the earth bring-forth grass." The Hebrew expression  $\text{תְּרַשָּׁא דְּשָׂא}$ , in which the Verb is from the same Root  $\text{רשׂא}$  as the Noun, cannot be rendered *exactly* in English. Similarly in the case of  $\text{מִזְרִיעַ זֶרַע}$  in the same verse, some such expression as "producing seed" or "yielding seed" must be given.

( $\gamma$ ) In the case of some Roots, as observed at the foot of page 70, *altogether different* English Verbs are required for their several Voices.

( $\delta$ ) We must be content, at present, to refer the Student to his Lexicon for the renderings of the several Voices of various Roots.

( $\epsilon$ ) Also the Lexicon must be referred to as a means of finding what Voices of particular Roots are used. For

N.B. (i) Verbs are not necessarily used in all the Voices; but,  
on the contrary,

(ii) most Verbs are used in certain Voices only, and not  
in others.

## (II). CERTAIN TENSE-FORMS, AND APOCOPATED FORMS.

(1) As said in § 162 (e), it is the *Rule* to have, in the Future *Kal*, the  $\text{־}$  (rather than the  $\text{ו}$ ) form, *i.e.* 'פָּקַד' rather than יִפְקֹד, in the following three cases:

(a) with  $\text{ו}$  Convers., thus וַיִּפְקַד and he visited,

(β) with אַל Deprecative, thus אַל יִפְקַד let him not visit,

(γ) in a positive wish, thus יִפְקַד let him visit.

(2) So also it is the *Rule* to have in *Hiph-ël* the  $\text{־}$  (rather than the  $\text{׳־}$ ) form, *i.e.* יִפְקַד rather than יִפְקִיד, in the same three cases, thus

(a) with  $\text{ו}$  Convers., וַיִּפְקִיד and he caused to visit,

(β) with אַל Deprecative, אַל יִפְקִיד let him not cause to visit,

(γ) in a positive wish, יִפְקִיד let him cause to visit.

(3) The same holds for other than 'Full' Verbs; and, further,

(4) Verbs לָהּ generally\* have the 'Apocopated' forms in these same three cases, thus:

(a) with  $\text{ו}$  Conversive, וַיִּגַּל from יִגְלֶה (*Kal*),—  
וַיִּגַּל from יִגְלֶה (*Pi.*),—וַיִּגַּל from יִגְלֶה (*Hφ.*), etc.;  
and so וַיְהִי from יְהִי,—וַיַּעַשׂ from יַעֲשֶׂה, etc.;  
and so in other Persons, as וַתְּהִי from תְּהִי, and וַתַּתֵּן from תַּתֶּן, etc.;

(β) with אַל Deprecative, אַל תִּגַּל from תִּגְלֶה (*Pi.*),  
אַל תִּפְּן from תִּפְּנֶה (*Kal*),—אַל יְהִי and אַל תְּהִי from  
יְהִי and תְּהִי, etc.;

(γ) in a positive wish, יִגַּל let it m. go captive, from יִגְלֶה,—  
יְהִי let it m. be (or let there be), from יְהִי, etc.

[Further remarks on Verb-forms had better be reserved for a subsequent Section of this Appendix. Now we may not delay any longer to give the following]

\* Not always, see the Note (†) on p. 171.

## (III). ANALYSIS OF SOME VERB-FORMS.

When the Student first attempts to read the Hebrew Bible, he is likely to find his progress somewhat slow and perhaps wearisome by reason of his inability to analyze at once the Verb-forms with which in such great variety he will meet at every step. It is therefore advisable to offer him some little help, at first, to enable him to recognize more easily the various forms, and to familiarize him (by references) with the several Tables and Sections in which such forms are classified and spoken of. To some extent the Exercises will have already familiarized him with these, class by class. A very little help now will enable him to combine them all. The following ANALYSIS of the Verbs found in the first three, and the twelfth, chapters of the Book of Genesis, will doubtless be amply sufficient for him. With the Prefixes and Affixes to Nouns, etc., he will be sufficiently familiarized already by the Exercises; he will need no help for these now,—with the exception of a word or two, here and there, perhaps. It may however be well to give now the following Rules:—

RULE I. When the Conjunctive ׀ stands between words, or groups of words, which form a COUPLE,—if the second word of the COUPLE, or the first word of the second group, is either

(1) MONOSYLLABIC, or

(2) DISSYLLABIC WITH THE ACCENT ON THE PENULTIMA,

the ׀ generally takes ׀,

[N.B. unless the first letter has ׀, in the word to which the ׀ is prefixed];—thus,

(i) in Gen. viii. 22 we have

׀רע ׀קציר ׀קר ׀הם ׀ק׀יז ׀חרף ׀יום ׀לילה\* ׀וכו  
*seed-time and harvest, and cold and heat, and summer and winter, and day and night, etc.*

Here the Nouns are arranged in COUPLES, two and two. And

(a) ׀רע ׀קציר <sup>׀</sup> *seed-time and harvest*, the first Couple, has for its second word the Dissyllabic קציר which is accented on the *last* syllable (not on the Penultima) in accordance with Pt. I, § 55 (8, ii) and (9, a). Hence this word does not fall under Rule I above.—For the Accents <sup>׀</sup> *T'lishá* and <sup>׀</sup> *Pázér*, see Pt. I, § 66 (15 & 13). As said in Note (‡) there, the Accent <sup>׀</sup> stands “always over the first consonant of its word.” It affects the *last syllable* here.

(β) קר ׀הם *cold and heat*, the second Couple, has for its second word the Monosyllabic הם; before which the ׀ takes ׀ in accordance with Rule I above.—For the Accents <sup>׀</sup> *Gérèsh* and <sup>׀</sup> *Kadma*, see Pt. I, §§ 66 (16) & 67 (3).

(γ) ק׀יז ׀חרף *summer and winter*, the third Couple, has for its second word the Dissyllabic חרף accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents <sup>׀</sup> *T'vir* and <sup>׀</sup> *Dargá*, see Pt. I, §§ 66 (11) and 67 (4).

(δ) So also ׀יום ׀לילה *day and night*, the fourth Couple, has for its second word the Dissyllabic לילה accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents <sup>׀</sup> *Tiphk̄há* and <sup>׀</sup> *Mé-r'khá*, see Pt. I, §§ 66 (6) and 67 (6).

But (ii) it is not necessary that the Couple should consist of *two words* only. We have, for instance, in Gen. iii. 22

\* This ׀וכו signifies “etc.” It stands for ׀בלו *and the whole of it*.

$\text{וְיֵשְׁבוּ וְיֵאָכְלוּ וְיֵלְכוּ$  and *eat and live for ever*. Here the COUPLE consists of two parts (1)  $\text{וְיֵאָכְלוּ}$  and *eat*, and (2)  $\text{וְיֵלְכוּ}$  and *live for ever*; and the first word of this second part has  $\text{ֿ}$  to the  $\aleph$  prefixed to the accented Monosyllable  $\text{יֵלְכוּ}$ .—For the Accents ( $\text{ֿ}$ ) *Sillūk Soph-pásūk*,  $\text{ֿ}$  *Mê-r'khá*, and  $\text{ֿ}$  *Tiphk̄há*, see Pt. I, §§ 66 (1), 67 (6), and 66 (6).

This great Rule is not indeed *always* attended to; but it is so much attended to in the Bible, especially in the case of two words so 'coupled' together, that it is best to observe the Rule in Composition—in this case of a COUPLE OF TWO WORDS.

This Rule was stated in a very concise form in Obs. XII on p. 139. There the Rule itself, with even the few examples given above, would have been out of place.—In a Couple consisting of *two words*, the second word will mostly have a Disjunctive Accent by reason of the Stop (greater or less) made at the end of the 'Couple.' It was necessary, as seen in (ii), not to limit the occurrence to the case of the Accent being Disjunctive.

[This Rule will be found more fully stated and illustrated in Pt. II, § 94.]

RULE II. The prefixes  $\text{בְּכֹל}$  also sometimes take  $\text{ֿ}$  before an Accented Vowel, as seen in Pt. II, § 95; thus we have  $\text{לְמִיםֿ}$  instead of  $\text{לְמִים}$  at the end of Gen. i. 6; and so  $\text{לְמַתֿ}$  at the end of Deut. xiv. 1; etc.

## ANALYSIS OF VERBS IN GEN. i-iii.

- Gen. i. 1. בָּרָא \* *He created*. KAL Past 3 s. *m.* from בָּרָא. Tab. XXII.
- v. 2. הָיְתָה † *it f. was* (or *existed in a state of*). KAL Past 3 s. *f.* from הָיָה. Tab. XXIII.
- מְרַחֶפֶת [was] ‡ *moving* (al. *brooding*). Cp. Deut. xxxii. 11. PĪ-ÊL Partic. Sing. *f.* from רָחַף. For the Partic. forms see App<sup>x</sup> B to Tab. XIV, and for the — retained before ה see Tab. XVI(2) [β, iii.—page xx.].
- v. 3. וַיֹּאמֶר § *and He said*. KAL Fut. 3 s. *m.* with וְ Conversive, from אָמַר. Tab. XVII (2, δ).
- יְהִי *let there be*. KAL Fut. 3 s. *m.* apocopated for יְהִיָּה, from הָיָה. Tab. XXIII (Note 3), also page 170 (ε, 4).
- וַיְהִי § *and there was*. KAL Fut. 3 s. *m.* apocopated with וְ Conversive, from הָיָה (see the preceding word יְהִי). Cp. p. 222 (4).
- v. 4. וַיִּרְאֵה § *and He saw*. KAL Fut. 3 s. *m.* apocopated, from רָאָה. Tab. XXIII, also page 171 (η).
- וַיַּבְדֵּל *and He divided* (or *made separation*). HIPH-ÎL Fut. 3 s. *m.* with וְ Conversive, from בָּדַל. Tab. XIV. [For the — see § 162 (e, ii) p. 105, and p. 222 (2).]

\* The Tense here precedes its subject. Cp. § 162 (d, i), p. 105. This need not be mentioned after this page.

† The Tense here follows its Subject. This marks EMPHASIS on the Subject, as stated in § 162 (d, ii). The Emphasis here might perhaps be brought out in English somewhat thus: “*Now [as for] the earth, it was a confused and formless mass.... And God said, etc.*”

‡ The ‘logical Copula’ *was* is to be supplied in the English. Cp. § 124. This need not be mentioned again.

§ See § 161 (2),—page 104.



v. 5. וַיִּקְרָא\* and *He called*. KAL Fut. 3 s. m. with וְ Conversive, from קָרָא. Tab. XXII.

קָרָא *He called*. KAL Past 3 s. m. from קָרָא. Tab. XXII.

וַיְהִי\*. See the third Verb in v. 3.

[Note. The literal rendering of the last six words in v. 5 is, as the Student will see at once, "And there was evening, and there was morning,—one day." This literal rendering seems plain and clear enough. It tells that, after that great moment, when

"God said 'LET THERE BE LIGHT,—AND THERE WAS LIGHT,'" time went on; and, in due course of time, the light of the day-time declined towards departure, "and there was evening." And time went on still continually; and, in due course of time, day dawned—"and there was morning." And so there was "ONE DAY": viz. from the first breaking forth of the light "offspring of heaven firstborn," to the time when there was light again—at the breaking forth of the light of the morning.

Obs. Some give "the first day" for יוֹם אֶחָד. For this see 'Note' at the end of v. 31.]

v. 6. וַיִּאמֶר\*. See the first Verb in v. 3.

יְהִי. See the second Verb in v. 3.

וַיְהִי and *let it be*. KAL Fut. 3 s. m. (יְהִי) with וְ Conjunctive prefixed. [§ 3 (b)], from הָיָה. Tab. XXIII.—See also v. 3.

מִבְּרִיל one m. *dividing* (or *making separation*). HIPH-ÎL Partic. Sing. m. from בָּרַל. Tab. XIV.

v. 7. וַיַּעַשׂ and *He made*. KAL Fut. 3 s. m. with וְ Conversive, from עָשָׂה. See p. 171 (ζ), and Supp<sup>t</sup> to Tab. XXIII.

\* See § 161 (2),—page 104.

- v. 7 (contin.) וַיִּבְרָא. See the second Verb in v. 4.  
 וַיְהִי. See the third Verb in v. 3.
- v. 8. וַיִּקְרָא. See the first Verb in v. 5.  
 וַיְהִי. See the third Verb in v. 3.
- v. 9. וַיֹּאמֶר. See the first Verb in v. 3.  
 יָקוּן. *let them be gathered together.* NIPH-ĀL  
 Fut. 3 pl. *m.* from קוּה. Tab. XXIII.
- וַתֵּרָא וַיִּתְרָא. *and let it f. be seen.* NIPH-ĀL Fut. 3 s. *f.*  
 with וְ Conjunctive, from רָאה. Tab.  
 XXIII. The ׀ is instead of ׀ followed  
 by *Dagesh*, as in § 182 (i).
- וַיְהִי. See the third Verb in v. 3.
- v. 10. וַיִּקְרָא. See the first Verb in v. 5.  
 קָרָא. See the second Verb in v. 5.  
 וַיִּרְא. See the first Verb in v. 5.
- v. 11. וַיֹּאמֶר. See v. 3.
- [תִּשָּׂא דְשָׂא] תִּשָּׂא דְשָׂא. *let it f. bring-forth [grass].* HIPH-ĀL  
 Fut. 3 s. *f.* from דִּשָּׂא. § 162 (e, ii),  
 p. 105; & p. 222 (2).

[Note. This use of a Verb and Noun together, from the same Root, is often found—especially where the repetition of the Root implies *abundance, multitude, greatness*, or emphasizes that which the Root expresses. Cp. פָּחַדוּ פָּחַדוּ Ps. xiv. 5 *they were greatly afraid* (lit. *they feared a fear*), etc.; and so],

מִזְרִיעַ זֶרַע yielding seed. HIPH-ĀL Partic. Sing. *m.*  
 from זָרַע.

עֹשֶׂה yielding (or producing, lit. making). KAL  
 Partic. Sing. *m.* from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

v. 12. וַתּוֹצֵא *and it f. brought forth.* HIPH- $\dot{\text{H}}$ L Fut. 3 s. *f.* with וְ Conversive, from יָצָא. This Verb is both יָפִי like יָשַׁב in Tab. XVIII, and לָא like מָצָא in Tab. XXI. The  $\text{---}$  instead of יָ is in accordance with § 162 (e, ii), and p. 222 (2).

מִזְרִיעַ. See v. 11. עִשָּׂה. See v. 11. וַיֵּרָא. See v. 4.

v. 13. וַיְהִי. See v. 3.

v. 14. וַיֹּאמֶר. See v. 3. יְהִי. See v. 3.

[Obs. (i). The Verb יְהִי is in the Singular, but מְאֹרֹת *lights* in the Plural. This is often the case when the Verb comes first, especially when the Verb is used as here in a somewhat Impersonal manner. Cp. וַיְהִי כִּהְיִי בְּמֹת 1 Kings xiii. 33 *that there-might-be priests of high-places.* So in Gen. x. 25 וַיֵּלֶּבֶר יְלֶד שְׁנֵי בָנִים *and to Eber there-were-born two sons*, cp. Gen. xli. 50.

N.B. A Singular Verb may occur with a Plural Noun in certain other cases also, to be mentioned elsewhere.

Obs. (ii). The Plural of the Masculine Noun מְאֹר has the Feminine form. Cp. § 43.

Obs. (iii). The word מְאֹר signifies *a light*, i.e. *a light-giver* φωστήρ (LXX). In v. 3-5 the word is אֹר (φῶς LXX).]

לְהַבְדִּיל *to divide (or make separation).* Hiph- $\dot{\text{H}}$ L Infin. with ל prefix, from בָּרַל.

וְהָיוּ *and they shall be (or let them be).* KAL Past 3 plu. with וְ prefixed, from הָיָה. Tab. XXIII.

v. 15. וַיְהִי. See v. 14.

לְהָאִיר *to give light (lit. to cause light).* Hiph- $\dot{\text{H}}$ L Infin. with ל prefix, from אֹר. Tab. XX.

וַיְהִי. See v. 3.

v. 16. וַיַּעַשׂ. See v. 7.

[לְמַמְשָׁלָתָּ] is a Noun with ל for prefixed, "for the governance of."]

v. 17. וַיִּתֵּן and He set (lit. gave). KAL Fut. 3 s. m. with ו  
Conversive, from נתן. Tab. XIX (B).

לְהָאִיר. See v. 15.

v. 18. וְלִמְשָׁל and to rule. KAL Infin. with ל prefix, from  
משל. Tab. XIV.

וְלִהְבִּידִיל. See v. 14. וַיִּרְא. See v. 4.

v. 19. וַיְהִי. See v. 3.

v. 20. וַיֵּאמֶר. See v. 3.

יִשְׂרְצוּ [שָׂרֵץ נַח'] let them bring-forth-abundantly [moving creature  
that hath life],—lit. let them swarm-with [a  
swarm of creatures that have life].—KAL Fut.  
3 pl. m. from שָׂרֵץ. Tab. XIV.

יְעוּפֵף [that] may fly (E.V.) Pí-ÊL Fut. 3 s. m. from  
עוּף. Tab. XX.—Cp. § 31.

[Note. Many prefer to render thus:—"And let fowl fly." The word "Fowl" should then be read with EMPHASIS, because it precedes its Verb.]

v. 21. וַיִּבְרָא and He created. KAL Fut. 3 s. m. with ו Con-  
versive, from ברא. Tab. XXII.

[Note. The Root ברא has not occurred since v. 1, "In the beginning (or at first) GOD CREATED the heavens and the earth." It occurs again now in v. 21, at the introduction of 'animal life'; it does not occur again till v. 27, "And GOD CREATED אֶת הָאָדָם, etc." which is subsequent to the "Let us MAKE (or We will MAKE) אָדָם, etc." in v. 20. The making of man in the image of God is an act of Creation.]

v. 21 (contin.) הִרְמִשֶׁת *that moveth*. KAL Partic. Sing. *f.* (App<sup>x</sup> B to Tab. XIV) from רִמַּשׁ, with the ה of §§ 6 & 98.

וַיִּרְצוּ *brought forth abundantly (or swarmed with)*.

KAL Past 3 pl. from יִרְצוּ. Tab. XIV.

וַיִּרְא. See v. 4.

v. 22. וַיְבָרֵךְ *and He blessed*. Pi-êL Fut. 3 s. *m.* with ו Convers., from בָּרַךְ. [App<sup>x</sup> to Tab. XVI (2)]. The ׀ is for the ׀, because the Accent is removed from the last syllable. Cp. Pt. I, § 55 (9, b).

לֵאמֹר *saying*. KAL Infin. with ל, from אָמַר. Tab. XVII [Note † (ii)].

פְּרוּ *be ye fruitful*. KAL Imper. 2 pl. *m.* from פָּרָה. Tab. XXIII.

וַרְבוּ *and multiply*. KAL Imper. 2 pl. *m.* with ו pref., from רָבָה. Tab. XXIII.

וּמְלֵאוּ *and fill*. KAL Imper. 2 pl. *m.* with ו pref., from מָלָא belonging to Tab. XXII (but the same here as in Tab. XIV).

יִרְבּוּ *let it multiply*. KAL Fut. 3 s. *m.* apocop. from רָבָה. Tab. XXIII.

v. 23. וַיְהִי. See v. 3.

v. 24. וַיֹּאמֶר. See v. 3.

תּוֹצֵא *let it (f.) bring forth*. HIPH-êL Fut. 3 s. *f.* from יָצָא which is a Verb both לָא and פִּי. Cp. וַתּוֹצֵא in v. 12.

[The word הִיתוּ is for הִיתָ which is the Constr. form of הִיָּה,

as in חִית הָאָרֶץ in the next verse (25). Some speak of the form חִיתו as an *Archaic* form. Discussion of this matter must be deferred at present. We may just mention (1) the similar מַעֲיִנו מִים in Ps. cxiv. 8 for מַעֲיִן מ', and בָּנוּ בְעָרָה Nu. xxiv. 3 & 15 (in which last, however, some have thought that the *Rt-letter* ה comes out in the ו); and (2) likewise the additional ם which is attached sometimes to a word (this ם is termed by some 'Compaginis') as in מֶלְכִי צָדֵק *Melchizedech* Gen. xiv. 18,—instead of מֶלֶךְ צָדֵק *king of righteousness*;—and so בְּנֵי אֶתְנֹו *the colt* (lit. *son*) of his ass Gen. xlix. 11, instead of בְּן אֶתְנֹו, etc.]  
 v. 24 (contin.) וַיְהִי. See v. 3.

v. 25. וַיַּעַשׂ. See v. 7.      וַיִּרְא. See v. 4.

v. 26. וַיֵּאמֶר. See v. 3.

נַעֲשֶׂה *let us make* (or *We will make*). KAL Fut.  
 1 pl. from עָשָׂה. See p. 171 (ζ), and  
 Supp<sup>t</sup> to Tab. XXIII.

וַיִּרְדּוּ *and let them have dominion* (or *and they shall have dominion*). KAL Fut. 3 pl. *m.* with ו  
 Conjunctive, from רָדָה. Tab. XXIII.

[Note. The word בְּרִגְתַּי consists of בְּרִגְתַּי *the fish of* (Construct form of דָּגָה *fish* collectively) and the prefix בַּ *over*. Since there may never be two Moving Shvas together, the ף of the בַּ has to become a 'Slight-Vowel.' Pt. I, § 56. Cp. § 4 (c) of the Exercise-book.—The Dag. L. is removed from the בַּ here in accordance with Pt. I, § 48.]

הֶרְמֵשׁ *that creepeth* (E.V.) [Cp. הֶרְמֵשֶׁת in v. 21.]

KAL Partic. Sing. *m.* from רָמַשׁ, with the  
 ה of §§ 6 & 98.

v. 27. וַיִּבְרָא. See v. 21.      בָּרָא. See v. 1.

v. 28. וַיְבָרֵךְ. See v. 22. וַיֹּאמֶר. See v. 2.  
 פָּרוּ וּרְבוּ וּמְלֵאוּ. See v. 22.

וַיְבַשְׂהָ and subdue it. KAL Imper. 2 pl. m. with  
 prefix ו and Aff. הָ it (f.), from כָּבַשׁ.  
 Tab. XXVII.

וַיִּרְדּוּ and have dominion. KAL Imper. 2 pl. m. with  
 ו pref., from רָדָה. Tab. XXIII.

הִרְמִשְׁתָּ. See v. 21.

v. 29. וַיֹּאמֶר. See v. 3.

נָתַתִּי I have given. KAL Past 1 s. from נָתַן.  
 Tab. XIX (B).

זֶרַע [זֶרַע] bearing (lit. seeding)-[seed]. KAL Partic. s. m.  
 from זָרַע. Tab. XIV.

[Note. זֶרַע (a little later in this verse) is merely the Pause-  
 form of זָרַע. Cp. Tab. X, Note (\*).]

יְהִי it shall be. KAL Past 3 s. m. from הָיָה.  
 Tab. XXIII.

[Note. לֶאֱכֹלָה for food is best taken to be a Noun of the same  
 form as הַחֵמָה wisdom, with ל. (The ף in the first syllable is *ō*).  
 Some however take לֶאֱכֹלָה to be the 'KAL Infin. of אָכַל with ה  
 added' as in § 137 (4, iii) [p. 80]; its meaning then would be  
 'to eat.']

v. 30. רֹמֵשׁ [לְ כָל every] creeping [thing]. KAL Partic.  
 Sing. m., from רָמַשׁ. Tab. XIV. Cp. v. 26.

[Note (i). אֵת כָּל יֵרֶק עֵשֶׂב all green herb (lit. all greenness-of  
 herb). Cp. § 88.

(ii). The 'I have given' of v. 29 is carried on in thought  
 to 'govern' also the words in (i).]

לֶאֱכֹלָה. See v. 29. וְיָהִי. See v. 2.

v. 31. וַיְרֵא. See v. 4.

עָשָׂה *He made.* KAL Past 3 s. m. from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

[Note. הַיּוֹם הַשֵּׁשִׁי lit. *a day [which was] the sixth.*

Obs. (a) The 'Def. Art.' הַ has not appeared thus in the case of the preceding "days." The Numerals in connection with יוֹם *day* in vv. 5, 8, 13, 19, and 23, are respectively "one," "second" (or "a second"), "third" (or "a third"), "fourth" (or "a fourth"), "fifth" (or "a fifth"). Whereas in v. 31 we have "day THE sixth," literally.

(β) Many suppose that יוֹם אֶחָד in v. 5 may be rendered, and is to be rendered, "the first day,"—although the Numeral is not the word for "first" (viz. רִאשׁוֹן) but the word for "one" (viz. אֶחָד). They suppose that the word may so be rendered because the expression מֶלֶךְ אֶחָד *one king* in Is. xxiii. 15 has been rendered by some "the first king." But this last rendering is, to say the least, not certainly admissible. Consequently we are not thereby convinced that the preceding supposition is correct. A little more support for that supposition may be claimed from the phrase בְּאֶחָד לַחֹדֶשׁ which occurs several times (as Gen. viii. 5 & 13, etc.), and which stands short for בְּיוֹם אֶחָד לַחֹדֶשׁ *in day ONE to the month*, literally (Ezra x. 16 & 17, etc.). But we must bear in mind that it is usual to employ the CARDINAL Numbers with the *day* of the month, and ORDINALS for the number of the month itself, as in Gen. viii. 13 בְּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ *in the first [month] in [day] ONE to the month.* So we have the Ordinal בְּעֵשְׂרִי *in the tenth [month]* Gen. viii. 5; but the Cardinal בְּעָשׂוֹר *in [day] TEN* (not בְּעֵשְׂרִי *in the TENTH*) in Lev. xvi. 29 בַּחֹדֶשׁ הַשְּׁבִיעִי



בַּעֲשׂוֹר לַחֹדֶשׁ *in the seventh month in the [day] TEN to the month, etc.* Such a use of the Cardinal Numbers is not quite the same as this of “one,” and then “a second,” “a third,” “a fourth,” “a fifth,” and “THE sixth,” in Gen. i.

Nor is this quite the same even as the “year-of\* ONE” (*lit.*), in Dan. i. 21 (& ix. 1, 2, etc.), which last is in accordance with the “year-of THREE” in Dan. i. 1, and “the year-of FOUR” in 1 K. xxii. 41, and so the “year-of two” in 1 K. xv. 25, etc. Nor is it the same even as the “year-of THE FOURTH (הַרְבִּיעִית)” Jer. li. 59, the “year-of THE SEVENTH (הַשְּׁבִיעִית)” Ezra vii. 8, and the “year-of THE NINTH (הַתְּשִׁיעִית)” 2 K. xxv. 1.†

It has indeed been said that “the first” is properly represented by “one,” and then “second,” “third,” etc., follow as bearing reference to the first mentioned,—and some have thought that “first” could not be said when as yet there was no other.

Perhaps it may be well to have just mentioned here that the word actually employed in Gen. i. 5 is NOT the ordinary word for “first” (*viz.* ראשון).

It may, however, be thought to be beyond the limits of our proper business here to mention thus the few facts stated above. And we ought perhaps to add that the amount of ‘authority’ which may be claimed, from the opinions of ‘learned’ men, for rendering the words יוֹם אֶחָד (Gen. i. 5) “*the first day*” is

\* Perhaps we may be allowed the use of this expression here, for a moment, although it is not an English expression. We give “*year-of*” as an equivalent of the Hebrew word שָׁנָה, in order to call the Reader’s attention to the fact of this word being in the Construct form.

† The ‘English’ for these would be “*the first, third, fourth, etc., year.*”

simply overwhelming. But, nevertheless, these facts remain:—

- (i) the words **יּוֹם אֶחָד** strictly signify “ONE DAY,”  
 (ii) the ordinary Hebrew for “the first day” is a very different expression.]

Gen. ii. 1. **וַיִּכְלוּ** *and they were finished.* PŪ-ĀL Fut. 3 pl. *m.*, with ו Conversive, from **כָּלָה**. Tab. XXIII.

v. 2. **וַיִּכַּל** *and He ended* [or HAD ended, or finished, § 157 (a) & (ε)]. PĪ-ĒL Fut. 3 s. *m.* apocopated, with ו Conversive, from **כָּלָה** [like **יָגַל** in Tab. XXIII].

**עָשָׂה** *He had made.* KAL Past 3 s. *m.* from **עָשָׂה**. Tab. XXIII.

**וַיִּשְׁבַּת** *and He rested* (or stopped, ‘ceased’). KAL Fut. 3 s. *m.* with ו Conversive, from **שָׁבַת**. Tab. XIV.

[Note. It need scarcely be said that the word ‘Sabbath (**שַׁבָּת**)’ is from this Root.—But the word is used also in the Bible for other than ‘Sabbath’-cessation, sometimes.]

v. 3. **וַיְבָרֶךְ**. See ch. i. 22.

**וַיְקַדְּשׁ** *and He sanctified* (or hallowed). PĪ-ĒL Fut. 3 s. *m.* with ו Conversive, from **קָדַשׁ**. Tab. XIV.

**שָׁבַת** *He had rested* (or ceased). KAL Past 3 s. *m.* See v. 2.

**בָּרָא** *He created.* See ch. i. 1.

**לַעֲשׂוֹת** *to make.* KAL Infin. with ל pref. See Supp<sup>t</sup> to Tab. XXIII, and § 169 (a).

[Note. The literal rendering of these last two words is given here. There is some rather needless controversy about the sense of them. We may not enter into that here. The literal

rendering seems to bear a sufficiently clear and simple sense. Another rendering is however possible,—as will be seen a little further on in this Appendix (vi. 2,  $\mu$ ).]

*v.* 4. [Note. A slightly different arrangement in the printing of the Analysis may perhaps be admitted now, as a means of marking more distinctly what many suppose to be the commencement of a new sub-division of the Book.—It will be seen that the NAME of The Almighty (for which the E.V. gives generally “the LORD,” cp. Pt. I, § 79<sup>(2)</sup>) occurs for the first time in this verse. And it is followed immediately by אֱלֹהִים, throughout this chapt. ii. and in *vv.* 1, 8–24, of chapt. iii. Some Moderns have made what is really a serious mistake in imagining both these alike to be merely Appellative Nouns. The word אֱלֹהִים may be so termed. But the other is the NAME—the ‘Proper-NAME,’ if the expression may be used.—Here, however, we may but just state what has been said above, and add a caution to the Reader against adopting too hastily certain plausible theories. The thoughtful and unbiassed Student, who can afford to think for himself and to delay his adhesion to other people’s theories until he has sufficient education in the subject to be able to form a fair opinion about it, will find too many instances of modern theories resting on a fundamental misconception, which are nevertheless accepted by some as ‘latest results of Biblical Criticism.’ We would urge the Student to labour for a knowledge of the facts and usages of the language, and we say to him boldly:—“Work your work honestly and carefully and thoughtfully, and resolve to know for yourself the truth of the matter, so far as in you lies, by THOROUGH Work.”]

v. 4 (contin.) בְּהִבְרָאֵם *when they were created* (lit. *on their being created*). NIPH-ĀL Infin. with ב pref. and Pron.-Aff. ׀־ם *their* (m.), from ברא.—Tab. XV.

עֲשׂוֹת [the] *making of*. KAL Infin. Constr. from עשה. Tab. XXIII and Pt. I, § 24.—This word is here ‘in Construction with’ the NAME י״ (which is followed by the epithet אֱלֹהִים), and the ‘Object’ of it is אֶרֶץ וְשָׁמַיִם.

v. 5. הָיָה [טָרַם *before*] *it was*. KAL Fut. 3 s. m. from היה. Tab. XXIII.

יִצְמַח [טָרַם *before*] *it grew*. KAL Fut. 3 s. m. from צמח (like יִלְבֹּשׁ Tab. XIV),—in Pause, § 165 (I, β).

[Note. When the word טָרַם has a Tense after it, this Tense is generally the Future in Hebrew; probably because the time of the event referred to in the Tense is later than (and therefore yet *future* with regard to) the time to which attention is directed by the word טָרַם *before*, or *before-that*. But in English, events are regarded as Past or Future from the point of view of the writer or speaker rather than from consideration of relative order. Hence we have sometimes a FUTURE Tense in Hebrew even where some form of PAST is generally given in English, as in the case of the two Verbs above (and so in יַעֲלֶה v. 6), which may best be read on in connection with v. 5 thus, “and [before that] a mist went up etc.” So in Gen. xix. 4 יִשְׁקָבוּ טָרַם *before they lay down*, and Josh. ii. 8, etc.

N.B. (i) A Hebrew Future after טָרַם may of course be also rendered sometimes, in other places, by a Future in English, as in Is. lxxv. 24 יִקְרָאוּ טָרַם *before they shall call*; and

(ii) A Past occurs a few times after טָרַם;—it may be rendered

by the Pluperfect form 'had' (as well as, sometimes, by an ordinary Past); thus, Gen. xxiv. 15 מָרַם בְּלֵא before-that he had finished,\*—for which the man in his own account says, v. 45, "as-for-me [it was] before I finished (אֲנִי־בִלְתִּי)†, that behold, etc."—See also 1 S. iii. 7 יָדַע מָרַם [it was] before-that he had known, followed by "and before-that it-was-revealed or manifested (Fut.)‡." And so also with בְּמָרַם, as in Ps. xc. 2 "before-that mountains had-been-brought-forth (יָלְדוּ) PŪ-ĀL Past 3 pl., in Pause),—Prov. viii. 25 "before-that mountains had-been-founded (הִטְבְּעוּ) HOPH-ĀL Past 3 pl., in Pause).

(iii) In some instances the Future with מָרַם may (perhaps) be rendered in English by means of the Auxiliary "could"; thus, Gen. ii. 5 "before it-could-be" and "before it-could-grow,"—and so in Gen. xxiv. 45 "before I-could-finish," etc. But in some instances a *direct Past* form of rendering seems to be the most natural in English.

(iv) Gesenius' treatment of the word מָרַם is unsatisfactory.]

v. 5 (contin.) הִמְטִיר הַמָּטֵר He had caused rain. HIFHI-ĪL Past 3 s. m., from מָטַר. Tab. XIV.

לַעֲבֹד to till. KAL Infin. with ל pref., from עָבַד. Tab. XVI (1).

v. 6. יַעֲלֶה it went up. KAL Fut. 3 s. m. from עָלָה, p. 171 (ξ).

[Note. This verse seems to be best taken in connection with

\* The Narrative treats his "finishing to speak" as a Past event.

† He marks his "finishing" as subsequent to the act of her coming out.

‡ The "Revelation of the Word of The Lord to him" is marked as subsequent to the child's having-knowledge-of The Lord. That Revelation implying an advance in knowledge,—the first 'knowing' is expressed in the Past form, and the 'being revealed' in the Future.

v. 5,—as remarked above. So the emphatic position of the word **אָד** *mist*, before its Verb, is allowed for in the rendering.]

v. 6 (contin.) **וַיַּשְׁקֵה וְיָהּ** and *watered*. HIPH-ÎL Past 3 s. *m.* with ו pref., from **שָׁקַה**. Tab. XXIII.—See the Note on v. 5 above.

v. 7. **וַיִּצֶר** and *He formed*. KAL Fut. 3 s. *m.* with ו Convers., from **יָצַר**. See § 197 (δ).

**וַיִּפַּח** and *He breathed*. KAL Fut. 3 s. *m.* with ו Conversive, from **נָפַח**. Tab. XIX.

**וְיָהּ**. See ch. i. 3.

[Note. The Verb **הָיָה** with **ל** after it, as here, is often used for *to become*.]

v. 8. **וַיִּטַּע** and *He planted*. KAL Fut. 3 s. *m.* with ו Convers., from **נָטַע**. Tab. XIX.

**וַיִּשֶׂם** and *He put*. KAL Fut. 3 s. *m.* with ו Conversive, from **שָׂם**. See §§ 225 (iii) and 232 (iii).

[Note. Some consider such words to be forms of the *Hiph-îl* Future from the corresponding **עוּ** Root,—**שׂוּם** here.—Perhaps the Student's safest plan will be to give, when asked, both of these two: thus, KAL Fut. from **שָׂם**, or HIPH. Fut. from **שׂוּם**. We prefer the former.]

**וַיִּצֶר** *He had formed*. KAL Past 3 s. *m.* from **יָצַר**, in Pause. § 165 (β).

v. 9. **וַיִּצְמַח** and *He caused to grow*. HIPH-ÎL Fut. 3 s. *m.* with ו Conversive, from **צָמַח**. [Tab. XVI (3) (B, β),—p. xxii.]

**נְחֻמָּר** *pleasant* (E.V.). NIPH-ĀL Partic. s. *m.* from **חָמַר** (*to covet*),—like **נְעֻלָם** in § 169 (β, iii).

**הַדַּעַת** *the knowing*. KAL Infin. **דַּעַת** (Tab. XVIII, Note 1) with 'Def. Art.' **ה** prefixed, from **יָדַע**.—This strictly Infin.

form is often used for the Noun "knowledge." Here it governs the Object **טוב ורע**.

v. 10. **יָצָא** [was] *going out*. KAL Partic. s. m. from **יצא** (like **פָּקַד** in Tab. XIV).

**לְהִשְׁקוֹת** *to water*. HIPH-ÎL Infin. with **ל** pref., from **שָׁקַח**. Tab. XXIII.

**יִפְרָד** *it was parted*. NIPH-ĀL Fut. 3 s. m. from **פָּרַד**. Tab. XIV.

[Note. The Future Tense here marks that the "being parted" was *subsequent* to the "going out." Cp. § 152 (I). So also in the case of the next word.]

... **וַהֲיָה לִּי** *and it became*. KAL Past 3 s. m. with **ו** pref., from **הָיָה**. Tab. XXIII. Cp. the Note at the end of v. 7.

v. 11. **הַפֹּכֵב** *that which compasseth* (lit. *the one-compassing*). KAL Partic. s. m. (like **פָּקַד** in Tab. XIV) with **ה** prefixed as in § 98, from **סָבַב**.

v. 13. **הַפּוֹכֵב**. The same as **הַפֹּכֵב** in v. 11.

v. 14. **הַהֹלֵךְ** *it-which goeth* (lit. *the one-going*). KAL Partic. s. m. (like **פָּקַד** in Tab. XIV) with **ה** prefixed, as in § 98.

v. 15. **וַיִּקַּח** *and He took*. KAL Fut. 3 s. m. with **ו** Conversive, from **לָקַח**. Tab. XIX (A).

**וַיִּנְחֵהוּ** *and He put him* (with 'Defective' Long-Khērik, Pt. I, § 12). This word consists of **יִנְיָה** HIPH-ÎL Fut. 3 s. m. with **ו** Conversive and the Objective Affix **הוּ** = *him*.

[Note. There is a difference of opinion as regards the Root of this word, as said in § 213 and Note (+) there. If the Root is **ינח**, the ' is dropped as in § 212; and so we have forms from this Root like those in Tab. XIX. But Moderns generally take

the Root to be נוּח and suppose the ׀ of יְנִיחַ is resolved into ׀ followed by Dagesh so as to give יְנִיחַ, and similarly in other forms—thus הַנִּיחַ Infinitive (for הַנִּיחַ), הַנִּיחַ Past 3 s. m. (for הַנִּיחַ), הַנִּיחַ=הַנִּיחַ Imper. 2 s. m. (for הַנִּיחַ=הַנִּיחַ). This may be. But so may the other, which the Student will we think find reason hereafter for preferring. And we think also that he will easily see that the objections which some urge have not much weight.]

v. 15 (contin.) לְעַבְדָּהּ to dress it (or till it, as in v. 5). KAL Infinitive with ל prefix and Objective Affix הָ־ it f., from עָבַד. Tab. XXIV (p. xxxv).

וּלְשַׁמְרָהּ and to keep it. The same as the preceding word in form, with ו prefix, from שָׁמַר.

v. 16. וַיִּצַו [עַל] and He commanded (or laid-a-charge upon). Pi-ÉL Fut. 3 s. m. apocopated, with ו Conversive, from צָוָה (like יָגַל in Tab. XXIII).

לְאָמַר. See ch. i. 22.

אֲכַל to eat. KAL Infinitive Absolute from אָכַל, as in Tab. XIV.

תֹּאכַל thou mayest eat. KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, γ).

[Note. The Infinitive Abs. is here used before the Tense to give emphasis,—“thou mayest freely eat,” as in E.V.—See § 137 (1, Obs. β).]

v. 17. הִדְרַעַת. See v. 9.

לֹא תֹאכַל [לֹא] thou shalt [not] eat. The Dag. L. is removed from ת here,—(see Pt. I, § 48). KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, a).

אֲכַלְךָ thy eating. KAL Infinitive with Pron. Aff. ךְּ thy m. from אָכַל. Tab. XV, Note (\*).



v. 17 (contin.) מוֹת *to die*. KAL Infin. Absolute from מוֹת. Tab. XX.

תָּמוּת *thou shalt die*. KAL Fut. 2 s. *m.* from מוֹת. Tab. XX.

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“*thou shalt (or WILT) surely die,*” or “*terribly die.*” See § 137 (1, Obs. β).]

v. 18. וַיֵּאמֶר. See ch. i. 3.

הָיִוֹת [הָאָדָם] *that the man should be* (lit. *the-being-of* the man). KAL Infin. Constr. from הָיָה (like גָּלוֹת in Tab. XXIII, the Moving Shva of the ה taking the Compound form  $\text{־}$ ).

אֶעֱשֶׂה *I will make*. KAL Fut. 1 s. from עָשָׂה (like אֶגְלֶה in Tab. XXIII, the  $\text{ע}$  having  $\text{־}$  as in Tab. XVI (1)).

v. 19. וַיִּצַר *and He formed* (with ‘Defective’ Long-Khērik, Pt. I, § 12). KAL Fut. 3 s. *m.* with  $\text{ו}$  Conversive, from יָצַר. See § 197 (δ). Cp. v. 7.

וַיָּבֵא *and He brought* (lit. *and He caused-to-come*). HIPH-ĪL Fut. 3 s. *m.* with  $\text{ו}$  Conversive, from בָּוֵא (like יָקָם in Tab. XX).

לִרְאוֹת *to see*. KAL Infin. with ל pref., from רָאָה. Tab. XXIII.

יִקְרָא *he would call*. KAL Fut. 3 s. *m.* from קָרָא. Tab. XXII.

v. 20. וַיִּקְרָא *and he called*. The same as the preceding, with  $\text{ו}$  Conversive.

מָצָא [לֹא] *there was [not] found* (lit. *he found not*). KAL Past 3 s. *m.* from מָצָא. Tab. XXII.

v. 21. וַיִּפֹּל *and He caused to fall*. HIPH-ĪL Fut. 3 s. *m.* with  $\text{ו}$  Conversive, from נָפַל. Tab. XIX. [§ 162 (e, ii).]

וַיִּישָׁן *and he slept*. KAL Fut. 3 s. *m.* with  $\text{ו}$  Conversive, from יָשָׁן. See § 197 (α & β).

וַיִּקַּח. See v. 15.

v. 21 (contin.) וַיִּסְגֵּר *and He closed*. KAL Fut. 3 s. *m.* with וְ Conversive, from סָגַר. Tab. XIV.

v. 22. וַיִּבֶן *and He made (lit. built)*. KAL Fut. 3 s. *m.* apocopated with וְ Conversive, from בָּנָה [like יִבְנֶה in Tab. XXIII.]

לָקַח *He had taken*. KAL Past 3 s. *m.* from לָקַח. Tab. XIV.

וַיְבִיֶּאֱהָ *and He brought her (with 'Defective' Long-Khêrik, Pt. I, § 12)*. HIPH-ĪL Fut. 3 s. *m.* with וְ Conversive, from בִּוֵּאֵה. [יְבִיֶּאֱהָ being like יְקִים Tab. XX.]

v. 23. וַיִּאָמֶר. See ch. i. 3.

יִקְרָא *it shall be called*. NIPH-ĀL Fut. 3 s. *m.* from קָרָא. Tab. XXII.

לָקְחָהּ *she was taken*. PŪ-ĀL Past 3 s. *f.* from לָקַח [like פָּקְדָהּ Tab. XIV. To help the pronunciation the Dag. Forte is dropped from the ק, and ׀ (corresponding to the preceding ׀, see Pt. I, § 22 *end*) is also given. Cp. Pt. I, § 72, Note (\*, e).].

v. 24. יֵעָזֵב (׀־ֹ) *he shall leave*. KAL Fut. 3 s. *m.* from עָזַב, like יַעֲזֹב Tab. XVI (1) but with ׀־ֹ instead of ׀ because the Accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) & 55 (9, b).

וַיִּרְבֵּק *and he shall cleave*. KAL Past 3 s. *m.* with וְ prefix, from רָבַק. Tab. XIV. [This Verb is often followed by ב as here, where we want "to" in English.]

וְהָיָה *and they shall be (or, with the following ל, and they shall become,—see the Note at the end of v. 7)*. This word is the same as וְהָיָה *and let them be (or and they shall be)* in ch. i. 15 where the rendering may also very well be "and let them BECOME" (or "and they shall BECOME.")

v. 25. וַיְהִי *and they were*. KAL Fut. 3 pl. *m.* with וְ Conversive, from הָיָה. Tab. XXIII.

v. 25 (contin.) וְלֹא יִתְבַּשְׁשׁוּ [לֹא] and they were [not] ashamed.

HITHPA-ÊL Fut. 3 pl. *m.* from בּוֹשׁ [like יִתְקוֹמְמוּ in Tab. XX].

For the ׀ in Pause, see § 245. The Future Tense here marks 'Sequence' or 'Con-sequence.'

Gen. iii. 1. הָיָה *he was*. KAL Past 3 s. *m.* from הִיהַ. Tab. XXIII.

עָשָׂה *He had made*. KAL Past 3 s. *m.* from עָשָׂה. Tab. XXIII.

וַיֹּאמֶר and he said. See ch. i. 3.

אָמַר *He hath said*. KAL Past 3 s. *m.* from אָמַר. Tab. XIV.

תֹּאכְלוּ [לֹא] *ye shall [not] eat*. KAL Fut. 2 pl. *m.* from אָכַל.

Tab. XVII (2, a). [Pt. I, § 48.]

v. 2. וַתֹּאמֶר and she said. KAL Fut. 3 s. *f.* with וְ Conversive, from אָמַר. Tab. XVII (2, δ).

נֹאכְלוּ *we may eat*. KAL Fut. 1 pl. from אָכַל. Tab. XVII (γ).

v. 3. אָמַר. See v. 1. תֹּאכְלוּ [לֹא]. See v. 1.

וְלֹא תִגְעוּ [לֹא] and ye shall [not] touch. KAL Fut. 2 pl. *m.* from נָגַע. Tab. XIX. [Pt. I, § 48.]—Note. This Verb generally 'governs' a ב as here.

תָּמֹתוּ *ye die*. KAL Fut. 2 pl. *m.* from מוֹת; *i.e.* תָּמוּתוּ with the ׀ of § 145 (see § 239).

[Note. The Future here marks the 'Subjunctive' after "lest."]

v. 4. וַיֹּאמֶר. See v. 1.

מוֹת. See ch. ii. 17 and the Note there.

תָּמֹתוּ. See v. 3.

v. 5. יָדַע *doth know (lit. is knowing)*. KAL Partic. s. *m.* from יָדַע. Tab. XVI (3) [A].

אֲכַלְכֶם *your eating*. KAL Infin. with Pron. Aff. כֶּם *your (m.)* Tab. XV, Note (‡).

וְנִפְקְחוּ *then they shall be opened*. NIPH-ĀL Past 3 pl. with וְ prefix, from פָּקַח. Tab. XIV.

v. 5 (contin.) וְהָיִיתֶם and ye shall be. KAL Past 2 pl. *m.* with ו prefix, from הָיָה. See p. 171, Note (\*).

יְדָעִי knowing (lit. knowers of). KAL Partic. pl. *m.* 'i.c.' [*i.e.* the Constr. form of יָדָעוּם,—like פָּקְדִים from פָּקְדִים (App<sup>x</sup> C to Tab. XIV).]

v. 6. וַתִּרְאֵהָ and-when she saw. KAL Fut. 3 s. *f.* apocopated, with ו Conversive, from רָאָה. Tab. XXIII.

וְנִחְמָד. The same as נִחְמָד in ch. ii. 9, with ו pref.

לְהַשְׁבִּיל to make wise (E.V.). HIPH-ÎL Infin. with ל pref., from שָׁבַל. Tab. XIV.

[Note. Some give “to contemplate,” or “look at,” “*adspicere*,” for this. And they may claim the support of some ancient Versions. But we may perhaps observe that the Root occurs nowhere else in this sense throughout the Bible.—The *Hiph-îl* occurs indeed in the sense of “considering,” “applying the שֵׁבֶל (*thought, intellect*),” but not in the sense of “looking.” Also this sense is somewhat unsuitable here, the “looking at” being already expressed by the עֵינַיִם *eyes*. There are three members of the statement, *viz.* that the tree was

(*a*) good for food,

(*β*) an-object-of-desire to the eyes,

and (*γ*) נִחְמָד לְהַשְׁבִּיל.

If there were no (*a*), then indeed (*β*) and (*γ*) might be supposed to be alike,—if there were no other objection. But, with (*a*) for the first of the three, “delightful to look at” would not add much to תִּאֲוָה לְעֵינַיִם of (*β*). And, moreover, “to give understanding” is a strictly admissible signification of לְהַשְׁבִּיל. It is not often wanted as here, but it occurs in

אֲשַׁבְּרֶיךָ *I will give thee* שִׁבְרָה (*understanding*) Ps. xxxii. 8, and in the sense "to instruct" elsewhere. And of the ( $\alpha$ ), ( $\beta$ ), ( $\gamma$ ), above,—this is the only one that expresses the effect of the seductive promise of *v. 5* upon the woman, *viz.*

"ye shall be as God, knowing good and evil."

If the meaning "to look at" be assigned to ( $\gamma$ ), then there is nothing in all the three members ( $\alpha$ ), ( $\beta$ ), ( $\gamma$ ), to express the effect upon her of this tempting promise of *v. 5*. The above-given strictly admissible signification of the word connects *v. 6* with *v. 5*; and the signification objected to,—and which seems to us really inadmissible,\* and of which there is no other instance throughout the Bible,—deprives *v. 6* of any connection with what appears to be put forward as a main article of persuasion in *v. 5*.

We are therefore unable to adopt what we nevertheless know very well to be a widely accepted and indeed very fashionable opinion.]

*v. 6* (contin.) וַתִּקַּח *and she took*. KAL Fut. 3 s. *f.* with וְ Conversive, from לָקַח. Tab. XIX (A).

וַתֹּאכַל *and she ate*. KAL Fut. 3 s. *f.* with וְ Conversive, from אָכַל. See § 188 ( $\alpha$ , i, Note \*).

וַתִּתֵּן *and she gave*. KAL Fut. 3 s. *f.* with וְ Conversive, from נָתַן. Tab. XIX (B).

וַיֹּאכַל *and he ate*. KAL Fut. 3 s. *m.* with וְ Conversive, from אָכַל. See § 188 ( $\alpha$ , i, Note \*).

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\* We are quite aware that Gesenius gives this as the fundamental sense of the Root. And so some others also.

v. 7. וַתִּפְקְחוּנָהּ and they (f.) were opened. NIPH-ĀL Fut. 3 pl. f. with וְ Conversive, from פָּקַח. [Like תִּפְקְדָנָהּ in Tab. XIV.]

וַיֵּדְעוּ and they knew. KAL Fut. 3 pl. m. with וְ Conversive, from יָדַע. Tab. XVIII.

וַיִּתְפְּרוּ and they sewed. KAL Fut. 3 pl. m. with וְ Conversive, from תָּפַר. Tab. XIV.

וַיַּעֲשׂוּ and they made. KAL Fut. 3 pl. m. with וְ Conversive, from עָשָׂה. [Like יִגְלוּ in Tab. XXIII, but with יַעֲ because of the ע, comp. Tab. XVI (1).]

v. 8. וַיִּשְׁמְעוּ and they heard. KAL Fut. 3 pl. m. with וְ Conversive, from שָׁמַע. Tab. XIV.

מְתַהַלֵּךְ walking (or going). HITHPĀ-ĒL Partic. s. m. from הָלַךְ. Tab. XIV.

וַיִּתְחַבֵּא and he hid himself. HITHPĀ-ĒL Fut. 3 s. m. with וְ Conversive, from חָבַא.

v. 9. וַיִּקְרָא. See ch. i. 8. וַיֹּאמֶר. See ch. i. 3.

[וַיִּכְתֹּב where art thou? consists of the Particle וַיִּ where and the Pron. Aff. כָּתַבְּ 2 s. m. [Pause-form of כָּתַבְּ (= כָּתַבְּ); see Tab. VIII.]

v. 10. וַיֹּאמֶר. See ch. i. 3.

וַיִּשְׁמָעְתִּי I heard. KAL Past 1 s. from שָׁמַע. Tab. XIV.

וַיִּירָא and I was afraid (or and I feared). KAL Fut. 1 s. with וְ Conversive, from יָרָא. [This word has יִ like אִיטַב in Tab. XVIII by reason of the 1<sup>st</sup> Rt-letter י, and יִ like אִמְצָא in Tab. XXII by reason of the 3<sup>d</sup> Rt-letter י.]

וַיִּתְחַבֵּא and I was hid. NIPH-ĀL Fut. 1 s. with וְ Conversive, from חָבַא [like אִמְצָא in Tab. XXII, but with יִ to compensate for the Dagesh which the ה cannot receive.]

v. 11. וַיֹּאמֶר. See ch. i. 3.

הִגִּיד *he told*. HIPH-ĪL Past 3 s. m. from נָגַד. Tab. XIX.

צִוִּיתִי *I commanded thee*. PĪ-ĒL Past 1 s. with Objective Affix הִ thee m. [צִוִּיתִי is like גִּלִּיתִי in Tab. XXIII.]

אָכַל (־ֹ) *to eat*. KAL Infin. from אָכַל,—for אָכַל, the א־ being shortened into ־ (ֹ) because the accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) and 55 (9, b).

אָכַלְתָּ *hast thou eaten*. KAL Past 2 s. m., in Pause [for אָכַלְתָּ, like פָּקַדְתָּ in Tab. XIV]. Cp. § 165 (I, β).

v. 12. וַיֹּאמֶר. See ch. i. 3.

נָתַתָּה *Thou gavest*. KAL Past 2 s. m. from נָתַן. Tab. XIX (B), and § 138 (B).

נָתַתָּה *she gave*. KAL Past 3 s. f. from נָתַן. Tab. XIX (B).

וָאָכַל *and I ate*. KAL Fut. 1 s. with וְ Conversive. Tab. XVII (2, γ).

v. 13. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou (f.) hast done*. KAL Past 2 s. f. of עָשָׂה. Tab. XXIII.

וַתֹּאמֶר. See v. 2.

הִשְׁיִינִי *he beguiled me*. HIPH-ĪL Past 3 s. m. with Objective Aff. יִ— me, from נָשָׂא. [The word הִשְׁיִינִי *he beguiled* is like הִגִּישׁ. Tab. XIX.]

וָאָכַל. See v. 12.

v. 14. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou hast done*. KAL Past 2 s. m. from עָשָׂה. Tab. XXIII.

אָרַר *cursed*. KAL Partic. s. m. [like פָּקַד (2) in App<sup>x</sup> B to Tab. XIV, see § 139 (γ) on p. 83] from אָרַר.

v. 14 (contin.) תֵּלֵךְ *thou shalt go*. KAL Fut. 2 s. *m.* from יָלַךְ  
[like תֵּשֶׁב in Tab. XVIII.]

תֵּאָכֵל. See ch. ii. 17.

v. 15. אָשִׂיתַי *I will put*. KAL Fut. 1 s. from שִׁית, see § 225;  
or HIPH-îL Fut., as some say, from שִׁית. Comp. the Note on  
וַיִּשֶׂם in ch. ii. 8.

יִשְׁפָּךְ *it shall bruise thee*. KAL Fut. 3 s. *m.* with Objective  
Affix ךְּ *thee m.*, from שָׁף. Tab. XX.

[Note. The ךְּ of יִשְׁפָּךְ (like יָקוּם in the Table) is removed  
when the Affix is put on;—cp. § 59.]

תִּשְׁפָּנֵהוּ *thou shalt bruise him*. KAL Fut. 2 s. *m.* with Objective  
Affix נוּ ךְּ *him*, from שָׁף. Tab. XX.

[Note. The ךְּ of תִּשְׁפָּנֵהוּ (like תִּקוּם in the Table) is removed  
when the Affix is put on;—cp. § 59.]

v. 16. אָמַר. See v. 1.

הִרְבָּה *to multiply*. HIPH-îL Infin. Absolute from רָבָה. Tab.  
XXIII. This is an unusual form of the Infinitive. It is  
given in column V of the Table.—The Infin. Abs. is here used  
before the Tense to give Emphasis:—"I will greatly multiply,"  
as in the E.V.

אֶרְבָּה *I will multiply*. HIPH-îL Fut. 1 s. from רָבָה. Tab. XXIII.

תֵּלְדֶיךָ *thou shalt bring forth*. KAL Fut. 2 s. *f.* from יָלַד.  
Tab. XVIII.

יִמְשֵׁל (ך־) *he shall rule*. KAL Fut. 3 s. *m.* from מָשַׁל, like  
יִפְקֹד in Tab. XIV but with ךְּ־ instead of ךְּ־ because the Accent  
is removed from the word. See Pt. I, § 37 (2) & 55 (9, b).

v. 17. אָמַר. See v. 3.

שָׁמַעְתָּ *thou hast hearkened*. KAL Past 2 s. *m.* from שָׁמַע,  
like פָּקַדְתָּ in Tab. XIV.



v. 17 (contin.) וְתֹאכַל *and thou hast eaten.* KAL Fut. 2 s. *m.* with ו Conversive, from אָכַל. Tab. XVII (2, a).

צִוִּיתִיךָ *I commanded thee.* PĪ-ĒL Past 1 s. with Objective Affix ךְ *thee m.*, from צוּה. [צִוִּיתִי being like גָּלִיתִי in Tab. XXIII.]

לְאָמַר. See ch. i. 22.

תֹּאכַל [לְאָ]. See ch. ii. 17.

אָרוּרָה *cursed.* KAL Partic. s. *f.*, of the Masc. אָרוּר in v. 14.

תֹּאכַלְנָה *thou shalt eat [of] it.* KAL Fut. 2 s. *m.* with Objective Affix נָה־ it *f.*, from אָכַל. [Without the Affix, the form is תֹּאכַל which has occurred already. For the 'Compound Shva' see Pt. I, § 72:—the ׀ here may be said to allude to the ׀ of תֹּאכַל. In Ezek. iv. 12 some copies have תֹּאכַלְנָה (in which word of v. 12, and תֹּאכַלְנָנו once in v. 9 & twice in v. 10, some copies have ׀—other copies have ׀).]

v. 18. תִּצְמִיחַ *it shall bring forth* (lit. *shall cause to grow*). HIPH-ĪL Fut. 3 s. *f.* from צָמַח. Tab. XVI (3) (A).

[Note. This word is generally taken thus as 3 s. *f.* “*it shall cause to grow.*” There is an old difficulty, as some know, with regard to the word לְךָ *to thee* or *for thee* (or *thyself*); it has been urged that “it would have been enough to say merely תִּצְמִיחַ” without the לְךָ.—But, as every one must always have seen, this word תִּצְמִיחַ may also be 2 s. *m.* “*thou shalt cause to grow.*” The לְךָ with this would signify his being himself the cause of hindrances and troubles to himself: and so the two Verbs in v. 18 would each have the same Subject “*thou (m.)*.” This however is not necessary, as there are many instances of change of Subject. Also the rendering “Thorns and thistles

thou shalt (*or* wilt) cause-to-grow (*or* bring-forth, as in E.V.) for thyself," although in itself possible, seems unnatural, and has not the support of Authorities, but it ought perhaps to be mentioned in passing.]

v. 18 (contin.) וְאָכַלְתָּ and thou shalt eat. KAL Past 2 s. m. with ו pref., from אָכַל. Tab. XIV.

v. 19. תָּשׁוּבָה. See ch. ii. 17.

שׁוּבָה lit. *thy returning*. KAL Infin. with Pron. Aff. הָ *thy m.*, from שׁוּב. [שׁוּבָה being like קוּם in Tab. XX.]

לָקַחְתָּ *thou wast taken*. PŪ-ĀL Past 2 s. m. from לָקַח, in Pause. [§ 165 (I, β).]

תָּשׁוּבָה *thou shalt return*. KAL Fut. 2 s. m. from שׁוּב. Tab. XX.

v. 20. וַיִּקְרָא. See ch. i. 5. הָיְתָה. See ch. i. 1.

חַיָּה *a living one*. KAL Partic. s. m. (in Pause) from חַיָּה=חַי. See p. 173, Obs. ii.

v. 21. וַיַּעַשׂ. See ch. i. 7.

וַיִּלְבַּשׁוּם and *He clothed them* (for 'Defective' Long Khērik, see Pt. I, § 12). HIPH-ĪL Fut. 3 s. m. with ו Conversive, and Objective Aff. ם— *them m.*, from לָבַשׁ [וַיִּלְבַּשׁוּם being like יִבְקֹד in Tab. XIV.]

v. 22. וַיִּאמֶר. See ch. i. 3. הָיָה. See v. 1.

[Note.—(1) From the fulness of meaning of Hebrew words it follows that, in the use of a translation (however good it may be), we should be continually on our guard against a possible limitation of the sense of the Original by a rendering which gives but one view of the passage. The greatest care and skill are often required for selecting a form of rendering—from among several forms by which the Original might be rendered. We

have here an instance of this. A great difference will be at once perceived between two such renderings as

(a) "*Behold! the man HAS BECOME as one of us, with-regard-to-knowing, etc.,*" and

(β) "*Behold! the man WAS as one of us, with-regard-to-knowing, etc.,*"

Without adopting either the one or the other of these two possible renderings, we may perhaps use this passage in illustration of what was just now stated.

(2) The word הִיָּה (KAL Past 3 s. *m.* from הִיָּה *to be*) is rendered in the English Authorized Version by several forms of expression. We find

(i) "*he (or it) WAS,*"—in Gen. iii. 1, and in many other places;\*

(ii) "*he (or it) HATH BEEN,*"—in Gen. xxxi. 5, etc.;

(iii) "*he (or it) HAD BEEN,*" in Gen. xiii. 3, xxxi. 42, etc.;

(iv) "*he (or it) IS,*"—in Nu. ix. 13, Ps. xxii. 14 (Hebr. *v.* 15)†, Ps. lxxxix. 41 (Hebr. *v.* 42), Is. xxxiii. 9,† etc.;

(v) "*he (or it) is become,*"—in Gen. iii. 22. This sense agrees with (iv).

There are also some other renderings of הִיָּה,—with which, however, we need not trouble the Reader just now. And with regard to the renderings in (i)—(v), it is enough perhaps here to observe that

\* When followed by כִּי, too; as in 2 S. iv. 10 (margin), 1 K. iii. 12, etc. [See Note (\*) on page 254.]

† In this passage the הִיָּה is followed by כִּי. But of course the כִּי merely expresses the 'Comparison,' and does not at all affect the sense of the Verb—as to whether the Comparison is spoken of as (a) 'having been, in the Past,' or (b) as 'having been, and still continuing,' or (c) as 'yet to be.'

- (3) as the word **בִּקֵּר** (from **בָּקַר** to visit) may signify, either
- (a) “*he visited*” (or “*he has visited,*” *i.e.* the Past of ‘Finished Action,’—or “*he had visited,*” or “*he might have visited,*” etc.),—as in § 152 (II, a),—or
- (b) “*he has visited and is still visiting,*”—as in § 152 (III, a);—
- (4) so the word **הָיָה** (from **הָיָה** to be) may signify, either
- (a) “*he was*” (or “*he has been,*” or “*he had been,*” or “*he might have been,*” etc.),—as in § 152 (II, a),—or
- (b) “*he hath (or is) become,*”—as in § 152 (III, a).
- (5) Hence we see that, of the renderings in (2),
- (a) those in (i) and (ii) and (iii) are included under § 152 (II, a); and
- (b) those in (iv) and (v) are included under § 152 (III, a).
- (6) It may therefore be said that each of the two renderings (a) and (β), in (1) above, is admissible—so far as the word **הָיָה** in itself is concerned.\* But as far as each of them is admissible,

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\* Some have fancied that the **הָיָה** here is to be rendered “*is (or has) become,*” because it is followed by **כ**. But **כְּהָיָה** must not be so limited. There are passages in which that expression stands for “*was as ...*,”—not “*has become as ...*” For instance, in 2 S. iv. 10 David says that the man who told him ‘Saul is dead!’ **הָיָה כְּמִבְשֵׂר בְּעֵינָיו** was *as one-telling-good-tidings in-his-own-eyes*;—he was so no longer as soon as he heard the king’s warrant for his execution. There are indeed several passages in which the Past of **הָיָה** is used as above [in 1 (iv and v)], when followed by **כ**. But the Student may be warned here of the mistake which some seem anxious to make of tying down a Hebrew expression too much. Even if there were as much of the phrase-value “*to become*” in **כְּהָיָה** as there is in **לְהָיָה**, yet it would be incorrect to LIMIT the former expression to any such phrase-value. There is certainly much less of this phrase-value in **כְּהָיָה** than there is in **לְהָיָה**. Even the English Reader may to some extent perceive this by observing that in **כְּהָיָה** “*to become AS SO and so,*” the **כ** of ‘Comparison’ retains its full value “*AS*”; whereas when **לְהָיָה** is used for “*to become so and so*” (lit. “*to be to or for or into so and so*”), the **ל** is swallowed up and lost in the English phrase. Thus,

so far the adoption of the other (to the exclusion of that one) may involve the loss of an admissible rendering. This should not be lost sight of. As we are not concerned here to advocate either of them, we need not trouble ourselves to argue at all about them from the context or from general considerations. But we may just observe, in passing, that man's being said to have been made and created in "the image" and "likeness" of God (Gen. i. 26 & 27) may to some not unreasonably appear to correspond with the rendering ( $\beta$ ) rather than with ( $\alpha$ ) in (1). And, further, that the rendering

*"Behold! the man was as one of us, with regard to knowing good and bad; whereas now——"* he was NOT TO TAKE  
OF THE TREE OF LIFE,

may to some appear consonant with the warning (ii. 17) "*thou shalt surely die.*"

(7) We may perhaps add that advocates of ( $\alpha$ ) cannot surely intend their rendering to signify (what it certainly seems to signify) that Man became—in some way, or in some sense, or in some regard—like God, through his disobedience and experience of evil!

וְהָיְתָה לְגוֹיִם G. xvii. 16 *and she shall become nations*, וְהָיְתָה לְשְׁנֵי מַחְנֹת G. xxxii. 11 (E.V. v. 10) *I am (or have) become two bands*, etc. But although we must fully allow this phrase-value of לְ to be *to become*, yet we would also warn the Student most emphatically against supposing for a moment that the expression is limited at all to that phrase-value. לְ may have other values: for instance "*to be to so and so*," as in Gen. xxx. 30 "It was little that הָיְתָה לְךָ *was to thee (or thou hadst)*,"—and "*to be to*" in the sense of "*happening*," as in 1 S. vi. 9 "An accident it [was that] הָיְתָה לָנוּ *was to us (or happened to us)*,"—and "*to be for*" in the sense "*to be on one's side*," as in G. xxxi. 42 "Unless the God of my father ... הָיְתָה לִי *had been for me (i.e. had been on my side)*...," etc. We cannot too strongly urge the Student to be on his guard against attempts to limit the sense where it ought not to be so limited.

Also we cannot suppose any one to argue seriously that the false tempter's promise "*ye shall be as God (E.V. gods),*" in Gen. iii. 5, must needs be true in this instance.

We are aware however that Dr. Kalisch says on this:—"The serpent was degraded, the human pair was ennobled by the glory of intelligence; the former was pressed down nearer to the earth, it was condemned to go upon the belly; the latter rose heavenward on the youthful wings of the mind; the one eats dust, the other became capable of imbibing the dew of eternal truth. Thus man has made a gigantic step beyond the limited sphere of his primitive existence." This is a grandiloquent account of what must have been therefore (if Dr. Kalisch is right) a "Rise"\* rather than the "Fall." The Narrative seems to us to be not quite in agreement with it. It cleverly mixes up the opinion expressed by the LXX in

Ἰδοὺ Ἀδὰμ γέγονεν † ὡς εἷς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρὸν · καὶ νῦν κ.τ.λ.,

with some such a one as that expressed by Maimonides ‡ in  
 הן מין זה של אדם היה יחיד בעולם ואין מין שני רומה לו  
 בזה הענין שיהא הוא מעצמו § ברעתו ובמהשבתו יודע הטוב  
 והרע ועושה כל מה שהוא חפץ || וכו'

\* As some fancy.

† The following words of Fagius:

"Ironia est ... Vide quam vera promiserit serpens, quam factus sis par Deo sciens bonum et malum. Imo nihil minus es,"—

may commend themselves to some; but to others they may perhaps seem rather forced, or even (to some extent) evidence of an effort to escape from something that he could not approve of.

‡ See *Yad kh<sup>a</sup>zākā* (*Hi-l'khot Tshuvā*, v. 1). See also Dr. Bernard's Selections, pp. 55 & 262.

§ The word כְּמוֹנֵנוּ (G. iii. 22) may mean either "*from us*" or "*from him*." Cp. Tab. II. 4.

|| For וכו' see Note (\*) on p. 224.

“*Lo! this race (lit. kind) of man has become unique in the world, and there is not any other race (lit. kind) like to it in this regard, viz. that it is, of itself,—by its own mind and by its own thought,—knowing the good and the bad, and doing all that it likes, etc.*”

This latter is supposed by many to derive authority from the Targum of Onkelos, viz. :—

הא אדם הוה יחירי בעלמא מיניה למידע טב ובייש

which is taken to mean “*Lo! man has-become unique in the world, from himself to know good and bad*”; in which, we may observe, there is nothing whatever about “*DOING*” or “*doing ALL THAT HE LIKES,*”—and no mention of “*his mind*” and “*his thought*” (which may, however, be supposed to be implied).—We may also mention that there are some objections to such a rendering of the Original passage, as was pointed out long ago by Aben Ezra. We may not here dwell on this.

(8) But it is only fair to mention that there is some ‘Hebrew’ authority for understanding the הָיָה of Gen. iii. 22 in the sense “*he was.*” Thus, in the Midrash Rabba, “R. Berechiah” in the name of R. Khanina said

כאליהו מה זה לא טעם טעם מות אף זה לא היה ראוי לטעום  
טעם מות וכו’

“‘*like Elijah.*’ ‘*What is this [Elijah]?*’—‘*He tasted not the taste of death:*’ also this [Adam] was not by-rights to have tasted the taste of death.” . . . . “All the time that man was, he WAS as etc.”\*

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\* We are merely giving a few evidences of the word הָיָה having been understood in the sense “*was*” in Gen. iii. 22—rather than in the sense “*has become.*” We may omit aught which we do not want for our immediate purpose.

On which we read in the Commentary מתנות כהונה—"When man was <sup>שָׁלֵם</sup> complete [i.e. in the state in which he was created], he was by-rights to have remained alive, as one who died not, like Elijah; etc."

And similarly a little earlier in the Midrash Rabba we find  
 תוקף שנתן הק'בה באדם הראשון לנצח לעולם היה כיון  
 שהניח דעתו של הק'בה והלך אחר דעתו של נחש...

"*Might which The Holy One, Blessed be He, imparted to the first man was-to-have-been for ever and ever: when he left the Mind of The Holy One, Blessed be He, and went after the mind of the serpent*"—[then the latter half of the verse Job xiv. 20 expresses what resulted to him]. On the "*was-to-have-been for ever,*" we read in מתנות כהונה—"By-rights he was to have been so for ever, etc." And a little earlier still in the Midrash we read "When He sent him away He began lamenting over him [in the words of Gen. iii. 22]," on which we read in the Commentary נבחר מפנינים—"It means that He said, by way of lamentation and bewailing, "Ah! how he 'was' from the first 'like one of us' in the highest attainment: whereas now he hath-gone-backward 'in-regard-to-knowing good and bad,' and he is expelled from his high-estate, for [it is said] 'lest he put forth his hand and take also of the Tree of Life,' etc. Therefore [it is added] 'and The Lord sent him forth from the garden of Eden.'"

(9) We may add that there are several interpretations given of the words בְּאֶהָרַךְ מִמְנוֹ; and that, as a possible rendering\* of

\* Some may think that The "אֶהָרַךְ" referred to in the Midrash, and by R. Juda b. Simon in ביחורו של עולם, points to the בְּאֶהָרַךְ מִמְנוֹ as taken together thus;—though others dis sever the two words.



the words, some might perhaps choose such an English expression as "*like The\*-ONE from-Himself*,"—"Behold! man was like The-ONE from-Himself (*i.e.* The Self-Originated ONE) in-regard-to-knowing good and bad; whereas, now, etc." Cp. Gen. i. 26 & 27.—What was said in (2-8) above is seen to be quite independent of this remark in (9).

But we must return to the 'Analysis of Verb-forms.']

v. 22. (contin.) לָדַעַת *to know* (or *for knowing, with-regard-to-knowing*). KAL Infin. with ל pref., from יָדַע. Tab. XVIII (Note 1).

יָשַׁלַח *he put forth*. KAL Fut. 3 s. m. from שָׁלַח [like יִלְמַד in Tab. XIV.]

וּלְקַח *and take*. KAL Past 3 s. m. with ו prefix, from לָקַח.

וּאָכַל *and eat*. KAL Past 3 s. m. with ו prefix, from אָכַל.

וַיֵּחִי *and live*. KAL Past 3 s. m. with ו prefix [p. 173, Obs. iii.]

The ו has ׀ before the 'Accented Syllable' to which it is prefixed,—see p. 225.

v. 23. וַיִּשְׁלַחֵהוּ *and He sent him forth*. Pī-ĒL Fut. 3 s. m. with ו Conversive, and Objective Affix הוּ— *him*, from שָׁלַח. Tab. XXIX (II, a) [p. XLII.]

לְעֵבֶר. See ch. ii. 5.

לְקַח *he was taken*. Pū-ĀL Past 3 s. m. from לָקַח. Tab. XIV.

v. 24. וַיֵּצֵא *and He drove out*. Pī-ĒL Fut. 3 s. m. with ו Conversive, from יָצַא [like יִבְרַךְ in App<sup>x</sup> to Tab. XVI (2), but

\* The 'Construct' form marks that the word בְּאֶחָד is to be taken in close connection with the following word כִּמְנוּנֵי. As it is in 'Construction,' it may not have the ה for the 'Def. Art.' We may therefore supply "the" in English, if this be wanted, before the English word which stands for it.

with  $\text{ֿ}$  for the  $\text{ֿֿ}$  because the Accent is removed from the last syllable,—cp. Pt. I, § 55 (9, b)].

v. 24 (contin.)  $\text{וַיִּשְׁבֶּן}$  and *He placed* (lit. *caused to dwell*). HIPH-ÎL Fut. 3 s. m. with  $\text{ו}$  Conversive, from  $\text{שָׁבַן}$ . Tab. XIV.

$\text{הַמְתַּהֲפֹכֶת}$  which turned every way (E.V.,—lit. which was turning-itself). HITHPĀ-ÊL Partic. s. f. with the  $\text{ה}$  of § 98 (or merely that of § 6), from  $\text{הִפְךָ}$  [like  $\text{מְתַפְּקֶת}$  in App<sup>x</sup> B to Tab. XIV].

$\text{לְשָׁמֵר}$  to keep. KAL Infin. with  $\text{ל}$  pref., from  $\text{שָׁמַר}$ . Tab. XIV.

#### ANALYSIS OF VERB-FORMS IN GEN. XII.

Gen. xii. 1.  $\text{וַיֹּאמֶר}$ . See ch. i. 3.

$\text{לֵךְ}$  go thou. KAL Imper. 2 s. m. from  $\text{יָלַךְ}$ . [Like  $\text{יָשָׁב}$  in Tab. XVIII, but with  $\text{ֿ}$  for  $\text{ֿֿ}$  because the Accent is removed—as signified by the ( - ) in the Bible. Cp. Pt. I, § 55 (9, b).]

[Note. The word  $\text{לֵךְ}$  here is the word signifying to thee (m.) in Tab. II, and it is used here *Reflexively* as in Obs. XIV (p. 139).]

$\text{אֶרְאֶה}$  I will shew thee (lit. I will cause thee to see). HIPH-ÎL Fut. 1 s. from  $\text{רָאָה}$ . [The full form of the *Hiph.* Fut. 1 s. is  $\text{אֶרְאֶה}$ . This, on receiving the Pron.-Aff. would give regularly  $\text{אֶרְאֶהְךָ}$  (the 3<sup>d</sup> Rt-letter  $\text{ה}$  being dropped when the Affix is put on). For this latter we have here  $\text{אֶרְאֶהְךָ}$  in Pause. For the  $\text{אֶרְאֶהְךָ}$  see Tab. XXVIII, Note (ε, ii) on p. xl, and cp.  $\text{וַאֲבָרֶכְךָ}$  Gen. xxvi. 3 and I will bless thee (which is PĪ-ÊL Fut. 1 s. with  $\text{ו}$  Conjunctive and Objective Affix *thee m.*, in Pause, from  $\text{בָּרַךְ}$ ); and  $\text{אֶרְאֶהְךָ}$  2 Kings iii. 14 I would see thee (which is KAL Fut. 1 s. with Objective Affix *thee m.*). The *Hiph.*  $\text{אֶרְאֶהְךָ}$  occurs in Zech. i. 9 with the Accent  $\text{ֿ}$  merely,—a Pause-form not in Pause, cp. § 167 (ii, a).]

v. 2. וְאֶעֱשֶׂהְךָ and *I will make thee*. KAL Fut. 1 s. (אֶעֱשֶׂה) with וְ Conjunctive and Objective Affix ךְּ *thee m.*, from עָשָׂה. Tab. XXX.

וְאֶבְרַכְךָ and *I will bless thee*. Pī-ÊL Fut. 1 s. (אֶבְרַךְ App<sup>x</sup> to Tab. XVI (2)) with וְ Conjunctive and Objective Affix ךְּ *thee (m.)*, from בָּרַךְ; like אֶפְקֹדְךָ in Tab. XXIX (II, a), but with ׀ before the ךְּ to compensate for the Dag. F. which the ךְּ cannot receive.

[Obs. This word has the simple form for which the Pause-form is וְאֶבְרַכְךָ (mentioned just now in v. 1). But in our word the ךְּ has ׀ whereas in the Pause-form the ךְּ has ׀. The ךְּ of our word agrees with the ךְּ of אֶפְקֹדְךָ in Tab. XXIX (II, a). In each, the ׀ is a Slight-vowel (Pt. I, § 56) masking the Moving-Shva which the 2<sup>d</sup> Rt-letter would have but cannot have when the 3<sup>d</sup> Rt-letter also has ׀. (The ׀ adopted here as the Slight-vowel agrees with the ׀ of the 2<sup>d</sup> Rt-letter in the form אֶפְקֹד without the Affix). But in Pause, the 3<sup>d</sup> Rt-letter receiving then a vowel, and there being no need then for the Slight-vowel, the *Shva* drops its mask (׀); and thus the 2<sup>d</sup> Rt-letter has ׀ as seen in v. 1, and so in אֶבְרַכְךָ Ps. cxlv. 2.]

וְאֶגְדֹּלְךָ and *I will make great*. Pī-ÊL Fut. 1 s. with וְ Conjunctive and the ה of § 144, from גָּדַל.

וְהָיָהְךָ and *thou shalt be* (lit. *be thou*). KAL Imper. 2 s. *m.* with וְ pref., from הָיָה. See p. 171, Note (\*).

v. 3. וְאֶבְרַכְךָ and *I will bless*. Pī-ÊL Fut. 1 s. with וְ Conjunctive and the ה of § 144, from בָּרַךְ.

מְבַרְכֶיךָ *those blessing thee* (lit. *thy blessers*). Pī-ÊL Partic. pl. *m.* with Pron.-Affix ךְּ *thy (m.)*, from בָּרַךְ. [This, without the Affix, would be מְבַרְכִים pl. *m.* of מְבַרֵךְ in App<sup>x</sup> to Tab. XVI (2). For the ׀ see Pt. I, § 72.]

v. 3 (contin.) וּמְקַלֵּלָךְ and him that curseth thee (or, thy reviler\*). Pī-êL Partic. s. m. with ו pref. and Pron.-Affix הֵךְ thy (m.), from קלל. [The form without the Affix is מְקַלֵּל like מְפַקֵּד in Tab. XIV. The ׀ beneath the ל is a Slight-vowel. Pt. I, § 56.]

אֶאֱרָא I will curse. KAL Fut. 1 s. from ארר [like אֶסַב in Tab. XXI].

וְנִבְרָכוּ and they shall be blessed. NIPH-ĀL Past 3 pl. with ו pref. from ברך [like נִפְקְדוּ in Tab. XIV].

v. 4. וַיֵּלֶךְ so he departed (lit. and he went). KAL Fut. 3 s. m. with ו Conversive, from ילך. See § 198 (δ).

הִבְרָא He had spoken. Pī-êL Past 3 s. m. from רבר. [For the ׀ see Note (e) on p. xv—back of Tab. XIV.]

בְּצֵאתוֹ when he departed out (lit. on his going-out or forth). KAL Infin. with ב pref. and Pron.-Affix ו his, from יצא.

[Note. Instead of בְּצֵאתוֹ like שְׁבַת from ישב, Tab. XVIII, the Inf. Constr. of יצא has the contracted form צֵאת which takes Pron.-Affs. thus:—צֵאתוֹ his going out, צֵאתְךָ thy (m.) going out, etc.]

v. 5. וַיִּקְרָא. See ch. ii. 15.

רָכְשׁוּ they had gathered (or acquired). KAL Past 3 pl. in Pause, from רכש.

עָשׂוּ they had gotten (lit. made). KAL Past 3 pl. from עשה [like גָּלוּ in Tab. XXIII].

וַיֵּצְאוּ and they went forth. KAL Fut. 3 pl. m. with ו Conversive, from יצא [like יֵשְׁבוּ in Tab. XVIII].

\* Even this word is a little stronger than the original, which might be rendered "any one speaking-lightly-of thee."

v. 5 (contin.) לָלֶכֶת *to go*. KAL Infin. with ל pref., from ילך  
[like לִשְׁבֹּת in Tab. XVIII].

וַיָּבֹאוּ *and they came*. KAL Fut. 3 pl. *m.* with ו Conversive,  
from בוא.

[Note. The KAL of this Verb has the following forms with  
*Khoulém*, [see more on pp. 272 & 273]:—

(a) Infin. (Absol. & Constr.) בוא; and (with בפלמ) בְּבוא,  
מְבוא, לְבוא (i.c.), מְבוא;

Or with —, thus בָּא, בְּבָא, בְּבֹא, לְבָא (i.c.), מְבָא.

(β) Imper. בוא or בָּא (and, with ה, בְּבֹאָה) *s. m.*, בְּבֹאִי or  
בְּבֹאִי *s. f.*, בְּבֹאוּ *pl. m.*

(γ) Fut. בֹּא 3 *s. m.*, תְּבֹא 3 *s. f.* & 2 *s. m.*, תְּבֹאִי 2 *s. f.*, אָבֹא 1 *s.*,  
יָבֹאוּ 3 *pl. m.*, תִּבְּבֹאוּ (or תִּבְּבֹאוֹן), 3 *pl. f.*,  
תִּבְּבֹאוּ 2 *pl. m.*, נִבְּבֹא 1 *pl.*

Obs. These may have ו in the place of the —; thus,  
יְבֹא, and so תְּבֹא, etc.

(δ) So, with the ה of § 144 we have both אָבֹאָה & אָבֹאָה 1 *s.*,  
and נִבְּבֹאָה & נִבְּבֹאָה 1 *pl.*]

v. 6. וַיַּעֲבֹר *and he passed over* (followed by ב *into*). KAL Fut.  
3 *s. m.* with ו Conversive, from עבר. Tab. XVI (1).

v. 7. וַיֵּרָא *and He appeared*.\* NIPH-ĀL Fut. 3 *s. m.* apocopated  
from ראה [like יִגַּל in Tab. XXIII; but with — to compensate  
for Dag. F., and with אָ instead of ל—, cp. p. 169 (II, a)].

וַיֹּאמֶר. See ch. i. 3.

אֶתֵּן *I will give*. KAL Fut. 1 *s.* from נתן. Tab. XIX (B).

וַיִּבֶן *and he built*. KAL Fut. 3 *s. m.* apocopated from בנה  
[like יָבֹז in Tab. XXIII]. The full form of the 3 *s. m.* Fut. *K.*,  
fr. בנה, is יִבְנֶה.

\* From ראה *to see*; the *Nφ.* *to be seen* is used for “*to appear*.”

v. 7 (contin.) הִנְרָאָה *Who appeared* (lit. *The One appearing or seen*). NIPH-ĀL Partic. s. m from רָאָה. Tab. XXIII.

v. 8. וַיֵּצֵתָק and *he removed* (or *moved*). HIPH-ĪL Fut. 3 s. m. with וְ Conversive, from עָתָק. This is like יִפְקֹךְ in Tab. XIV. Cp. § 178 (i).

[Note. This expresses a TRANSITIVE “removing” or “moving,” viz. his goods and things. The English Reader will find no difficulty in this, because the English Verb *to move* is often used for ‘to move one’s goods and chattels.’]

וַיִּט and *he pitched* (lit. *and he extended*). KAL Fut. 3 s. m. apocopated, with וְ Conversive, from נָטָה. The form יִנְטָה (like יִגְלָה in Tab. XXIII) becomes יִטָּה, cp. § 205 (ii), and this by apocopation becomes יִט.

וַיִּבֶן. See v. 7. וַיִּקְרָא. See ch. i. 5.

v. 9. וַיִּסַּע and *he journeyed*. KAL Fut. 3 s. m. with וְ Conversive, from נָסַע. Tab. XIX.

וַיֵּלֶךְ *to go*. KAL Infin. Absol. from הָלַךְ. Tab. XIV.

וַיִּנְסוּעַ and *to journey*. KAL Infin. Absol. with וְ prefix, from נָסַע. Tab. XVI (3) (A).

[Note. The phrase וַיִּסַּע הָלֹךְ וַיִּנְסוּעַ, lit. *and he journeyed to go and to journey*, stands for *and he went on continually journeying*,—cp. § 137 (1), Obs. (δ).]

v. 10. וַיֵּרֵד. See ch. i. 4.

וַיֵּרֵד and *he went down*. KAL Fut. 3 s. m. with וְ Conversive, from יָרַד. Cp. § 198 (δ).

וַיִּלְגֹּךְ *to sojourn*. KAL Infin. with ל, from גָּוַר. Tab. XX.

v. 11. וַיֵּהֵי. See ch. i. 3.

וַיִּקְרַב *he drew near*. HIPH-ĪI. Past 3 s. m. from קָרַב. Tab. XIV.

v. 11 (contin.) לָבוֹא *to come*. KAL Infin. with ל, from בּוֹא.  
[See Note (a) on וַיִּבְנֵאִי in v. 5.]

וַיֵּאמֶר. See ch. i. 3.

וַיֵּדַע *I know*. KAL Past 1 s. from יָדַע. Tab. XIV.

v. 12. וְהָיָה *therefore it-shall-come-to-pass* (E.V.). KAL Past 3 s. m. with ו pref., from הָיָה.

וַיִּרְאוּ *they shall see*. KAL Fut. 3 pl. m. from רָאָה [like יִגְלוּ in Tab. XXIII].

וַיֹּאמְרוּ *that they shall say*. KAL Past 3 pl. with ו pref., from אָמַר.

וְהָרְגוּ *and they will kill*. KAL Past 3 pl. with ו pref., from הָרַג.

וַיַּחֲיוּ *they will save alive* (E.V.). Pī-êL Fut. 3 pl. m. from חָיָה [like יִגְלוּ in Tab. XXIII].

v. 13. אֲמָרִי *say thou*. KAL Imper. 2 s. f. from אָמַר [like פְּקֻדֵי in Tab. XIV].

יִיטֵב *it may be well*. KAL Fut. 3 s. m. from יָטַב [Tab. XVIII].

וְחִיָּתָהּ *and it shall live*. KAL Past 3 s. f. with ו pref., from חָיָה [like גְּלָתָהּ in Tab. XXIII].

v. 14. וַיְהִי *and it came to pass* (E.V.). See ch. i. 5.

כְּבוֹא *on the coming of*. KAL Infin. Constr. with כ pref., from בּוֹא. [See v. 5, Note (a).]

וַיִּרְאוּ *that they beheld*. KAL Fut. 3 pl. m. with ו Conversive, from רָאָה.

v. 15. וַיִּרְאוּ *and they saw*. See v. 14.

וַיְהַלְלוּ *and they commended*. Pī-êL Fut. 3 pl. m. with ו Conversive, from הָלַל. The Dagesh F. is often dropped from the ל. For the ־ comp. Pt. I, § 72 (Note (\*, e)).

וַתִּקַּח *and she was taken*. HOPH-ĀL Fut. 3 s. f. with ו Conversive, from לָקַח. [Note (A) on Tab. XIX (γ, vi).]

v. 16. הִיטִיב *he did good*. HIPH-îL Past 3 s. *m.* from יטב [Tab. XVIII].

וְיָהִי *and there were*. See ch. i. 5.

v. 17. וַיִּנְעַץ *and He plagued*. PĪ-ÊL Fut. 3 s. *m.* with ו Conversive, from נעע [like יִשְׁלַח Tab. XVI (3) (B, β)].

v. 18. וַיִּקְרָא *and he called*. KAL Fut. 3 s. *m.* with ו Convers., from קרא.

וַיֹּאמֶר. See ch. i. 3. עָשִׂיתָ. See ch. iii. 14.

הִגַּדְתָּ *thou didst tell*. HIPH-îL Past 2 s. *m.* from נגד [like הִגַּשְׁתָּ in Tab. XIX].

v. 19. אָמַרְתָּ *thou saidst*. KAL Past 2 s. *m.* from אמר.

וְאָקַח *so I might have taken (E.V.) [or, lit., and I took]*. KAL Fut. 1 s. with ו Convers., from לקח [Note (A) on Tab. XIX].

קַח *take thou*. KAL Imper. 2 s. *m.* from לקח [Note (A) on Tab. XIX].

וּלְךָ *and go*. KAL Imper. 2 s. *m.* with ו pref., from ילך [like יֵשֶׁב in Tab. XVIII.—For the ׀ see p. 225].

v. 20. וַיִּצַו *and he commanded*. PĪ-ÊL Fut. 3 s. *m.* apocopated, with ו Convers., from צוה [like יִגַּל in Tab. XXIII].

וַיִּשְׁלְחוּ *and they sent away*. PĪ-ÊL Fut. 3 pl. *m.* with ו Conversive, from שלח.



IV. LIST OF VERBS BELONGING TO MORE THAN ONE OF THE SEVEN CLASSES MENTIONED IN § 186—[SOMETIMES CALLED 'DOUBLY IRREGULAR' VERBS]

[The Student will perhaps have some little difficulty, at first, in analyzing some of the Verb-forms from Roots belonging simultaneously to *more than one* of the Seven Classes mentioned in § 186. Many of such forms may be recognized without much difficulty, by allowing for each set of 'Variations' separately. But in some of them there are special Variations, and some few of them are irregular,—and some apocopated forms may well seem strange to him. It will, without doubt, be useful to him to have these Verbs all collected together. We therefore give him here the following LIST, in the Alphabetical order of Roots, with the Verb-forms which occur in the Bible.]

אבה used only in *Kal* (to be willing).

KAL

PAST and PARTIC (1) like those of גלה Tab. XXIII, but for אבוא (Is. xxviii. 12)—3 pl. Past—cp. § 138 (B) iv, a.

FUT. אָבֵה 3 s. m., תֵּאבֶה 3 s. f. & 2 s. m. (once תֵּבֵה Prov. i. 10), יֵאבֹו 3 pl. m., תֵּאבֹו 2 pl. m.

ארה used only in *Pi* and *Hθ*. (to desire, lust).—The ׀ is Consonantal always in Verb-forms from this Root:

PI-ÊL

PAST אָרָה 3 s. m., אָרְתָה 3 s. f., אָרִיתִי 1 s.;

FUT. [יֵאָרֵה 3 s. m.], תֵּאָרֵה 3 s. f.

HITHPA-ÊL

PAST הִתְאַוָה 3 s. m., הִתְאַוִיתִי 1 s., הִתְאַוּוּ 3 pl.;

PARTIC. מְתַאָוֵה s. m., מְתַאָוִים pl. m.;

FUT. יִתְאַוֶה 3 s. m. (apocop. יִתְאוּ), תִּתְאַוֶה 3 s. f. (apocop. תִּתְאוּ), יִתְאַוּוּ 3 pl. m.

און (or אנן) used only in the *Hθ*. (*to complain*). Partic. מְתַאֲנְנִים  
pl. *m.*, and Fut. יִתְאֲוֹן 3 *s. m.*

אויז used only in the Past and Participle (1) of *Kal* (*to haste*),  
and Fut. *Hφ*. (*to cause to haste, to urge*) The forms  
are like those of קום in Tab. XX.

אור used only in *Kal*, *to be light*, *Nφ*. *to be lightened, bright*,  
*glorious*, *Hθ*. *to make light or bright, make to shine*.

PAST אור 3 *s. m.*, ארו 3 *pl.* (like בוש, בּוּשׁוּ, cp. Tab. XX).

PARTIC. אור *s. m.* ;

IMPER. אוּרִי 2 *s. f.* (like בּוּשִׁי) ;

FUT. תֵּאֲרֶנָּה 3 *pl. f.* (like תִּקְמְנָה in Tab. XX). See §230 (1).

#### NIPH-ĀL

INFIN. לְאֹר Job xxxiii. 30 (for לְהֵאֹר, cp. §137 (3) Note †) ;

PARTIC. נֹאֹר *s. m.* ;

FUT. יֵאֹר 3 *s. m.* (or Fut. *K*. like יְבוּשׁ).

#### HIPH-ĪL

INFIN. לְהֵאִיר ;

PAST הֵאִיר 3 *s. m.*, הֵאִירָה 3 *s. f.*, הֵאִירוּ 3 *pl.* ;

PARTIC. מֵאִיר *s. m.*, מְאִירַת Ps. xix. 9 (Constr. form of  
מֵאִירָה *s. f.*), מְאִירוֹת *pl. f.* ;

IMPER. הֵאִיר *s. m.* and with ה added הֵאִירה ;

FUT. יֵאִיר and יֵאִיר 3 *s. m.* (with ׀ Convers. וַיֵּאִיר), תֵּאִיר  
3 *s. f.* & 2 *s. m.*, יֵאִירוּ 3 *pl. m.*, תֵּאִירוּ 2 *pl. m.*

אוש (or אשש) only in the *Hθ*. הִתְאֲשִׁשׁוּ Imper. 2 *pl. m.* in Pause,  
Is. xlvi. 8 "shew yourselves men."

אות used only in the Future *Kal* (to consent):

KAL

FUT. יֵאוֹת 3 s. m., גְּאוֹת 1 pl. (and גְּאוֹתָהּ with ה).

[Note. The forms which are thus like יְבוֹשׁ etc. in Tab. XX, are by some taken rather as *Nφ.* forms —i.e. like יִקוּם or יַעוֹר etc. in Tab. XX.]

איב *K.* to be an enemy, or hostile to, only used in אִיבְתִּי 1 s. Past, and in the Partic (1) forms, viz. אוֹיֵב or אוֹיֵב s. m. (an enemy),—with Affs. (his) אוֹיְבוֹ, (thy m.) אוֹיְבֶךָ, etc.,—אוֹיְבִים (or 'א) pl. m., i.e. אִיבֵי (or 'או),—with Affs. (his) אוֹיְבָיו, etc. אִיבְתִּי an enemy (Mi. vii. 8 & 10) is the Sing. fem. form אִיבְתָּ with י, like אֶהְבְּתִי in § 139 (ε).

אלה used only in *K.* to swear, etc., *Hφ.* to adjure.

KAL

INFIN. Abs. אֵלֶּה and אֵלוֹת ;

PAST אֵלִית 2 s. f. ;

IMPER. אֵלֵי 2 s. f.

HIPH-İL

INFIN. לְהֵאֵלוֹת (in לְהֵאֵלְתוּ, with Pron.-Aff. וְ him) ;

FUT. יֵאֵל (in וַיֵּאֵל 1-S. xiv. 24). [This is usually taken thus, as *Hiph.* ; but the form might very well be Fut. KAL apocop., the ׀ being like the ׀ in וַיֹּאמֶר. The אֵת הָעַם following must however be allowed for, of course.]

אנה (I.) *to mourn*, used only in *Kal* וָאָנָה Past 3 pl. w. ו; and  
 (II.) *to occasion*, in *Pi.* אָנָה Past 3 s. m.,—*Pü.* (*to be occa-*  
*sioned, to happen*), יֵאָנֶה & תֵּאָנֶה Fut. 3 s. m. & f.,—  
 and *Hithp.* Partic. מְתַאָּנֶה (*one making occasion, or*  
*seeking occasion*) s. m.—These forms agree with  
 Tab. XXIII.

אנן (see און).

אפה used only in *Kal* (*to bake*), *Nφ.* (*to be baked*)

KAL

PAST אָפָה 3 s. m., אָפִיתְּ 2 s. m., אָפִיתִי 1 s., אָפוּ 3 pl.,

PARTIC. אֹפֶה s. m. (whence אֹפְהֶם, with Pron.-Aff. הֵם *their*,  
 Hos. vii. 6), אֹפִים pl. m., אֹפוֹת pl. f.;

IMPER. אָפוּ (Ex. xvi. 23) 2 pl. m., instead of אָפוּ;

FUT. וְתִפְּהוּ (1 S. xxviii. 24) 3 s. f. w. ו Conv. and Aff. *him*  
 or *for him*—instead of וְתִאֲפְהוּ,—

אָפוּ 3 pl. m., תִּאֲפוּ 2 pl. m.;

NIPH-ĀL

FUT. תִּאֲפֶה 3 s. f., תִּאֲפֶינָה 3 pl. f.

אפך only in *Kal* (*to compass*) אָפְכוּ Past 3 pl., like פָּקְדוּ in  
 Tab. XIV,—and w. Aff. *me* as in Tab. XXV.

ארה only in *Kal* (*to pluck*) Past אָרִיתִי 1 s., אָרוּ 3 pl. (in וָאָרוּהָ  
 with ו pref. & Objective Aff. הָ *it* (f.), Ps. lxxx. 13).

ארר *to curse*, used only in *K.*, *Nφ.*, *Pi.*, and *Höph*

KAL

INFIN. Abs. אָרוּר;

- PAST אָרוֹתִי 1 s. (also אָרוֹתֶיהָ with Objective Aff. הָ her);  
 PARTIC (1) אָרְרִי pl. m. (i.c.), אָרְרִיךָ pl. m. w. Aff. thy m.  
 [For the ׀ see Pt. I, § 72 (β).]  
 PARTIC (2) אָרוֹר s. m., אָרוֹרָה s. f., אָרוֹרִים pl. m.;  
 IMPER. [אָר] 2 s. m. אָרְרָהּ with הָ. (The ׀ of the אָ is ö, there being no Accent on the word,—Pt. I, § 37),  
 אָרוֹ and אָרוֹ 2 pl. m.;  
 FUT. תָּאֲרַ 2 s. m., תָּאֲרַ 1 s.

NIPH-ĀL

- PARTIC. נִאֲרִים pl. m. Mal. iii. 9.

PĪ-ĒL

- PAST [אָרְרָהּ] in אָרְרָהּ 3 s. m. with Objective Aff. הָ- her  
 Gen. v. 29. For the ׀ comp. Pt. I, § 72.

- PARTIC. מִאֲרָרִים pl. m.

HOPI-ĀL

- FUT. יֹאֲרַ 3 s. m. (in Pause, for יֹאֲרַ).

אתה (or אתא) to come, used only in *Kal* and in Imperative *Hif*.

KAL

- PAST אָתָה (and אָתָא Is. xxi. 12), אָתָנוּ 1 pl. from אתא;  
 PARTIC. אֲתִיּוֹת pl. f.;  
 IMPER. אֲתִי 2 pl. m.;  
 FUT. יֵאָתֶהּ 3 s. m. (יֵאָתָא Deut. xxxiii. 21, יֵאָתָא Is. xli. 25,  
 —and with Aff. נִי = me, יֵאָתֶינִי Job iii. 25),  
 תֵּאָתֶהּ 3 s. f. (Mi. iv. 8),  
 יֵאָתֶיךָ 3 pl. m. (יֵאָתֶינֶיךָ Is. xli. 5), with ׀, and  
 ׀ Conversive;

HIPH-ĪL

- IMPER. הֲתִי 2 pl. m.

בוא used only in *Kal* (to come, come upon, enter, etc.), *Hφ.* (to cause to come, to bring), and *Hoph.* (to be brought).

## KAL

INFIN. בוא & בא (\*בבא, & בבאה 1 K. xiv. 12 with ה, לבא—לבא in actual construction,—מבא); with Affs. באו, באה, באך & באכה with ה, etc.

PAST בא 3 s. m., באה 3 s. f. (w. Aff. us באתנו Ps. xliv. 18), באת & באתה 2 s. m., באת 2 s. f. (For באת, in באת 2 S. xiv. 3, see Pt. I, § 29, Note (†)).

באתי 1 s.,

באו 3 pl. (also † באו, perhaps twice),

באתם 2 pl. m.,

באו 1 pl. (בנו 1 S. xxv. 8, with the Note 'lacking א');

PARTIC. בא s. m., באה s. f.,

באים pl. m. (i.e. באי), w. Aff. her באיה, —באות pl. f.:

IMPER. בא (or בוא, and באה with ה) 2 s. m.,

באי (or בואי) 2 s. f., באו 2 pl. m.;

FUT. †בא (with ו Conv. †בא, ויבו 1 K. xii. 12 *Kthiv* for ויבא *Kri*, ויבאו 1 K. xii. 3 *Kthiv* for ויבא *Kri*), — for the 3 s. m. 'w. Affs.' see \*\* next page,—

\* There may be ם in the place of —, as in מבוא & לבוא, מבוא & לבוא, מבוא & לבוא (from the entering of), בואו *His coming* Mal. iii. 2, בבואה, etc.—and so באן and באנה (also בואנה) *their f. coming*.

† באו Jer. xxvii. 18 is generally taken as Past 3 pl., like בשו in Tab. XX. Some propose to read יבאו (Fut. 3 pl. m.). But the *Infin.*, not the *Future*, is mostly used after לבאתי. The *Future* is rare. The *Past* is also rare, but it occurs in Jer. xxiii. 14 (לבאתי שבו). [If any *must* emend, they had better propose to read בא—omitting the ם.—They would thus have the *Infin.* בא after לבאתי as usual.] Some have taken באו Jer. l. 5 also as Past 3 pl.

‡ There may be ם in place of — here.

\* תָּבֵא 3 s. *f.* (this with ה would be תִּבְאֶה, from which is † תִּבְאֶתְהָ Deut. xxxiii. 16 with a re-duplicated ה, and תִּבְוֹאֶתְךָ Job xxii. 21 with Aff. ך̄ *thee m.*),

with ו Conv. \* תָּבֵא, —

for 3 s. *f.* 'w. Affs.' see \* \* below, —

\* תָּבֵא 2 s. *m.*, תִּבְאִי 2 s. *f.* See also Note (†) for 1 S. xxv. 34 (and Ez. xxii. 4),

\* אָבֵא 1 s. (and, with ה, \* אֶבְאֶה), with ו Conv. \* אָבֵא, וְאָבֵא,

יָבֵאוּ 3 pl. *m.* (and, with ן, § 239, יְבִאוּן),

† תִּבְוֹאֶתְךָ 3 pl. *f.*, also תִּבְוֹאֶן \* & תִּבְוֹאֶנָּה, § 231 (5).

תִּבְוֹאוּ 2 pl. *m.*,

וְנִבֵּא 1 pl. (and, with ה, \* נִבְאֶה), with ו Conv. וְנִבֵּא.

\* \* With Pron.-Affs. the forms are :—

3 s. *m.* \* יִבְאֶנּוּ w. Aff. *him*, יִבְאֵנִי w. Aff. *me* ;

3 s. *f.* תִּבְוֹאֶנּוּ \* & תִּבְוֹאֶהוּ with Aff. *him*,

תִּבְוֹאֶךָ ; [p. for תִּבְוֹאֶךָ] w. Aff. *thee m.*, —also

תִּבְוֹאֶנִי, see under תָּבֵא 3 s. *f.* above, — w. Aff. *me* ;

3 pl. *m.* יִבְאֵנִי w. Aff. *me* (also וְיִבְאֵנִי with ו pref.).

### HIPIH-IL

INFIN. הִבֵּא Absol., לְהִבִּיא (לְהִבִּיאָה, Jer. xxxix. 7, comp. Note † on p. 79) ;

\* There may be י in place of the — here.

† A similar form to this, *viz.* וְתִבְאֶתְךָ *Kri* (וְתִבְאֶתְךָ *Kthiv*), 1 S. xxv. 34, is 2 s. *f.* Fut. *K.* fr. בוא w. ו Conv. — We also find וְתִבְוֹאֶתְךָ as 2 s. *f.* Fut. *K.* w. ו Conv. (Ez. xxii. 4). Each of these is irregular for וְתִבְאֵי.

‡ And תִּבְוֹאֶנָּה with י 'superfluous,' 1 S. x. 7. Also, with ו Convers., Esth. iv. 4.

[HIPH-ÎL contin.]

PAST הִבִּיאָהּ 3 s. m.—w. Affs. (*him*) הִבִּיאוּ (*her*) הִבִּיאתָהּ, (*thee m.*) הִבִּיאתָךְ, (*me*) הִבִּיאֵנִי;—

הִבִּיאָהּ 3 s. f.;

הִבִּיאתָ 2 s. m. (הִבִּיאתָ 2 K. ix. 2,—and הִבִּיאתָ in הִבִּיאתֶנִּי, הִבִּיאתֶם, הִבִּיאתֶנוּ, *i.e.* 2 s. m. w. Affs. *me, them m., us*; but there are also, fr. הִבִּיאתָ, the forms הִבִּיאתוּ, הִבִּיאתהּ, הִבִּיאתנוּ, *i.e.* 2 s. m. with Affs. *him, her, us*);

הִבִּיאתִי 1 s. (הִבִּיאתִי Nu. xiv. 31,—and הִבִּיאתִי in הִבִּיאתִים & הִבִּיאתִיהוּ, הִבִּיאתִיךָ, *i.e.* 1 s. w. Affs. *him, thee m., them m.*),—also הִבִּיאתִיו (Song iii. 4) 1 s. w. Aff. *him*.

הִבִּיאוּךָ 3 pl.—w. Affs. (*him*) הִבִּיאוּהוּ, (*thee f.*) הִבִּיאוּךָ, (*them m.*) הִבִּיאוּם & ם—Pt. I, § 14;

הִבִּיאתֶם 2 pl. m. (הִבִּיאתֶם 1 S. xvi. 17);

הִבִּיאוּם in הִבִּיאוּם 1 pl. w. Aff. *them m.*, Nu. xxxii. 17.

PARTIC. מְבִיאַת s. m. (מְבִיאַת *Kthiv* for מְבִיאַת *Kri* four times, and מְבִיאַת *Kthiv* for מְבִיאַת *Kri* once),

מְבִיאַתִּים pl. m. (& מְבִיאַתִּים, *i.e.* מְבִיאַתִּי);

IMPER. הִבֵּא 2 s. m. (once הִבֵּא 1 S. xx. 40,—and

הִבֵּא Jer. xvii. 18, which may however be Infin.,—also הִבֵּאָהּ with ה);

הִבֵּאִי 2 s. f., הִבֵּאוּ 2 pl. m.;

FUT. יְבִיא 3 s. m. (& יְבִיא Pt. I, § 12), with ו Conv. וְיְבִיא, and once וְיְבִיא Ez. xl. 3,—

With Affs., (*him*) יְבִיאֵנִי & יְבִיאָהּ, (*her*) יְבִיאָהּ & יְבִיאָהּ, (*thee m.*) יְבִיאָךְ & יְבִיאָךְ, etc.,—



תָּבִיא 3 s. *f.* & 2 s. *m.*, with ו Conv. וְתָבִיא,—

With Affs., (*him*) תְּבִיאָנִי etc., (*them m.*) תְּבִיאִים  
& תְּבִיאָמוּ Ex. xv. 17,—

אָבִיא 1 s. (*אבי* *Kthiv* for אָבִיא *Kri* 1 K. xxi. 29,

אָבִי 'lacking א' Mi. i. 15, with ו Conv. וְאָבִיא

(& וְאָבִיא), וְאָבִיאָה *Kthiv* for וְאָבִיאָה *Kri* Josh.

xxiv. 8; with Affs., (*him*) אָבִיאָנִי, etc.;

יָבִיא 3 pl. *m.* (& יָבִאוּ, יָבִאוּן with ו—§ 239), with

ו Conv. וְיָבִיא (and וְיָבִאוּ),—

With Affs., (*him*) יָבִיאָהוּ & יָבִיאָהוּ, (*me*) יָבִיאָנִי,

(*them m.*) יָבִיאוּם & יָבִיאוּם;

תְּבִיאָיָה 3 pl. *f.*;

תְּבִיאִי 2 pl. *m.*;

נְבִיאָה 1 pl.,—w. Aff. (*them m.*) נְבִיאָה.

#### HOPE-AL

PAST הִבֵּיא 3 s. *m.*,

הִבֵּיאת 3 s. *f.* Gen. xxxiii. 11, and הִבֵּיאתָ (with ה)

Ez. xl. 4 [for הִבֵּיאתָ],

הִבֵּיאוּ 3 pl.;

PARTIC. מִבֵּיא s. *m.*, מִבֵּיאִים pl. *m.*, מִבֵּיאוֹת pl. *f.*;

FUT. יִבֵּיא 3 s. *m.*, יִבֵּאוּ Jer. xxvii. 22 Pause-form (not  
in Pause) for יִבֵּאוּ 3 pl., comp. § 167 (ii).

[Note. The 2<sup>d</sup> Rt-letter is Consonantal in Verb-forms from the next five roots—except in the case of certain contracted and apocopated forms which the Student will easily recognize] :—

רוה only in הִוָּתָה (Lev. xii. 2, *her being weak or faint*), Infin.

*Kal* w. Aff. *her* [like הִוָּתָה from הִוָּתָה, of הִוָּתָה].

הוּא (?) used only in *K.* (*to be*).

## KAL

IMPER. הוּא 2 s. *m.* ;

FUT. יְהוּא 3 s. *m.* (a shortened form, Eccles. xi. 3),—perhaps for יְהוּא with ה in the place of ו *i.e.* “the ו Quiescent—as the ו in יִשְׁתַּחֲוֶה” for יִשְׁתַּחֲוֶה (as R. D. Kimkhi says), or for יְהוּה or יְהוּה from הוּה as הִי short for יְהִי from הִיָּה (so the Mendelssohnian *Bî-ūr hammilloth*). According to this latter view the א might be ‘added’ as in אָבּוּא for אָבּוּ and אָלְכּוּא for אָלְכּוּ (so Aben Ezra, who takes יְהוּא to be plural, as R. D. K. did at first).

Both of the two words above might have been given under the next Root הוּה, as R. D. K. gives them.

הוּה used only in *K.* (*to be*).

## KAL

PARTIC (1) הוּה s. *m.* ;

IMPER. הוּה 2 s. *m.*, הוּי 2 s. *f.*

[Note. The form הוּא Imper. 2 s. *m.* with א in the place of the Quiescent ה, and יְהוּא short for יְהוּה or יְהוּה Fut. 3 s. *m.* with א added, were given under הוּא—see there].

הִיָּה used only in *K.* (*to be*), and *Nφ.* (*to be done*, etc.).

## KAL

INFIN. הִיָּו & הִיָּה (Absol.), הִיָּוִת (Constr.)—and, with prefixes, בְּהִיָּוִת, לְהִיָּוִת, מְהִיָּוִת (or with ׀ thus, בְּהִיָּת, לְהִיָּת, מְהִיָּת),—and with Pron.-Affs. (his) הִיָּוִתוּ, (her) הִיָּוִתָּה, etc.,

וְלִהְיֶתָּה (at his being, i.e. when he was), וְלִהְיֶתָּה (and for thy m. being, i.e. and that thou mightest be), etc.;

PAST הָיָה 3 s. m., הָיְתָה (p. הִיְתָה;) 3 s. f. and (with ה Interrogative הֲהִיְתָה) comp. § 7, c, Note †),

הָיִיתָ (also הָיִיתְּ once, and הָיִיתָ once) 2 s. m.,

הָיִיתָ 2 s. f. (הָיִיתְּ with י 'superfluous,' Ez. xvi. 31.—

For הָיִיתָ 2 S. xiv. 2, see Pt. I, § 29, Note †),

הָיִיתִי 1 s.,

הָיִיתֶם (& הָיִיתֶם Deut. xxxi. 27) 2 pl. m., and

with ו pref. הָיִיתֶם,

הָיִינוּ 1 pl.;

PARTIC (1) הֹוֶה s. f. (Ex. ix. 3);

IMPER. הָיֵה 2 s. m. (with ו pref., וְהָיֵה), הָיֵי 2 s. f.,

הָיוּ 2 pl. m. (with ו pref., וְהָיוּ).

FUT. יִהְיֶה 3 s. m.—apocop. יְהִי (p. יִהְיֶה), and with ו Convers. יִהְיֶה (p. יִהְיֶה),—

יִהְיֶה 3 s. f. & 2 s. m.—apocop. יִתְהַי, & with ו Convers. יִתְהַי,—

יִתְהַי 2 s. f.—with ו Convers. יִתְהַי, (also apocop. יִתְהַי

Nah. iii. 11, & with ו Convers. יִתְהַי Ezek. xvi. 34),—

יִתְהַי 1 s.—apocop. יִתְהַי, & with ו Convers. יִתְהַי,—

יִתְהַי 3 pl. m.—with ו Convers. יִתְהַי,—

יִתְהַי or יִתְהַי 3 & 2 pl. f. (also, twice, יִתְהַי in

יִתְהַי)—with ו Convers. יִתְהַי or יִתְהַי,—

יִתְהַי 1 pl.—with ו Convers. יִתְהַי & יִתְהַי.

## NIPH.

PAST **נָהַיָּה** 3 s. *m.*—with ה Interrog. **הֲנִהְיָה**

**נִהְיֶתָה** 3 s. *f.* (p. **נִהְיֶתָה**).

**נִהְיִיתָ** 2 s. *m.*,

**נִהְיִיתִי** 1 s. ;

PARTIC. **נֹהֵיֵה** s. *f.*

**הוּהוּ** used only in *Pi.* (*to tell, declare, shew*).

## PĪ-ÊL

INFIN. **חַוֵּה** in **מַחְוֶה** with pref. **מ** ;

FUT. **יַחְוֶה** 3 s. *m.*, **אֶחְוֶה** 1 s. & w. Aff. (*thee m.*) **אֶחְוֶךָ**

(p. **אֶחְוֶךָ**).

**חיה** used in *K.* (*to live*), *Pi.* (*to keep alive, let live, sustain, cherish, enliven, quicken*), and *Hφ.* (*to cause to live, to keep alive, etc.*).

## KAL

INFIN. **חִי** & **חִיו** (Absol.), **חִיּוֹת** (Constr.) in **חִיּוֹתָם** w. Aff. *their m.* and **לְחִיּוֹת** w. pref. **ל** ;

PAST **חָיָה** 3 s. *m.*,—the forms **חָי** 3 s. *m.* (p. **חָי**), and with ו pref. **וַחִי** (p. **וַחִי**), are ‘borrowed’ from a Root **חיי** ;—

**חָיִתָּה** 3 s. *f.*,—the form **חָיָה** 3 s. *f.* (in **וַחִיָּה** Ex. i. 16) from **חיי** is like **שָׁמָּה** from **שִׁים** § 226 (i) ;

**חָיִיתָ** 2 s. *m.*, and with ה at the end in **וַחִיֶּתָה** Jer. xxxviii. 17 ;

**חָיוּ** 3 pl.,

**חָיִיתָם** 2 pl. *m.* in **וַחִיֶּיתָם** with ו pref.

PARTIC (1) [borrowed from a Root ח״י s. *m.* (p. ח״י:),  
 ח״ה s. *f.*, ח״ים pl. *m.*, ח״ות pl. *f.*,—the form ח״ות  
 pl. *f.* (Ex. i. 19) is like שׁמות from שׁים § 226 (ii);—

IMPER. ח״ה 2 s. *m.* in וְח״ה with ו pref. (Gen. xx. 7, etc.),  
 ח״י 2 s. *f.* (Ez. xvi. 6),

ח״ו 2 pl. *m.*, וְח״ו with ו pref. ;

FUT. יְח״ה 3 s. *m.*—apocop. יְח״י (with ו Conjunctive  
 וְיְח״י & p. וְיְח״י:, with ו Convers. וְיְח״י & p. וְיְח״י:),—

תְּח״ה 3 s. *f.* or 2 s. *m.*—apocop. תְּח״י (with ו Con-  
 junctive וְתְח״י, with ו Convers. וְתְח״י),

תְּח״י 2 s. *f.*,

אֲח״ה 1 s. (with ה Interrogative הֲאֲח״ה),

וְיְח״ו 3 pl. *m.*, with ו Convers. וְיְח״ו,

הֲתְח״נה 3 pl. *f.*, & with ה Interrogative הֲתְח״נה,

תְּח״ו 2 pl. *m.*, & with ן (§ 145) תְּח״וּן,

נְח״ה 1 pl.

### PI-ÊL

INFIN. לְחַיֵּתוֹ with pref. ל, & w. Affs. (him) לְחַיֵּתוֹ,  
 (them *m.*) לְחַיֵּתָם, (us) לְחַיֵּתֵנוּ ;

PAST חַיָּה 3 s. *m.*,

חַיֵּתִי Ps. cxix. 50, 3 s. *f.* w. Aff. *me*—in Pause,

חַיֵּיתִנִּי 2 s. *m.* with Aff. *me* (p. חַיֵּי־נִי),

חַיּוּ 3 pl.,

חַיֵּיתָם 2 pl. *m.* in הֲחַיֵּיתָם, with ה Interrogative ;

PARTIC. מְחַיֶּה s. *m.* ;

IMPER. [חַיֵּה 2 s. *m.*] w. Affs. (it *m.*) תְּחַיֶּהוּ, (me) חַיֵּנִי ;

FUT. יְחַיֶּה 3 s. *m.*, with Affs. (*him*) יַחַיֶּהוּ in וַיַּחַיֶּהוּ with  
 ו Conjunctive, (*her*) יַחַיֶּהָ in וַיַּחַיֶּהָּ with ו Convers.,  
 (*us*) יַחַיֵּינוּ,  
 תַּחַיֶּה 3 s. *f.* or 2 s. *m.*,  
 w. Affs. (*me*) תַּחַיֵּנִי, (*us*) תַּחַיֵּינוּ,  
 תַּחַיֵּנוּ in Ps. lxxi. 20 is *Kthiv* for תַּחַיֵּנִי *Kri*;  
 וַאֲחַיֶּה 1 s. & with ו Conjunctive וַאֲחַיֶּהּ,  
 יַחַיּוּ 3 pl. *m.*, and with ה Interrogative הַיַּחַיּוּ,—  
 with Aff. (*us*) יַחַיֵּנוּ,  
 תַּחַיֵּינָהּ [3 &] 2 pl. *f.*, & וַתַּחַיֵּינָּן with ו Convers.,  
 תַּחַיּוּ 2 pl. *m.* in תַּחַיּוּן with ׀ (§ 145),  
 נַחַיֶּה 1 pl.

## HIPH.

INFIN. הַחַיֶּה (Absol.), [הַחַיּוֹת Constr. in] לְהַחַיֶּה & לְהַחַיֵּת  
 with ל pref.,—and w. Aff. *him* לְהַחַיֶּהוּ;

PAST הַחַיֶּה 3 s. *m.*,

הַחַיֵּת 2 s. *m.* in הַחַיֵּתָּנוּ 2 s. *m.* w. Aff. *us*,

הַחַיֵּיתִי 1 s.,

הַחַיֵּיתֶם 2 pl. *m.*;

IMPER. הַחַיֶּה 2 s. *m.* in הַחַיֵּינִי 2 s. *m.* w. Aff. *me*,

הַחַיּוּ 2 pl. *m.*

טוּא (or טאַא) used only in the *Pilpél* Past 1 s. (טאַאַתִּי) with  
 Objective Aff. הַ *her*, in וַטאַאַתִּיהָ Is. xiv. 23.

טוּה *to spin*, only in טוּוּ (Ex. xxxv. 25, 26) *K.* Past 3 pl.

יַאָּה only in יַאָּתָּהּ (Jer. x. 7) *K.* Past 3 s. *f.* [in Pause, for יַאָּתָּהּ].

יַבֵּב only in וַתִּבֵּב Ju. v. 28 and *she cried out*, 3 s. *f.* Fut. *Pi.*  
 with ו Convers.

יגה used only in *Nφ.* (to be afflicted), *Pi.* and *Hφ.* (to afflict).

NIPH-ĀL

PARTIC., with י in place of the usual ו, נוֹגֵי pl. *m.* in  
Constr. [from נוֹגִים], נוֹגוֹת pl. *f.*;

Pī-ĒL

FUT. יִגֶּה 3 s. *m.* with ו Conversive, Lam. iii. 33, for  
וִיִּגֶּה (cp. וִיִּדוּ for וִיִּדוּ);

HIPH-ĪL

PAST הוֹגָה 3 s. *m.* (הוֹגֶה, with Aff. הֶ- her);

PARTIC. מוֹגִים pl. *m.* in מוֹגִיךָ Is. li. 23, with Aff. יְךָ-  
(thy *f.*);

FUT. תִּגִּיז 2 pl. *m.* with י; Job xix. 2, (instead of תוֹגִיז).

[Note. הִגָּה 2 S. xx. 13 has a form borrowed from this Root, but in signification it belongs to הִגָּה to remove (Is. xxvii. 8, Prov. xxv. 4). This הִגָּה may be *Hiph.* Past 3 s. *m.* of יגה (according to form), "one caused to remove [him]" = "he was caused to be removed." It might perhaps be supposed to be for הִהָגָה *Hoph.* Past 3 s. *m.* of הִגָּה,—or, possibly, for הוֹגָה with ׀ for י as some take הוֹדַע Lev. iv. 23 to be *Hoph.* Past 3 s. *m.* from ירע.]

ירה (I) (to put forth or away, *Pi.* to cast the lot) used only in  
*Kal* Imper. יִרֶה 2 pl. *m.* Jer. l. 14, and *Pi.* Infin.  
לִיְרֹת Zech. ii. 4 & Fut. יִרֶה for יִירֶה 3 pl. *m.* in  
יִירֶה Lam. iii. 53. (But יִרֶה in Joel iv. 3, Obad. v. 11,  
Na. iii. 10, may be supposed to be 'borrowed' fr.  
a Root יִרַר,—like סָבַו Past *K.* 3 pl. fr. סָבַב.)

ירה (II) (to render acknowledgment, confess, praise), used  
only in *Hφ.* and *Hθ.*

## HIPH-ÎL

INFIN. לְהוֹדוֹת, הוֹדוֹת, (or with ׀ as in בְּהוֹדוֹת, לְהוֹדוֹת);

PAST הוֹדוּ 3 pl., הוֹדִינוּ 1 pl.;

PARTIC. מוֹדֵה s. m., מוֹדִים pl. m.;

IMPER. הוֹדוּ 2 pl. m.;

FUT. יוֹדֶה 3 s. m. (once יְהוֹדֶה Neh. xi. 17),—w. Aff.

(*thee m.*) יוֹדֶךָ & יוֹדֶךָ Pause-form Is. xxxviii. 19,

תוֹדֶה 3 s. f. in תוֹדֶךָ Pause-form, w. Aff. *thee m.*,

אוֹדֶה 1 s. (once יְאוֹדֶנִי in יְאוֹדֶנִי—with Aff. הִנֵּה *him*

—Ps. xxviii. 7), also w. Affs. (*him*) אוֹדֶנִי,

(*thee m.*) אוֹדֶךָ (p. אוֹדֶךָ);

יוֹדוּ 3 pl. m. (once יְהוֹדוּ in יְהוֹדוּךָ Ps. xlv. 18),

also w. Aff. *thee m.* יוֹדוּךָ (& יוֹדֶךָ Ps. xlix. 19),

נוֹדֶה 1 pl.

## HITHPĀ-ÊL

INFIN. יִתְּוֹדוּ in יִתְּוֹדוּתוֹ—with prefixes כ and ו, and Aff. הִ *his*;

PAST יִתְּוֹדוּ 3 s. m., יִתְּוֹדוּ 3 pl.;

PARTIC. מִתְּוֹדֵה s. m., מִתְּוֹדִים pl. m.;

FUT. יִתְּוֹדֶה 1 s., יִתְּוֹדוּ 3 pl. m.

ילל used only in H $\phi$ . (to howl, utter a loud cry of lamentation).

## HIPH-ÎL

PAST הִילַל (for הִילִיל) 3 s. m.;

IMPER. הִילַל 2 s. m., הִילִילי 2 s. f., הִילִילוּ 2 pl. m. (הִילִילי

Jer. xlvi. 20 is *Kthlv* for הִילִילוּ *K $\nu$ i*);

FUT. יִילֵל 3 s. m., יִאִילֵל (& יִאִילֵה with ה) 1 s.,

יִהִילוּ (& יִיִלֵלוּ) 3 pl. m., יִתִּילִילוּ 2 pl. m.



ינה used only in *Kal* and *Hφ.* (*to oppress*).

## KAL

PARTIC. יֹנֶה s. f. (in הַיֹּנֶה, with the ה of § 6, *the oppressing one f.*, Jer. xxv. 38, etc.);

FUT. נִינֵם 1 pl. with Aff. ׀- them m. [for ׀-, cp. וְנִירָם and Note (ε, vii, 2) on p. xl] according to some. Others take this to be the Noun נֵין *progeny* with ׀- their m.—Ps. lxxiv. 8.—

## HIPH-ÎL

INFIN. לְהוֹנֶת (in לְהוֹנְתָם, with Aff. ׀- them m.);

PAST הוֹנָה 3 s. m., הוֹנוּ 3 pl.;

PARTIC. מוֹנִים (in מוֹנֵיךָ Is. xlix. 26—with Aff. ׀- thy f.);

FUT. יֹנֶה 3 s. m., תוֹנֶה 2 s. m. (w. Aff. him תוֹנֶנּוּ),  
יוֹנוּ 3 pl. m., תוֹנוּ 2 pl. m.

יעה used only in וַיַּעַה (Is. xxviii. 17) *K.* Past 3 s. m. with ו, “and it shall sweep away” (E.V.).

יפה used only in *Kal* (*to be beautiful*),—and in *Pl.* (*to beautify*) once, and once in פֶּעֶפֶע [comp. p. 176 (γ)] (*to be very beautiful*), and once in *Hθ.* (*to beautify oneself*).

## KAL

PAST [יָפָה 3 s. m.], יָפִית 2 s. f. (like נָלִית in Tab. XXIII),  
יָפוּ 3 pl.;

FUT. יִיף 3 s. m. apocopated—for יִיפָה—(in וַיִּיף Ez. xxxi. 7),  
יִיפִי 2 s. f. (in וַתִּיפִי Ez. xvi. 13).

## PI-ÊL

FUT. יֵצֵא 3 s. m. in יֵצְאוּ (with Aff. הוּ — *him*);

## פָּעַל

PAST יָצָא 2 s. m., Ps. xlv. 3.;

## HITHPĀ-ÊL

FUT. יֵצְאָה 2 s. f.

יָצָא (*to go out, go out from*) used only in *Kal*, *Hφ.*, and *Hoph.*

## KAL

INFIN. \*יָצָא Abs., יָצָאת Constr. (בְּיָצָאת, בְּיָצָאת, לְיָצָאת—  
but לְיָצָאת in actual construction—מֵיָצָאת, and  
with Affs. יָצָאתוּ, יָצָאתְךָ, etc.);

PAST יָצָא 3 s. m., יָצָאה 3 s. f. (p. יָצָאה:), יָצָאת 2 s. m.,  
יָצָאת 2 s. f.,

יָצָאתִי 1 s. (once יָצָאתִי, Job i. 21, ‘lacking א’),

יָצָאוּ 3 pl. (p. יָצָאוּ:—w. Aff. *me* יָצָאתִי Jer. x. 20),

יָצָאתֶם 2 pl. m., יָצָאתֶנּוּ 1 pl.;

PARTIC. \*יָצָא s. m., \*יָצָאת s. f. (הַיּוֹצֵאת Deut. xxviii. 57,  
with the Note “lacking א,” comp. § 98)—שֵׁיִצָּא,  
Eccl. x. 1, is for שֵׁיִצָּאת Partic. K. s. f. with  
pref. שֵׁ (p. 24, latter part of Note *d*),—

\*יָצָאִים pl. m. (i.c. \*יָצָאִי), \*יָצָאתֶם pl. f.;

\* There may be י in the place of א here.

IMPER. יֵצֵא 2 s. m. (& יֵצְאוּ, with ה, in Pause), יֵצְאִי 2 s. f.,  
 יֵצְאוּ 2 pl. m., p. יֵצְאוּ (יֵצְאוּ), Jer. l. 8, is *Kthiv* for  
 יֵצְאוּ (*Kri*), יֵצְאוּ 2 pl. f.;

FUT. יֵצֵא 3 s. m., יֵצְאוּ 3 s. f. & 2 s. m., etc. (like יֵשֶׁב, etc.,  
 etc., in Tab. XVIII, but)

יֵצְאוּ 3 & 2 pl. f. (and יֵצְאוּ 3 pl. f., Ex. xv. 20).

With ו Conversive the ׀ of א׀ remains,—thus

וְיֵצֵא, וְיֵצְאוּ, etc.

### IIIPH-İL

INFIN. לְהוֹצִיא, הוֹצִיא, etc.,—and, with Affs.,

(my bringing out) הוֹצִיאִי (this is *Kri*, for הוֹצִיא

*Kthiv*, in Jer. vii. 22), etc.,

(to bring him out) לְהוֹצִיאוֹ, etc.;

PAST הוֹצִיא 3 s. m. (& הוֹצִיא Deut. xxii. 14),—with Affs.,

(thee m.) הוֹצִיאָךְ & הוֹצִיאָךְ, (me) הוֹצִיאָנִי,

(them m.) הוֹצִיאָם, (us) הוֹצִיאָנוּ;—

הוֹצִיאָתָּ 2 s. m.—w. Affs. (him) הוֹצִיאָתוֹ, etc.,—

הוֹצִיאָתְּ 2 s. f., (for הוֹצִיאָתְּ 2 s. f. 1 K. xvii. 13,

see Pt. I, § 29, Note †),

הוֹצִיאָתֵי 1 s.,—w. Affs. (them m.) הוֹצִיאָתֵי, etc.,—

הוֹצִיאָוּ 3 pl., הוֹצִיאָתֶם 2 pl. m.;

PARTIC. מוֹצִיא s. m. (& מוֹצֵא once, Ps. cxxxv. 7),—w. Affs.,

מוֹצִיא, etc., (הַמוֹצִיאָךְ *The One bringing thee out*,

Deut. viii. 14 & xiii. 11),—

מוֹצִיאִים pl. m., & מוֹצֵאִים, i.e. מוֹצִיאִי;

IMPER. הוֹצִיא 2 s. *m.* (and הוֹצִיָאָה with ה),—also הוֹצִיָאָה  
 Is. xliii. 8 (which may however be Infin.);—  
 \* הוֹצִיאָה Gen. viii. 17 is *Kri* for הוֹצִיאָה *Kthiv*,—w. Affs.,  
 (it *f.*) הוֹצִיָאָה, (me) הוֹצִיָאָנִי, (them *m.*) הוֹצִיָאָם,—  
 הוֹצִיָאָיו 2 s. *f.*, הוֹצִיָאָיו 2 pl. *m.*,—and, with Affs.,  
 (him) הוֹצִיָאָהוּ, (her) הוֹצִיָאָהָּ;

FUT. יוֹצִיא 3 s. *m.* (& יָצָא Job xxviii. 11),—† יוֹצִיאָה, יוֹצִיאָה  
 Ju. xix. 25,—also יוֹצִיאָה, —  
 w. Affs., (it *f.*) יוֹצִיָאָה, etc.,—  
 תוֹצִיא 3 s. *f.* & 2 s. *m.* (and † תָּצָא),—  
 w. Affs., (me) תוֹצִיָאָנִי, (us) תוֹצִיָאָנוּ, —  
 יוֹצִיאָיו 3 pl. *m.* (also יָצָאוּ),—  
 w. Affs., (him) † יוֹצִיָאָהוּ (& יָצָאָהוּ), (them *m.*) יוֹצִיָאָוּם,  
 תוֹצִיאָיו 2 pl. *m.*, נוֹצִיא 1 pl.

## HOPH-ĀL

PAST [הוֹצִיאָה 3 s. *m.*], הוֹצִיָאָה 3 s. *f.* in Pause for הוֹצִיָאָה ;

PARTIC. [מוֹצִיאָה s. *m.*], מוֹצִיאָה s. *f.*, מוֹצִיאָיִם pl. *m.*,  
 מוֹצִיאָוֹת pl. *f.*

ירא used in *Kal* (to fear), *Nφ.* (to be feared), and *Pi.* (to put  
 in fear).

## KAL

INFIN. Constr. יִרָא Josh. xxii. 25, like פָּקֵד; also לִירָאָה  
 with ה, cp. § 137 (4, iii),—and לִירָא 1 S. xviii. 29,—  
 מִירָאָתוּ 2 S. iii. 11 from his fearing;

\* This form is like הַפָּקֵד. Similarly, in Ps. v. 9, הַיִּשָּׁר *Kri* for הוֹשֵׁר *Kthiv*  
 (with — before the ר for Euphony).

† There may be ה in place of the — here.

PAST יִרָא 3 s. *m.*, יִרְאֶה 3 s. *f.* (p. (יִרְאֶה:)),

יִרְאֶת 2 s. *m.*, יִרְאֵתִי 1 s.,

יִרְאוּ 3 pl. (יִרְאוּהוּ) with Aff. *him*,

יִרְאוּךָ w. Aff. *thee m.*, יִרְאוּנִי w. Aff. *me*),

יִרְאֶתֶם 2 pl. *m.* (יִרְאֶתֶם) Josh. iv. 24),

יִרְאֵנִי 1 pl.

PARTIC. יִרְאֵ s. *m.* (i.e. יִרְאֵ), יִרְאֵת, Constr. form of יִרְאֶה s. *f.*,

יִרְאִים pl. *m.* (i.e. יִרְאִי, and with Affs. יִרְאִיו, יִרְאִיךָ);

IMPER. יִרְאֵ 2 s. *m.*, יִרְאוּ 2 pl. *m.*;

FUT. יִירָא 3 s. *m.*

(with ו Convers. ויִירָא and sometimes וירָא),

w. Affs. (*thee m.*) יִירְאֶךָ Jer. x. 7, (*me*) יִירְאֵנִי,—

יִירְאֵת 3 s. *f.* & 2 s. *m.*,

\*יִירְאֵתִי 2 s. *f.* (p. (יִירְאֵתִי:)),

יִירְאוּ 1 s.,—w. Aff. *him* יִירְאוּהוּ,

יִירְאוּ (& יִירְאוּ Pt. I, § 44) 3 pl. *m.* (p. (יִירְאוּ: & יִירְאוּ:)),

also: יִירְאוּנִי with ן,—

w. Aff. *thee m.* יִירְאוּךָ & יִירְאוּנִי,—

יִירְאוּנִי 3 pl. *f.* Ex. i. 17,

יִירְאוּ 2 pl. *m.* (p. (יִירְאוּ: & יִירְאוּנִי: with ן)—

w. Aff. *them m.* יִירְאוּם and יִירְאוּם,—

יִירְאוּ 1 pl.

NIPH-ĀL

PARTIC. נִירְא s. *m.*, נִירְאֶה s. *f.*, נִירְאוֹת pl. *f.* (w. Aff.

*thy m.* נִירְאוֹתֶיךָ, Ps. cxlv. 6);

FUT. נִירְאֵ 2 s. *m.*, Ps. cxxx. 4.

\* יִירְאֵת 2 s. *f.* Is. lx. 5,—but יִירְאֵת in some Bibles.

## PI-ÊL

INFIN. יִרָא (in לִירְאֵנִי to put me in fear, לִירְאֵם to frighten them);

PAST יִרְאוּ 3 pl. (in יִרְאֵנִי they frightened me);

PARTIC. מִירְאִים pl. m.

יר used in *Kal*, to cast (to place stones for a pillar, also to shoot, shoot at,—also to water), *Nφ.* to be shot, *Hφ.* to shoot (also to teach, to point, and to cast).

## KAL

INFIN. יִרָה Absol., לִירוֹת (and once לִירוֹא 2 Chr. xxvi. 15);

PAST יִרְה 3 s. m., יִרְיִתִּי 1 s.;

PARTIC. \*יֹרְהַ & יֹרְהָ s. m., יֹרִים & יֹרִים pl. m.;

IMPER. יִרְה 2 s. m.;

FUT. נִירְה 1 pl. in וְנִירְם and we shot at them, Nu. xxi. 30.

## NIPH-ÂL

FUT. יִירְה 3 s. m. he shall be shot Ex. xix. 13.

## HIPH-ÎL

INFIN. לְהוֹרֹת, —w. Aff. them m. לְהוֹרְתֵם;

PAST הוֹרְהָ (in הוֹרְהוּ he taught him, הוֹרְנִי he hath cast me), הוֹרְתָ 2 s. m. in הוֹרְתַנִּי thou hast taught me (— for — in Pause),

הוֹרְיִתִּי 1s. (and הוֹרְתִי in הוֹרְתִיךָ Prov. iv. 11 (*I have taught thee*)).

\* This Participle is used as a Noun for the "early rain" in Deut. xi. 14, Jer. v. 24. יֹרְאָ Prov. xi. 25 is taken by some as *Hoph.* Fut. 3 s. m. from יוֹרְאָ (יֹרְאָ for יוֹרְאָ) and by others as *Hoph.* Fut. 3 s. m. from יוֹרְהָ (יֹרְהָ for יוֹרְהָ) and this for יֹרְהָ—"as הוֹרְעָ for הוֹרְעָ," which is somewhat questionable, Lev. iv. 23 & 28). It may perhaps be for the יוֹרְהָ "early rain" above, this being taken figuratively for a "refreshing beneficent one."

PARTIC. מוֹרֶה s. m., מוֹרִים pl. m. (מוֹרְאִים 2 S. xi. 24, w. א 'superfluous'),—w. Affs. מוֹרִיךְ *thy m. teachers*, מוֹרִי *my teachers* (in Pause);

IMPER. הוֹרֶה 2 s. m. (in הוֹרְנִי & הוֹרֵנִי *teach me*), הוֹרִי 2 pl. m. (in הוֹרְנִי *teach me*);

FUT. יוֹרֶה 3 s. m. (וַיֹּרֶ and he shot 2 K. xiii. 17),—w. Affs., (הִי) יוֹרְנֹו & יוֹרְהוּ, (מֶ) יוֹרְנִי, (הֵם מ.) יוֹרִים, (אֵם) יוֹרְנֹו;

תוֹרֶה 3 s. f. & 2 s. m. (in תוֹרְךָ, p. תוֹרְךָ, *it f. will teach thee*, תוֹרִים *thou m. wilt shew them*),

אוֹרֶה 1 s. (w. Aff. וְאוֹרְךָ and I will instruct thee Ps. xxxii. 8),

יוֹרִי 3 pl. m. *they shall teach* (יֹרִי *they shall shoot*, and once יֹרְאוּ 2 S. xi. 24 with א superfluous, יֹרְאוּ Ps. lxiv. 5 *they will shoot at him*), יוֹרְוֶה *they shall teach thee m.*

ירה (the ה being consonantal) is a Root supposed by some for the word תִּירְהוּ Is. xlv. 8, which would then be K. Fut. 2 pl. m. for תִּירְהוּ of which they suppose the meaning to be *ne stupeatis*. A Metheg might have been expected under the ת then, thus תִּירְהוּ.—Others (as R. D. Kimkhi, and so Fürst) take the word to be from a Root רהה in the sense of "fearing."

כוה used only in Nφ. (*to be burned*).

NIPH.

FUT. תִּכְוֶה 2 s. m., תִּכְוִינָה 3 pl. f.

לוה used in *K.* (to stick to, abide with,—once, Eccl. viii. 15,—elsewhere to borrow), *Nφ.* (to be joined to, united with), *Hφ.* (to lend, lend to).

## KAL

PAST לוֹיְנִי 1 pl.

PARTIC. לוֹה s. m.

FUT. יִלְוֶנּוּ in יִלְוֶנּוּ 3 s. m. w. Aff. *him*,

תִּלְוֶה 2 s. m.

## NIPH.

PAST נִלְוָה 3 s. m. (הַנִּלְוָה with the ה of § 98, Is. lvi. 3),

נִלְוּ 3 pl.;

PARTIC. נִלְוִים pl. m.;

FUT. יִלְוֶה 3 s. m., יִלְוּ 3 pl. m.

## HIPH.

PAST הִלְוִיתָ 2 s. m.;

PARTIC. מִלְוֶה s. m.;

FUT. יִלְוֶה in יִלְוֶה 3 s. m. w. Aff. *thee m.*,

תִּלְוֶה in תִּלְוֶנּוּ 2 s. m. w. Aff. *him*.

נאה to be beautiful, becoming (or suitable), used as a Verb only in נִאָה, Ps. xciii. 5, Past 3 s. m. (as some say), and נָאוּ Is. lii. 7 & Song i. 10, Past 3 pl.

These words some have taken to be *Kal*, others *Pi-él*, others *Pilél* [the ם being supposed to stand for the repeated 3<sup>d</sup> Rt-letter ה,—and so in הַשְׁתַּחֲוֶה in Tab. XXIII, Note (†)]. The first one has also been supposed to be *Niph.* Past 3 s. m. of אָוָה.\*

\* So R. D. K. in his Lexicon; but in his Commentary he connects the word with נָאוּ, merely mentioning the other as possible.



We might perhaps suppose נָאוּ to be 'compounded' of the two forms נָאוּ and נוּו (נוה) 'mixed' up together. And נֶאֱוָה may be a Noun "beauty," or "that which is becoming," of the same form as גֵּאוּה from גאה.

Obs. נֶאֱוָה s. m., and \*נֶאֱוָה s. f., are Adjectives.

נב *Nφ.* and *Hθ.* to prophesy (*Hθ.* also to offer oneself for prophesying).

## NIPH-ĀL

INFIN. בְּהִנָּבְאוּ in לְהִנָּבְאוּ (w. Aff. *his*, also † בְּהִנָּבְאוֹתוֹ Zech. xiii. 4), בְּהִנָּבְאוֹ (w. Aff. *my*);

PAST נִבְּאָה 3 s. m., נִבְּאֵת 2 s. m. (נִבִּיתָ Jer. xxvi. 9), נִבְּאֵתִי 1 s., נִבְּאוּ 3 pl. (p. נִבְּאוּ);

PARTIC. נִבְּאָה s. m., נִבְּאִים and נִבְּאִים (i. c. נִבְּאִי);

IMPER. הִנָּבְא 2 s. m.;

FUT. יִנְבֵּא 3 s. m., תִּנְבֵּא 2 s. m., יִנְבְּאוּ 3 pl. m., תִּנְבְּאוּ 2 pl. m.;

## HITHPA-ĒL

INFIN. הִתְנַבְּוֹת, with מ prefixed 1 S. x. 13;

PAST הִתְנַבְּוֹתִי 2 s. m., 1 S. x. 6, הִתְנַבְּוֹתִי 1 s. (for הִתְנַבְּוֹתִי) Ezek. xxxvii. 10, הִתְנַבְּאוּ 3 pl. (for הִתְנַבְּוֹתִי) Jer. xxiii. 13;

PARTIC. מִתְנַבְּאוֹת s. m., מִתְנַבְּאִים pl. m., מִתְנַבְּאוֹת pl. f.;

FUT. יִתְנַבֵּא 3 s. m., יִתְנַבְּאוּ 3 pl. m.

נב used only in *K.* Partic (2) נְבוּב s. m. "hollow," i. c. נְבוּב.

\* For which we find נָוָה, in הִנָּוָה Jer. vi. 2.

† Some give this as *Hithpā-él*, i. e. הִתְנַבְּאוֹתוֹ for הִנָּבְאוֹתוֹ.

נגה used only in *K.* (to shine), and *Hφ.* (to cause to shine, to lighten).

## KAL

PAST נָגַה 3 s. *m.* ;

FUT. יִגֶּה 3 s. *m.* ;

## HIPH.

FUT. יִגִּיהַ 3 s. *m.*

נדר *Kal* to move, move away,—also to be driven away, as in *Pü.* & *Hoph.* ;—*Hφ.* to drive away ; *Hθ.* to move oneself, move oneself away.

## KAL

INFIN. נָדַר ;

PAST נָדַדָה 3 s. *f.*, נָדַדוּ 3 pl. (*p.* נָדַדוּ) ;

PARTIC. נָדַד (or נֹדַד) s. *m.*, נֹדַדַת s. *f.*, נֹדַדִים pl. *m.* ;

FUT. יִדָּד 3 s. *m.* Na. iii. 7,\* תִּנְדַּד 3 s. *f.* G. xxxi. 40,

יִדָּדוּ 3 pl. *m.* (with ׀) Ps. lxviii. 13.

*Pü-ĀL* נֹדַד 3 s. *m.* Tab. XXI (IV).

*HIPH-ĪL* יִנְדַּדוּ 3 pl. *m.* in יִנְדַּדוּ (with Aff. הוּ *him*).

## HOPH-ĀL

PARTIC. מְנַדַּר (al. מְנַדַּר fr. נֹדַד) s. *m.* 2 S. xxiii. 6 ;

FUT. יִדָּד 3 s. *m.*

## HITHPĀ-ĒL

PAST הִתְנַדְּדָה 3 s. *f.* ;

FUT. יִתְנַדְּדוּ 2 s. *m.* (in pause, cp. § 166(c)), יִתְנַדְּדוּ 3 pl. *m.*

נרה used only in *Pi.* to remove as unclean.

## PĪ-ĒL

PARTIC. מְנַרְּהִים pl. *m.* (& מְנַרְּהִים with Aff. כֶּם 2 pl. *m.*).

נהה used only in *Kal* and *Nφ.* to lament.

KAL

PAST נָהָה 3 s. *m.*;

IMPER. נִהֵה 2 s. *m.*

NIPH-ĀL

FUT. יִנְהֶי 3 pl. *m.* 1 S. vii. 2, where some give the Chald. sense to be congregated.

נוה used only in *Hφ.* to hold back, to refuse;—also (in E.V.) to discourage, and to break, to disallow, to make of none effect.

HIPH.

PAST הִנִּיֵּא 3 s. *m.*;

FUT. יִנִּיֵּא 3 s. *m.* (יִנִּי Ps. cxli. 5),

יִנִּיאֹוּ 3 pl. *m.*, הִנִּיאֹוּן 2 pl. *m.* (with ן) *Kri* for תִּנִּיאֹוּן *Kthiv* Nu. xxxii. 7.

נוב used only in *K.* (to flourish, grow, abound, abound with,) and *Pi.* (to make to flourish—E.V. to make cheerful or grow, Zech. ix. 17),—like קום in Tab. XX.

נוד to move about, etc., used only in *Kal*, *Hφ.* & *Hθ.*,—like קום in Tab. XX.—For הִנְדָּר (Jer. xvi. 5) 2 s. *m.* Fut. *K.*, comp. § 224.

נוה used only in *Kal* (to remain at home) and *Hφ.* (to prepare a home,—or to glorify, נוה=נאה,—Ex. xv. 2),

KAL

FUT. יִנְוֶה 3 s. *m.*

HIPH-ĀL

FUT. אֲנִוֶּה in אֲנִוְהֵי 1 s. with Aff. הֵי—*him.*

נוח *to rest* used only in *Kal*, *Hφ.* & *Hoph.* (like קום in Tab. XX, but comp. also § 234).

[Note. Some give as from this Root the following forms (which are given as from ינה by others, see § 213 and the Note there)—*Hφ.* *to place, allow, leave, let alone, etc.*, and *Hoph.* *to be placed, to be left*:—

## HIPH.

INFIN. לְהַנִּיחַ

PAST הִנִּיחַ 3 s. *m.* (& הִנְחָה 1 K. viii. 9),

הִנְחָתָה 2 s. *m.*, הִנְחָתִי 1 s.,

הִנִּיחוּ 3 pl., הִנְחָתֶם 2 pl. *m.*;

PARTIC. מְנִיחַ s. *m.*;

IMPER. הִנַּח 2 s. *m.* (& הִנְחֵהּ with ה),

הִנְחִי 2 pl. *m.* (& הִנְחוּ);

FUT. יַנִּיחַ 3 s. *m.* (וַיִּנַּח),

with Affs. (*him*) יַנִּיחוּ & יַנְחֵהוּ, (*them m.*) יַנִּיחֶם,

תַּנִּיחַ 3 s. *f.* & 2 s. *m.* (short for תַּנִּיחִי,—

with Affs. (*me*) תַּנִּיחֵנִי, (*us*) תַּנְחֵנוּ,—

אֲנִיחַ 1 s. in שֶׁאֲנִיחֶנּוּ (Eccles. ii. 18) with pref. שׁ *that*

and Aff. *him*,

יַנִּיחוּ 3 pl. *m.*,—and, with Affs.,

(*him*) יַנְחֵהוּ, (*them m.*) יַנִּיחֶם & יַנְחֵמוּ.

## HOPH-ĀL

PARTIC. מְנַח s. *m.*—(For הִנְחֵהּ, see § 213 end).]

נוט only in הִנְנוּט *Kal Fut.* 3 s. *f.* *it will be moved.*

נום *to slumber*: used only in *Kal* [like קום in Tab. XX].

נון only in יִנּוֹן (*Kri* Ps. lxxii. 17, *it shall be continued* E.V., for יִנּוּן *Kthiv*)—*Nφ. Fut.* 3 s. *m.* like יִקוּם in Tab. XX.

נום *to flee*: used only in *Kal* and *Hφ.*,\* like קוּם in Tab. XX.

נוע *to move to and fro*: used only in *Kal*, *Nφ.* and *Hφ.*, like קוּם in Tab. XX, but comp. also § 234.

נוף used in *Kal* (only נִפְּתִי Prov. vii. 17, *I have sprinkled*), *Pz.* (only יִנְפֵף Is. x. 32, *he shall shake*), and *Hφ. to wave, sift, move backwards and forwards*,—like קוּם in Tab. XX; but besides the regular *Infin. Hφ. לְהִנְיֵף* we find also לְהִנְפֵף Is. xxx. 28 with ל prefixed and הַ at the end. The *Hφ. Past* 2 s. *m.* is הִנְפֵּת (§ 242). The 1 s. however is הִנְפִּיתִי Job xxxi. 21. *Hoph. Past* הוּנְפָה 3 s. *m.* *it hath been wared.*

נוץ only in *Hφ. to blossom.*

## HIPH-ÎL

PAST הִנְצִי 3 pl.;

FUT. יִנְאַץ (*Eccles.* xii. 5) 3 s. *m.* [Others take this to be from נֶאֱצָא, *Hφ. Fut.* 3 s. *m.* for יִנְאַץ, in the sense of “giving disgust.”]

[נוק]. ‘Borrowed’ in form from this Root we find הִתְנַקְּחוּ *Ex.* ii. 9—*Hφ. Fut.* 3 s. *f.* with ו Convers.,—in the sense of the Root יִנְק (*K. to suck, Hφ. to suckle*).

נוש only in וְאֲנִישָׁה Ps. lxix. 21, and *I am full of heaviness*, E.V.), *Kal Fut.* 1 s. with ו Convers. & הַ at the end.

\* For a word in Is. lix. 19, and another in Ps. lx. 6, see נָשָׂא rather.

נוה used only in *K.* (*to be sprinkled*, E.V.) and *Hφ.* (*to sprinkle*, E.V.);—Gesenius gives “*shall make to jump up*” instead of “*shall sprinkle*” for נוה in Is. lii. 15. Fürst observes: “*nil impedit quominus etiam hoc loco ingenitam verbi significationem retineamus.*”

## KAL

FUT. נוֹה 3 s. m., apocop. יו (in יוֹ Is. lxiii. 3), and with ו Convers. יוֹ 2 K. ix. 33;

## HIPH.

PAST הוּה 3 s. m., הוּית 2 s. m.,

PARTIC. מוּה Constr. form of מוּה s. m.,

IMPER. הוּה 2 s. m.,

FUT. יוּה 3 s. m., apocop. (& with ו Convers.) יוֹ.

נהה used only in *Kal* and *Hφ.* *to guide, lead.*

## KAL

PAST [נהה] 3 s. m. (in וְנָהַךְ and *He will guide thee* m., נָהַנִי *He hath led me*, נָהַם *He led them*), נָהַית 2 s. m.;

IMPER. נָהַה 2 s. m. (with Aff., נָהַנִי *lead me*);

## HIPH-ÎL

INFIN. לְהַנְהִיחֵם *to lead them* Neh. ix. 19, & לְנָהַחֵם Ex. xiii. 21 comp. § 137 (3) Note (+).

PAST הִנְהִיחֵה 3 s. m. (in הִנְהִיחֵנִי *He led me*),

הִנְהִיחֵית 2 s. m. (in הִנְהִיחֵיתֵם *Thou didst lead them*);

FUT. יִנְהֶה 3 s. m. (in יִנְהֶנּוּ, w. Aff. *him*, יִנְהֶנִי w. Aff. *me*, יִנְהֶם w. Aff. *them* m.),

תִּנְהַחֶה 3 s. f. or 2 s. m.,—

w. Affs., (me) תִּנְהַחֶנִי, (them m.) תִּנְהַחֶם,—

אִנְהַחֶה 1 s. (in אִנְהַחֶהּ w. Aff. *him*, and אִנְהַחֶנֶה w. Aff. *her*),

יִנְהֶוּ 3 pl. m. (in יִנְהֶוּנִי w. Aff. *me*).

נטה used only in *Kal* (to incline, extend, pitch tent, etc.), *Nφ.* (to be extended, etc.), and *Hφ.* to cause to incline, or decline, etc.).

## KAL

INFIN. נָטוּת Constr., לְנָטוּת or לְנָטַת, etc.,

בְּנָטַתִּי (w. Aff. *my*), כְּנָטוּתוֹ (w. Aff. *his*);

PAST נָטָה 3 s. *m.*, נָטְתָה 3 s. *f.*, נָטִיתָ 2 s. *m.*, נָטִיתִי 1 s.,  
נָטוּ 3 pl. (נָטִיוֹ Ps. lxxiii. 2, *Kri* for נָטוּי *Kthiv*);

PARTIC (1) נֹטֶה s. *m.* (or נָטָה) and with Aff. *them m.*  
נֹטְיָהֶם;

PARTIC (2) נֹטֵי s. *m.*, נֹטִיָּה s. *f.*, נֹטְיוֹת pl. *f.* *Kri* for  
נֹטוֹת *Kthiv* Is. iii. 16 (comp. 1 S. xxv. 18);

IMPER. נָטֵה 2 s. *m.*;

FUT. יִנָּטֵה 3 s. *m.* (apocop. יִטֵּ, and יִטֵּ- when unaccented),  
תִּנָּטֵה 3 s. *f.* or 2 s. *m.* (apocop. תִּטֵּ),

יִנָּטוּ 3 pl. *m.*, נִנָּטָה 1 pl.

## NIPH-ĀL

PAST נִנָּטִי 3 pl.;

FUT. יִנָּטְהוּ 3 s. *m.*, יִנָּטוּ 3 pl. *m.*

## HIPH-ĪL

INFIN. לְהִנָּטֹת or לְהִנָּטוֹת, w. Aff. *her* לְהִנָּטְתָה;

PAST הִנָּטָה 3 s. *m.*,—w. Aff. *him* הִנָּטְהוּ,

הִנָּטְתָה in הִנָּטְתִּי 3 s. *f.* with Aff. *him*,

הִנָּטִיתִי 1 s., הִנָּטוּ 3 pl., הִנָּטְתֶּם 2 pl. *m.*;

PARTIC. מִנָּטֵה s. *m.*, מִנָּטִים pl. *m.* (i.e. מִנָּטִי);

IMPER. הִנָּטֵה 2 s. *m.* (apocop. הִטֵּ), הִנָּטִי 2 s. *f.*, הִנָּטוּ 2 pl. *m.*;

FUT. יִנָּטֵה 3 s. *m.* (apocop. יִטֵּ),—and, with Affs.,

(*him*) יִנָּטְנִי & יִנָּטְהוּ,

(*thee m.*): יִנָּטְךָ Job xxxvi. 18 (in Pause for יִנָּטְךָ),

תִּנָּטֵה 3 s. *f.* or 2 s. *m.* (apocop. תִּטֵּ),—

with Aff. *him* תִּנָּטְהוּ,

אִנָּטָה 1 s. (apocop. אִטֵּ, p. אִטֵּ), יִנָּטוּ 3 pl. *m.*

נִיר *to till* only in נִירוּ Imper. *Kal* 2 pl. *m.*

נָכָה *Nφ.* *to be crushed*: only in נָכָאוּ (Job xxx. 8) 3 pl. Past *Nφ.*  
[Some give this from נָכָה (*Nφ.* Past 3 pl., for נָכָוּ)].

נָכָה used in *Hφ.* (*to smite*), and *Nφ.* & *Pū.* & *Hoph.* (*to be smitten*).

NIPH-ĀL

PAST נָכָה 3 s. *m.*

PŪ-ĀL

PAST נָכָתָה 3 s. *f.* (in Pause for נִכְתָּה), נָכָוּ 3 pl.

HIIPH-ĪL

INFIN. הִכָּה Absol., (מִהַכּוֹת, לְהַכּוֹת, בְּהַכּוֹת, הַכּוֹת), and  
with Affs. הִכְתּוּ & הִכְתָּה הַכּוֹתוּ, הִכְתָּךְ p. :ךְ־, (הִכְתָּם, הִכְתִּי);

PAST הִכָּה 3 s. *m.*,—and, with Affs.,

(*him*) הִכְהוּ, (*thee m.*) הִכְךָ, (*me*) הִכְנִי, p. :נִי־,  
(*them m.*) הִכְם,—

הִכִּיתָ 2 s. *m.* (& הִכִּיתָה with ה, § 138 B. i.),—and,  
with Affs., (*him*) הִכִּיתוּ, (*me*) הִכִּיתֵנִי Nu. xxii. 28

Pause-form of הִכִּיתֵנִי [comp. § 167, ii. (2)],

(*us*) הִכִּיתֵנוּ, (*them m.*) הִכִּיתָם,—

הִכִּיתִי 1 s.,—but, with Affs.,

(*him*) הִכִּיתִי, (*thee m.*) הִכִּיתִךָ, (*thee f.*) הִכִּיתִיךְ,—

הִכּוּ 3 pl.,—and, with Affs.,

(*him*) הִכְהוּ, (*me*) הִכְנִי, (*them m.*) הִכּוּם,—

הִכִּיתָם 2 pl. *m.*;

PARTIC. מִכָּה s. *m.* (i.e. מִכָּה, and with Affs. מִכְהוּ *one smiting him*, מִכְךָ *one smiting thee f.*),

מִכִּים pl. *m.*, מִכּוֹת pl. *f.*;



IMPER. הִכֵּה 2 s. *m.* (apocop. הִךְ, and with Aff. גִּי *me*  
(הִינִי),

הִכּוּ 2 pl. *m.* (with Affs. הִכְהוּ, הִכּוּם);

FUT. יִכֶּה 3 s. *m.*, apocop. יִךְ,

with ו Convers. וַיִּכֶּה and וַיִּךְ (p. וַיִּךְ; וַיִּכֶּה),—

with Affs., (*him*) יִכְנֹהוּ & יִכְנֹהוּ (once יִכּוּ 2 S. xiv. 6),

(*her*) יִכְהֶה, (*thee m.*) יִכְכֶּה, p. יִכְכֶּה: [כֹּה for כְּ, comp.

Note ε (iv) on Tab. XXVIII],

(*them m.*) יִכֶּם,

תִּכֶּה 3 s. *f.* or 2 s. *m.*, apocop. תִּךְ, w. ו Convers. וַתִּכֶּה,

תִּכּוּ (Prov. xxiii. 13 & 14) 2 s. *m.* w. Aff. נִי *him*,

אִכֶּה 1 s., apocop. אִךְ,

with ו Convers. וַאֲכֶה and וַאֲכִךְ,—

with Affs. (*him*) אִכְנֹהוּ & אִכְנֹהוּ, (*thee m.*) אִכְכֶּה

2 S. ii. 22—Pause-form of אִכְכֶּה with the

Accent ˘ *Pashta* [כֹּה for כְּ, comp. Note ε (iv)

on Tab. XXVII],—

יִכּוּ 3 pl. *m.*, and w. ו Convers. וַיִּכּוּ,—

with Affs., (*him*) יִכְהוּ, (*her*) יִכְהֶה,

(*thee m.*) יִכְכּוּ, (*them m.*) יִכּוּם,—

נִכֶּה 1 pl., with ו Convers. (apocop.) וַנִּכֶּה,—

with Affs., (*him*) נִכְנֹהוּ & נִכְהוּ, (*them m.*) נִכּוּם;

### НОПН-ÄL

PAST הִכֵּה 3 s. *m.* (once הִכְהֶה Ps. cii. 5, cp. Pt. I, § 14, N.B.),

הִכְתֶּה 3 s. *f.*, הִכֵּיתִי 1 s., הִכּוּ 3 pl.;

PARTIC. מִכֶּה s. *m.* (i.e. מִכֶּה), מִכֶּה s. *f.*,

מִכִּים pl. *m.* (i.e. מִכִּי);

FUT. יִכּוּ 3 pl. *m.*, תִּכּוּ 2 pl. *m.*

נלה only in the *Hφ.* Infin. בַּנְלָתָךְ on *thy ceasing* [for בָּהֲנִי, cf. § 137 (3) Note (†). The Dagesh of the נ is Euphonic].

נסה used only in *Pz.* to tempt, try, adventure, etc.

## Pī-êL

INFIN. לְנִסּוֹת, נִסּוֹת, and with Affs. נִסְתוּ, etc.;

PAST נִסָּה 3 s. *m.* (with ה Interrog. הֲנִסָּה Deut. iv. 34 & Job iv. 2),—

with Aff. (him) נִסָּהוּ,

נִסָּתָה 3 s. *f.*,

נִסִּיתָ 2 s. *m.*, in נִסִּיתוּ 2 s. *m.* w. Aff. *him* Deut. xxxiii. 8,

נִסִּיתִי 1 s.,

נִסּוּ 3 pl. in נִסּוּנִי with Aff. *me* Ps. xcv. 9,

נִסִּיתֶם 2. pl. *m.*;

PARTIC. מְנַסֶּה s. *m.*,

IMPER. נִס 2 s. *m.*, and with Aff. *me* נִסֵּנִי;

FUT. יִנְסֶה 3 s. *m.* in וַיִּנְסֶם with ו Convers. and Aff. *them m.*,

אִנְסֶה 1 s.,—and, with Affs.,

(him) אִנְסֶנּוּ,

(thee *m.*) אִנְסֶכָּה Eccl. ii. 1 [כָּה for כָּךְ, comp.

Note ε (iv) on Tab. XXVIII].

יִנְסוּ 3 pl. *m.*,

הִנְסוּן 2 pl. *m.* (and, with ׀, הִנְסוּן).

נסם used only in *K.* Partic (1) נִסֵּם s. *m.*, and in *Pz.* & *Hθ.* like סבב in Tab. XXI.

נצא to fly away used only in נִצָּא Infin. Absol. *Kal*, Jer. xlvi. 9, and perhaps in נִצְּאוּ (Lam. iv. 15), 3 pl. Past *Kal*. This would then be for נִצְּאוּ as בָּלוּ 1 S. vi. 10 for בָּלָאוּ, etc. But

נצה (I) is generally given as the Root of that נָצוּ (Lam. iv. 15), and by some as the Root of נָצַח Jer. xlviii. 9 (the נ being supposed to stand for the ה).

נצה (II) is used in *Nφ.* & *Hφ.* to *strive* (*Kal* once, Jer. iv. 7, תִּנְצְיָנָה *they f. shall be laid waste*, E.V.)—[For נָצוּ Lam. iv. 15, see under נָצַח and נצה (I).]

## NIPH-ĀL

PARTIC. נִצְיִים pl. *m.* ;

FUT. יִנְצִי 3 pl. *m.* ;

## HIPH-ĪL

INFIN. בְּהִצְיָתָם & בְּהִצְיָתוֹ in הִצְיָתוֹ ;

PAST הִצְיָ 3 pl.

נצץ only in נִצְצִים *sparkling*, *Kal* Partic. pl. *m.*, Ez. i. 7.

נקה used in *Kal* (only once) to *be clear* or *unpunished*, in *Nφ.* in the same sense, and to *be cut off*, and in *Pi.* to *clear*, to *hold guiltless*.

## KAL

INFIN. Absol. נָקָה Jer. xlix. 12.

## NIPH-ĀL

INFIN. הִנְקָה Absol. ;

PAST נָקָה 3 s. *m.*, נִקְּתָה 3 s. *f.* (p. נִקְּתָה);

נִקְּתִי 1 s. ;

IMPER. הִנְקִי 2 s. *f.* ;

FUT. יִנְקָה 3 s. *m.*, תִּנְקָה 2 s. *m.*, תִּנְקוּ 2 pl. *m.*

## PĪ-ĒL

INFIN. נִקָּה Absol. ;

PAST נִקְּתִי 1 s. ;

IMPER. נָקָה 2 s. m. (in נִקְנִי with Aff. נִי— me);

FUT. יִנְקֶה 3 s. m.,

תִּנְקֶה 2 s. m. (in תִּנְקֶהוּ with Aff. הוּ— him,

יִנְקֶנִי with Aff. נִי— me),

אִנְקֶה 1 s. (in אִנְקֶךָ with Aff. ךָּ thee, in Pause).

נָשָׂא used in *Kal* (to bear, lift up, take away, pardon, etc.), *Nφ.* (to be borne, etc.), *Pi.* (to lift up, exalt, etc.), *Hφ.* (to cause to bear, to bring), and *Hθ.* (to lift oneself, exalt oneself).

#### KAL

INFIN. נִשְׂאוּ & נָשָׂא Absol., נִשְׂאוּ & נָשָׂא & שָׂאתָ Constr.

(בְּשָׂאתָ, once בִּשְׂאוּ Ps. lxxxix. 10, לְשָׂאתָ,—with

Affs. שָׂאתוּ, מִשְׂאתוּ once מִשְׂתוּ Job xli. 17, יִשְׂאוּ

once בְּנִשְׂאוֹ Ps. xxviii. 2);

PAST נָשָׂא 3 s. m.,—and, with Affs.,

(him) נִשְׂאוּ, (thee m.) נִשְׂאָךָ,—

נִשְׂאָה 3 s. f.,—and with Aff. me נִשְׂאתָנִי,—

נִשְׂאתָ 2 s. m. (& נִשְׂאתָהּ with ה),—

with Aff. (me) נִשְׂאתָנִי,—

נִשְׂאתָ 2 s. f. (in נִשְׂאתָיִם thou f. hast borne them m.),

נִשְׂאתִי 1 s.,

נִשְׂאוּ 3 pl. (p. (נִשְׂאוּ),—once נָשׂוּ ‘lacking א’

Ez. xxxix. 26, and once (as some say) נִשְׂאוּ

Ps. cxxxix. 20,—

with Aff. them m. נִשְׂאוּם,—

נִשְׂאתָם 2 pl. m.;

- PARTIC (1) נִשְׂאָה s. m., נִשְׂאָת & נִשְׂאָת s. f.,  
נִשְׂאָיִם pl. m. (i.c. נִשְׂאָי), נִשְׂאָת & נִשְׂאָוֹת pl. f.;
- PARTIC (2) נִשְׂאָה s. m. (i.c. נִשְׂאָה & נִשְׂאָה,—once נִשְׂאָה  
Ps. xxxii. 1, a form 'borrowed' from a Root  
נָשָׂא, like נָשָׂא in Tab. XXIII),  
נִשְׂאָיִם pl. m., נִשְׂאָת pl. f. in נִשְׂאָתֵיכֶם (with  
Aff. *your m.*) Is. xlvi. 1;
- IMPER. שֵׂא 2 s. m. (once נִשְׂאָה Ps. x. 12, and once נִשְׂאָה  
Ps. iv. 7),—  
with Aff. *him* שֵׂאֵהוּ,
- שֵׂאֵי 2 s. f.,  
שֵׂאוּ 2 pl. m., and with Aff. *me* שֵׂאוּנִי;
- FUT. יִשְׂאָה 3 s. m.,—and, with Affs.,  
(*him*) יִשְׂאֵהוּ, (*her*) יִשְׂאֵנָה & יִשְׂאֵהָ, (*thee m.*) יִשְׂאֵךָ,  
(*me*) יִשְׂאֵנִי, (*them m.*) יִשְׂאֵם,—  
תִּשְׂאָה 3 s. f. or 2 s. m.,—and, with Affs.,  
(*him*) תִּשְׂאֵהוּ, (*me*) תִּשְׂאֵנִי, (*them m.*) תִּשְׂאֵם,—  
תִּשְׂאֵי 2 s. f.,  
אִשְׂאָה 1 s., and w. Aff. *him* אִשְׂאֵהוּ,  
אִשְׂאוּ 3 pl. m.,—and, with Affs.,  
(*him*) אִשְׂאֵהוּ, (*thee m.*) אִשְׂאֵךָ Ps. xci. 12, comp.  
Note (γ) on Tab. XXVIII,  
(*them m.*) אִשְׂאֵם & אִשְׂאֵם, (*us*) אִשְׂאֵנוּ,—  
תִּשְׂאֵנָה 3 pl. f. (and three times תִּשְׂאֵנָה 'lacking א',  
תִּשְׂאוּ 2 pl. m. (p. תִּשְׂאוּ and תִּשְׂאוּן),  
תִּשְׂאֵנָה 2 pl. f.,  
נִשְׂאָה 1 pl.

## NIPH-ĀL

INFIN. הַנָּשָׂא in בְּהַנָּשָׂא and בְּהַנָּשְׂאָם (w. Aff. for 3 pl. *m.*),

PAST נָשָׂא 3 s. *m.* (נִשְׂאתָ Zech. v. 7. is Partic. *s. f.*);

PARTIC. נֹשֵׂא *s. m.*,

נֹשֵׂאָה *s. f.* (& נִשְׂאתָ instead of נֹשֵׂאתָ),

נֹשְׂאִים *pl. m.*,

נֹשְׂאוֹת *pl. f.*;

IMPER. הַנָּשֵׂא 2 s. *m.*, הַנָּשְׂאוּ 2 pl. *m.*;

FUT. יִנָּשֵׂא 3 s. *m.*, יִנָּשְׂא 1 s.,

יִנָּשְׂאוּ 3 pl. *m.* (p. יִנָּשְׂאוּ),—also יִנָּשֵׂא once, Jer. x. 5,

תִּנָּשְׂאָנָה 3 pl. *f.*,

תִּנָּשְׂאוּ 2 pl. *m.* in Pause for יִנָּשְׂאוּ.

## PI-ÊL

PAST נָשָׂא 3 s. *m.* and נִשְׂאָה 2 S. v. 12,—

with Aff. נִשְׂאוּ *he exalted him*;

PARTIC. מְנַשְׂאִים *pl. m.*;

IMPER. נִשְׂא 2 s. *m.* in נִשְׂאָם (with Aff. ׀ — *them m.*);

FUT. יִנָּשֵׂא 3 s. *m.* in וַיִּנָּשְׂאוּהוּ and וַיִּנָּשְׂאָם,

יִנָּשְׂאוּ 3 pl. *m.* in יִנָּשְׂאוּהוּ (with Aff. *him*);

## PIPH-ÎL

PAST הִשְׂיאוּ 3 pl.;

## HITHPĀ-ÊL

INFIN. הִתְנַשְׂא, בְּהִתְנַשְׂא;

PARTIC. מִתְנַשֵּׂא *s. m.*;

FUT. יִתְנַשֵּׂא 3 s. *m.* (in Pause, cp. § 166 (c)),

תִּתְנַשֵּׂא 3 s. *f.* & תִּתְנַשֵּׂא Nu. xxiv 7

יִתְנַשְׂאוּ 3 pl. *m.* Dan. xi. 14,

תִּתְנַשְׂאוּ 2 pl. *m.*

נשא (I) used only \* in *Nφ.* (*to be deceived*), and *Hφ.* (*to deceive*).

NIPH-ĀL

PAST נִשְׂאוּ 3 pl.;

HIPH-ĪL

INFIN. הִשִּׂיאַבְדִּי Absol.;

PAST הִשִּׂיאַבְדִּי 3 s. *m.*,—and, with Affs.,

(*thee m.*) : הִשִּׂיאַבְדִּי Obad. v. 3—Pause-form not  
in Pause for הִשִּׂיאַבְדִּי,

(*me*) הִשִּׂיאַבְדִּי Gen. iii. 13,

הִשִּׂיאַבְדִּי 2 s. *m.*,

הִשִּׂיאַבְדִּי 3 pl. (in הִשִּׂיאַבְדִּי, with Aff. *thee m.*);

FUT. יִשִּׂיאַבְדִּי 3 s. *m.* (& יִשִּׂיאַבְדִּי Is. xxxvi. 14),—and

with Aff. *thee m.* יִשִּׂיאַבְדִּי,—

יִשִּׂיאַבְדִּי 3 pl. *m.*, הִשִּׂיאַבְדִּי 2 pl. *m.*

נשא (II) used only in *Kal* (*to be a creditor*) & *Hφ.* (*to act as a creditor*).

KAL

PARTIC. נֹשֵׂא s. *m.*, נֹשְׂאִים pl. *m.* Neh. v. 7—which might  
however be given under נִשָּׂא (II), as the נ here is  
'superfluous';—

HIPH-ĪL

FUT. יִשִּׂיאַבְדִּי 3 s. *m.* (יִשִּׂיאַבְדִּי *Kri* Ps. lv. 16).

נשה (I) used only in *Kal* (*to forget*), *Pi.* (*to make to forget*), and  
*Hφ.* (*to cause to forget*), also (*to put out of mind*, and  
*so forget intentionally*).

KAL

INFIN. נִשְׂחַבְדִּי Absol. (borrowed from Root נשא in form);

\* For נִשָּׂא *Kal* Infin. Absol. see נשה.

PAST נִשִּׂיתִי 1 s. ;

## NIPH-ĀL

FUT. תִּנְשֶׂה 2 s. *m.* in לֹא תִנְשֶׂנִי לֹא (thou shalt not be forgotten of Me, Is. xlv. 21) ;

## Pi-ÊL

PAST נִשָּׂה 3 s. *m.* in נִשִּׂנִי with Aff. *me*, Gen. xli. 51, the נִ to suit perhaps the נִ in מִנְשָׂה there. The מִנְשָׂה is strictly the *Pi*. Partic. *s. m.* of נִשָּׂה.

## HIPH-ĀL

PAST הִנְשָׂה 3 s. *m.* in הִנְשָׂה (with Aff. הִ- her, Job xxxix. 17) ;

PARTIC. מִנְשָׂה only used as a Noun (in the Constr. form מִנְשָׂה, Deut. xv. 2) ;

FUT. יִנְשֶׂה 3 s. *m.*,

תִּנְשִׂי 2 s. *f.* Deut. xxxii. 18, borrowed in form from a non-existing Root שָׂה, perhaps for תִּנְשִׂה, as some think. Some take the word to be *Kal*. Fut. 2 s. *f.*

נִשָּׂה (II) used only in *Kal* (to be a creditor), and *Hφ.* (to lend, to act as a creditor).

## KAL

PAST נִשִּׂיתִי 1 s., נִשְׂוּ 3 pl. ;

PARTIC. נִשָּׂה *s. m.* (or נוֹשָׂה),

נִשִּׂים pl. *m.* and נוֹשִׂים in מִנְוִשִׂי Is. l. 1 (from or of My creditors) ;

## HIPH-ĀL

FUT. יִנְשֶׂה 3 s. *m.*, תִּנְשָׂה 2 s. *m.*

[For the Irregular נתן, see Note (B) on Tab. XIX [p. xxvi].



סוא A Root imagined by some (and סוא by others) for the word **בְּסֹאֲפָאָה** Is. xxvii. 8. There is, however, the undoubted Hebrew Root **סאה**, from which the word has long been taken and is still taken by many. Thus, for instance, R. D. Kimkhi says that

- (1) "possibly it is a NOUN, in place of **סָאָה**,—and in it the 1<sup>st</sup> and 2<sup>d</sup> Rt-letters are repeated, and the ה at the end is the 3<sup>d</sup> Rt-letter" (and as an example of the repetition of the 1<sup>st</sup> and 2<sup>d</sup> Rt-letters he cites **יְפִיפִית** in Ps. xlv. 3);
- (2) that "moreover, one might say that it is an INFINITIVE of an Intensive Voice, and that the 1<sup>st</sup> Rt-letter only is repeated, as in the word **וְרִוִּיף** from **ורף**, the first ס being the 2<sup>d</sup> Rt-letter and the second ס in the place of the 3<sup>d</sup> Rt-letter,—and the form of the word therefore **בְּפַעְפִּלָּה**."

[Obs. (i) The Dagesh in the ס of **בְּסֹאֲפָאָה** brings the word into more full agreement with the FORM in (2), by virtually supplying the Quiescent Shva [implied by the Dagesh, Pt. I, § 53, Note (+)] for the close of the syllable after (—),—rather than **בְּסֹאֲפָאָה**.

- (ii) The termination being an unusual one for an Infinitive of a Verb **לִה** with pref. **ב**, we prefer R. D. K.'s first-mentioned opinion, *viz.* that the word may be a NOUN of reduplicated form.
- (iii) Some think that the word is produced by actual repetition of the Noun **סָאָה**. So Gesenius says (Thesaurus, p. 932. a) that it is "contracted from

בְּמִסְאָה־מִסְאָה," which he supposes to mean "*ad mensuram*, i.e. *modice*." But the sense "*moderately*" is rather questionable. And Dr. Ewald, in Note (2) on p. 182 of his *Ausführliches Lehrbuch der Hebr. Sprache*, has a remark on "die ganz verkehrte ableitung von מִסְאָה מִסְאָה *mass mass*." And Fürst on p. 750 of the Concordance writes the words "ejus modi forma composita abhorret a linguæ hebraicæ legibus." It is scarcely necessary to warn the Student against the mistake of supposing that either the Targum or R. D. Kimk̄hi or Aben Ezra or Rashi make any such statement (at least definitely) respecting the form of the word. The technical term כְּפֹלֵה "*reduplicated*" does not necessarily signify the bodily repetition of a word. And we see no need for imagining a new Hebrew Root (whether סוּא or סאא), from which the word in Is. xxvii. 8 may be a פִּלְפַּל or a פִּעְפַּע form (Infin. w. pref. פ and Aff. *her*, as some say) in the sense of "*agitating*" as some suppose, or "*frightening her*" as others fancy, or "*her expulsion*" or "*her foul-dealing*" as others imagine. The reduplicated form from סאא may fairly stand in some such a sense as we might express by "*in measured-measure*" or "*careful measure*" or "*due measure*." But we may not dwell any longer on this now. A Commentary on the passage would be out of place in this mere LIST of VERB-FORMS.]

In the following Roots the 2<sup>d</sup> Rt-letter ך is Consonantal, and the forms correspond therefore with those in Tab. XXIII :—

עוה used in *K.* (to be perverse), *Nφ.* (to be perverted or perverse, also to be distorted with pain), *Pi.* (to pervert, turn, make crooked), and (*Hφ.* to make perverse, pervert, act perversely).

KAL

PAST עוֹתָהּ 3 s. *f.*, עוֹיְנוּ 1 pl. ;

NIPH-ĀL

PAST נִעֲוִיתִי 1 s.,

PARTIC. נֹעֵוָה s. *m.* found only in the Constr. form נֹעֵוָה ;

PĪ-ĒL

PAST עוּהָ 3 s. *m.* ;

HIPH.

INFIN. הִעֲוָה Absol., [הִעוֹתִי Constr.] in בְּהִעוֹתוֹ w. pref. בַּ and Aff. *his*,

PAST הִעוּהָ 3 s. *m.*, הִעֲוִיתִי 1 s., הִעוּוּ 3 pl., הִעוּנוּ 1 pl.

צוה used only in *Pi.* (to command) and *Pū.* (to to be commanded).

PĪ-EL

INFIN. צִוֶּה in צִוֶּהוּ w. Aff. 3 s. *m.*,—and w. prefs. בְּצִוֶּה, לְצִוֶּה, and בְּצִוֶּהוּ ;

PAST צִוָּה 3 s. *m.*,—and, with Affs.,

(*him*) צִוָּהוּ, (*thee m.*) צִוָּךְ, in Pause : צִוָּךְ ;

(*me*) צִוָּנִי, in Pause : צִוָּנִי ;

(*them m.*) צִוָּם, (*us*) צִוָּנוּ,—

צִוָּתָהּ 3 s. *f.*,—and with Aff. *her* צִוָּתָהּ,—

צִוָּתָהּ 2 s. *m.* & צִוָּתָהּ,—and, with Affs.,

(*me*) צִוָּתָנִי in Pause, (*us*) צִוָּתָנוּ,—

צִוָּתִי 1 s. (& צִוָּתִי),—and, with Affs.,

(*him*) צִוָּתִיו, (*her*) צִוָּתֶיהָ, (*thee m.*) צִוָּתֶיךָ & תֵּךְ,

(*them m.*) צִוָּתֵיהֶם & תֵּם,—

PARTIC. מְצַוֶּה s. m. (i.c. הַ--), w. Aff. *thee m.* מְצַוֶּה, and  
in Pause :ךְ<sub>iv</sub> & :ךְ<sub>iv</sub>,

מְצַוֶּה s. f

IMPER. צוּה 2 s. m., apocop. צוּ, צוּה 2 pl. m. ;

FUT. יִצְוֶה 3 s. m. (apocop. יִצּוּ, with ו Convers. וַיִּצּוּ and  
twice וַיִּצְוֶה, which is also *Kri* for וַיִּצְוֶה *Kthiv* in  
2 K. xvi. 15),—and, with Affs.,

(*him*) יִצְוֶהוּ, (*thee m.*) יִצְוֶהְךָ, (*them m.*) יִצְוֶהוּם,  
(*us*) יִצְוֶנּוּ,

תִּצְוֶה 3 s. f. or 2 s. m.,—and, with Affs.,

וַתִּצְוֶהוּ (and she commanded him) with ו Convers.,

תִּצְוֶנּוּ *thou m. shalt command him*,—

אִצְוֶה 1 s., apocop. אִצּוּ, with ו Convers. וַאֲצִוֶּה and  
once וַאֲצִוּ,—and, with Affs.,

(*him*) אִצְוֶנּוּ, (*thee m.*) אִצְוֶהְךָ and in Pause :ךְ<sub>iv</sub> & :ךְ<sub>iv</sub>,

יִצְוּהוּ 3 pl. m.,

תִּצְוּהוּ 2 pl. m. in תִּצְוּהוּנִי *ye shall command me* and

תִּצְוּהוּם *ye shall command them m.* ;

PŪ-ĀL

PAST צוּה 3 s. m., צוּהִיתָ 2 s. m., צוּהִיתִי 1 s. ;

FUT. יִצְוֶה 3 s. m.

קהה only used in *K.* (of the teeth) *to be dull, blunt*, “on edge”

E.V., and *Pš.* *to be very blunt* (Eccles. x. 10).

KAL

FUT. תִּקְהֶינָה 3 pl. f. ;

PĪ-ĒL

PAST קָהה 3 s. m. Eccles. x. 10.

קוא used only in *K.* & *Hφ.* to *spew, spew out.*

**KAL**

PARTIC (1) קָאָה s. *f.* Lev. xviii. 28. [The Accent being on the last syllable, this word is properly s. *f.* Partic.— like בָּאָה 1 S. xxv. 19 (as R. D. Kimkhi says) the s. *f.* Partic (1) *K.* of בּוֹא. The rendering in Lev. xviii. 28 should, in accordance with this, be “*as the land is spewing out . . .*” The word has however been supposed to be a Past-Tense form.]

IMPER. קִי 2 pl. *m.* “borrowed” in form from an unused Root קיה;

**HIPH.**

PAST וְהִקְאָתוּ 2 s. *m.* with ו pref. and Aff. *it m.*;

FUT. יִקִּיא 3 s. *m.*, with ו Convers. וְיִקִּיא, and—  
with Aff. *it m.* וְיִקִּיאָנִי,—

וְתִקִּיא 3 s. *f.* or 2 s. *m.*, with ו Convers. וְתִקִּיא  
Lev. xviii. 25,—and  
with Aff. *it f.* וְתִקִּיאָנֶה.

קוה (I.) used only in *Nφ.* to *be gathered* or *gathered together* (E.V.), and

קוה (II.) used in *K.* (only in Partic. 1) to *wait* or *wait for*, and *Pi.* to *wait* or *wait for* with an Intensity of signification.

**KAL** (of II.)

PARTIC (1) קוֹיִם pl. *m.* in קוֹי Constr. form “*waiters of*” = “*those waiting for,*” and—

with Affs. *his*, לְקוֹי (with pref. ל, Lam. iii. 25),  
*thy m.* קוֹיֶךָ, *my* קוֹי (in Pause, for קוֹי)  
Is. xlix. 23.

## NIPH. (of I.)

PAST נִקְוִי 3 pl. Jer. iii. 17 ;

FUT. יִקְוִי 3 pl. *m.* Gen. i. 9.

## PI-ÊL (of II.)

INFIN. קוּה &amp; קוּה Absol. ;

PAST קִוְתָה 3 s. *f.*,קִוְתִי 1 s.,—w. Aff. *thee m.* קִוְתִיךָ,—and קִוְתִי in Is. viii. 17.

קוּי 3 pl.,

קִוְיָה 1 pl.,—w. Affs., (*him*) קִוְיָהוּ, (*thee m.*) קִוְיָהךָ ;IMPER. קוּה 2 s. *m.* ;FUT. יִקְוֶה 3 s. *m.* apocop. יִקֹּו and with ו Convers יִקְוֹ ;

יִקְוֶה 1 s., וַיִּקְוֶה with ו, and וַיִּקְוֶה with ו Convers.,

יִקְוֶוּ 3 pl. *m.*, נִקְוֶה 1 pl.

רוה used in *K.* (to be satisfied with, to be saturated with), *Pl.* (to satisfy, satisfy with, saturate), and *Hφ.* (to make satisfied or saturated, to give plenteously).

## KAL

PAST רוּתָה 3 s. *f.* ;FUT. יִרוּי 3 pl. *m.*, נִרוּה 1 pl.

## PI-ÊL

PAST רוּתָה 3 s. *f.*, רוּתִי 1 s. ;IMPER. רוּה 2 s. *m.* ;FUT. יִרוּיךָ 1 s. Fut. w. Aff. *thee f.* (Irregular),יִרוּי 3 pl. *m.* w. Aff. *thee m.*

## HIPH.

PAST הִרוּה 3 s. *m.*,—w. Aff. *me* הִרוּנִי,—הִרוּתִי 2 s. *m.* in הִרוּתִינִי w. Aff. *me*, in Pause for נִי—,

הִרוּתִי 1 s. ;

PARTIC. מְרוּה *s. m.*

שוה used in *K.* (to be equal, etc), *Pi.* (to set, to level, etc.), *Hφ.* (to make equal), and *Nθ.* (to be alike), a 'Compound' or 'Mixed' Voice.

KAL

PAST שָׁוָה 3 s. m.;

PARTIC (1) שֹׁוֹה;

FUT. תִּשְׁוֶה 2 s. m.,

אֲשֻׁוּה 1 s.,

יִשְׁוּוּ 3 pl. m.

Pi-êL

PAST שָׁוָה 3 s. m., שִׁוִּיתִי 1 s.;

PARTIC. מִשְׁוֶה s. m.;

FUT. יִשְׁוֶה 3 s. m., תִּשְׁוֶה 2 s. m.

[Pu-âl given by some for תשוה *Kthiv* Job xxx. 22, where the Noun תְּשִׁיָּה is *Kri.*]

HIPH.

FUT. אֲשֻׁוּה 1 s., תִּשְׁוּוּ 2 pl. m.;

NITHPĀ-êL

PAST נִשְׁוֶתָה 3 s., —which is in form partly *Nφ.* and partly *Hθ.*\*

תוה used in *Pi.* (to mark or make marks, also to mark out bounds —and so *Hθ.*, in a borrowed form, as is supposed),—and *Hφ.* to make a mark, also to limit).

Pi-êL

FUT. יִתּוּ 3 s. m. apocop. in יִתּוּ 1 S. xxi. 14 [for יִתְּוּ], תִּתּוּ 2 pl. m. Nu. xxxiv. 7 & 8, 'borrowed' in form from תאה;

\* For the transposition of the ת of תּוּת with the 1<sup>st</sup> Rt-letter ש, see 'Note' on page 315.

## HIPH.

PAST הִתְנִיחַ 2 s. *m.*,

הִתְנִיחַ 3 pl., Ps. lxxviii. 41,—this has been supposed to have the sense “*they made to grieve, abhor, or repent,*” which however is rather doubtful;—

## HITHPĀ-ÊL

PAST הִתְאַיְתָם 2 pl. *m.*, Nu. xxxiv. 10,—‘borrowed’ in form from אָוַר.



## NOTE.

(1.) THE TRANSPOSITION OF THE ת of the Prefix הַת (of *Hithpā-él*) and THE 1<sup>st</sup> RT-LETTER in some instances.

(a) When the 1<sup>st</sup> Rt-letter is (1) ש\*, or (2) שׁ, or (3) ס, or (4) צ, the ת of the הַת in *Hithpā-él* forms CHANGES PLACES with that 1<sup>st</sup> Rt-letter; and,

(β) Moreover, when [a (4)] the 1<sup>st</sup> Rt-letter is צ, the ת of הַת is replaced by ט.

As examples of the above, we may give the following forms:—

- (1) From שָׁפַךְ, —הִשְׁתַּפֵּךְ, [יִשְׁתַּפֵּךְ], תִּשְׁתַּפֵּךְ,  
From שָׁחָה, †הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתִי, etc.,  
הִשְׁתַּחֲוּוּ, הִשְׁתַּחֲוִי, [הִשְׁתַּחֲוֶה], מִשְׁתַּחֲוֶה,  
יִשְׁתַּחֲוֶה (apocop. יִשְׁתַּחֲוֶה, p. יִשְׁתַּחֲוֶה), etc.;
- (2) From שָׁכַר, —הִשְׁתַּכֵּר, [יִשְׁתַּכֵּר], מִשְׁתַּכֵּר, [יִשְׁתַּכֵּר], etc.];
- (3) From סָתַר, —הִסְתַּתֵּר, [יִסְתַּתֵּר], מִסְתַּתֵּר, [יִסְתַּתֵּר], and  
תִּסְתַּתֵּר (§ 166, c);
- (4) From צָרַק, —הִצְטַדֵּק, [יִצְטַדֵּק], גִּצְטַדֵּק [Gen. xlv. 16  
(§ 166, c)],  
and so, from צִיד formally, †הִצְטַיְדֶנּוּ [Josh. ix. 12  
(Past 1 pl.)],  
and, from צִיר formally, —וַיִּצְטַיְרוּ [Josh. ix. 4,  
Fut. 3 pl. m., w. ו Convers. (§ 166 c)].

\* With one exception, see § 246.

† From this Root the forms are given also at the foot of Tab. XXIII, in Notes † to ¶.

‡ We say 'formally,' because the word here belongs *in form* to the Root צִיר.—  
N.B. The ' is here Consonantal.

(II.) THE DROPPING OF THE ת of the Prefix הַת (of *Hithpā-él*), and the INSERTION OF DAGESH F. IN THE 1<sup>ST</sup> RT-LETTER,—in some instances.

(a) When the 1<sup>st</sup> Rt-letter is (1) ד, or (2) ט, or (3) ת, the ת of the הַת in *Hithpā-él* forms is DROPPED, and Dagesh F. is put in the 1<sup>st</sup> Rt-letter to stand for an implied \* letter instead of the ת; thus,

- (1) From דָּבַר, —[הִדְבֵּר], מְדַבֵּר, [יְדַבֵּר, etc ],
- (2) From טָהַר, —[הִטְהָר], הִטְהָרוּ pl. הִטְהָרוּ: [Nu. viii. 7 (§ 166, d)], מִטְהָר, הִטְהָרְנוּ, מִטְהָרְנוּ (Imper.), and וַיִּטְהָרוּ (Fut. w. Convers.);
- (3) From תָּמַם, —[הִתְמַם], מְתַמַּם, [תְּתַמַּם], and תִּתְמַם: [Ps. xviii. 26 & 2 S. xxii. 26 (§ 166, e)].

(β) Also the ת of the prefix הַת (of *Hithpā-él*) is dropped, and Dagesh F. is inserted in the 1<sup>st</sup> Rt-letter to stand for an implied letter instead of the ת, SOMETIMES when the 1<sup>st</sup> Rt-letter is (1) ז, † (2) כ, (3) נ, and (4) ש;

- (1) From זָכָה, —once הִזְכִּי Imper. *Hθ*. 2 pl. *m*. [Is. i. 16];

\* In the case of (3), *i.e.* when the 1<sup>st</sup> Rt-letter is ת, such a form as הִתְמַם (instead of הִתְתַּמַּם) is in accordance with the general statement of Pt. I, § 55 (12). The occurrence of this form in the case of (1) & (2) may be taken as some evidence of the *likeness in sound* of the letters ד, & ט, and ת,—in old times.

N.B. This being only 'SOMETIMES' so in (β) points to some difference between the cases of (α) & (β),—a *partial likeness* in the sound (it may be), but also an *unlikeness* which may not be disregarded.

† Once, Is. i. 16.—N.B. In the 'Chaldee,' as it is called, we find ד (instead of the ת), and transposition of this and the 1<sup>st</sup> Rt-letter ז; thus הִזְדָּר (Dan. ii. 9, *Xri*), instead of הִזְדָּר, —comp. the Targum (Onk.) of Lev. xxv. 23, 34, 42,—etc.

- (2) (a) From כסה, —once תִּכְסֶּה Fut. *Hθ*. 3 s. *f*.  
[Prov. xxvi. 26],

N.B. The *ת* stands in the following forms from this Root כסה, *viz.*  
Partic. מְתַכֵּס s. *m.*, מְתַכְּסִים pl. *m.*,  
Fut. יִתְכַּס 3 s. *m.* & תִּתְכַּס 3 s. *f*. Pause-form  
(apocop. for יִתְכַּסֶּה & תִּתְכַּסֶּה), & יִתְכַּסּוּ 3 pl. *m.*,

- (b) and so, from כּוּן (comp Tab. XX), תִּכְוֶּן  
Fut. *Hθ*. 3 s. *f*. [Nu. xxi. 27], and the  
Pause-forms תִּכְוֶּנִי 2 s. *f*. [Is. liv. 14], &  
יִכְוֶּנוּ 3 pl. *m*. [Ps. lix. 5],

N.B. the *ת* stands in יִתְכְּוֶּן 3 s. *m*. Pause-form [Prov. xxiv. 3].

- (3) (a) From נבא, —הִנְבִּאתִי *Hθ*. Past 1 s. [Ez. xxxvii. 10]  
and הִנְבִּאתוּ Past 3 pl. [Jer. xxiii. 13],

N.B. the *ת* stands in the following forms from this Root נבא, *viz.*  
הִתְנַבֹּת *Hθ*. Infin. [1 S. x. 13] and הִתְנַבִּית Past 2 s. *m*.  
[1 S. x. 6]—both of which are ‘borrowed’ in form  
from an unused Root נבה,—

מְתַנְבֵּא Partic. s. *m.*, מְתַנְבְּאִים pl. *m.*, מְתַנְבְּאוֹת pl. *f.*,  
and  
יִתְנַבֵּא Fut. 3 s. *m.*, יִתְנַבְּאוּ 3 pl. *m.*,

- (b) and so, from נחם, —הִנְחַמְתִּי *Hθ*. Past 1 s.  
Pause-form [Ez. v. 13],

N.B. the *ת* stands in the following forms from this Root נחם, *viz.*  
לְהִתְנַחֵם Infin., מְתַנַּחֵם Partic. s. *m.*, and יִתְנַחֵם 3 s. *m*.  
Fut., & יִתְנַחֵם 1 s. Fut. (Pause-forms),

- (c) and so, from נשא, —תִּנְשֵׂא *Hθ*. Fut. 3 s. *f*.  
[Nu. xxiv. 7] and יִנְשְׂאוּ Fut. 3 pl. *m*.  
[Dan. xi. 14];

N.B. the *ת* stands in the following forms from this Root נשא, *viz.*  
הִתְנַשֵּׂא Infin., מְתַנְשֵׂא Partic. s. *m.*, יִתְנַשֵּׂא Fut. 3 s. *m*.  
(Pause-form), תִּתְנַשֵּׂא Fut. 3 s. *f.*, יִתְנַשְּׂאוּ Fut.  
2 pl. *m*.

- (4) And so, from שָׁמַם [comp. Tab. XXI], once  
תְּשׁוּמָם *Hθ*. Fut. 2 s. *m*. [Eccles. vii. 16],

N.B. the ת stands in the following forms from this Root שָׁמַם, viz.  
יִשְׁתּוּמָם Fut. 3 s. *m*. and אִשְׁתּוּמָם Fut. 1 s.

Note. So, from רוּם (comp. Tab. XX),—some  
give אִרוּמָם [Is. xxxiii. 10] as *Hθ*.  
Fut. 1 s. Pause-form, (instead of  
אִתְרוּמָם), but it may also be a 'Mixed'  
*Nφ*. and *Pü*. form, Fut. 1 s.;

N.B. the ת stands in יְתוּרָם *Hθ*. Fut. 3 s. *m*.

- (γ) The ת is also dropped in some 'Mixed Voice' forms; thus,

(1) From יָסַר, גִּיפָרוּ, 'Mixed' *Nφ*. & *Hθ*. Past 3 pl.  
[Ez. xxiii. 48],

(2) From כָּבַם, הִכְבִּיב, 'Mixed' *Hoph*. & *Hθ*. Infin.  
[Lev. xiii. 55 & 56],

(3) From כָּפַר, נִכְפְּרוּ, 'Mixed' *Nφ*. & *Hθ*. Past 3 s. *m*.  
[Deut. xxi. 8],

N.B. the ת stands in יִתְכַפְּרוּ *Hθ*. Fut. 3 s. *m*.

(4) From נָאץ, מִנְאָץ, 'Mixed' *Hθ*. & *Pü*. Partic. s. *m*.  
[Is. lii. 5].

[The 'Note' just given on pages 315-318 is a fuller statement of a matter which has been already mentioned briefly—see Note (\*\*\*) on p. xv of the Tables. It was necessary to give to the matter this more full treatment, and to bring it thus more prominently before the Student's attention.

There are also several other 'Verb-forms' on which a few remarks will be at least useful to the Student in his BIBLE-reading. Such we will now give in the following (Vth) Section of this Appendix.]

#### (V). FURTHER REMARKS ON VERB-FORMS.

##### CERTAIN INFINITIVE FORMS.

##### INFINITIVE ABSOLUTE.

(1) The INFIN. ABSOL. KAL has mostly the form פִּעוּל or פִּעַל. The פִּעַל form, as גִּירָל\* G. xxvi. 13, is comparatively rare. Of this latter form we have (with ו prefixed) וּבִשָּׁל Ex. xii. 9 (before the Pŭ-ĀL Partic. מְבִשָּׁל,—the two words together † expressing the "or sodden at all" of the E.V.).

[Note. The word וּפָרַח, Hos. x. 4, is supposed by some to be the Infin. Absol. (corresponding to the Infin. Absol. בָּרַח just before it). If so, it is short for וּפָרַח. Such shortening takes place sometimes in the Infin. Constr., See Tab. XVI (3) (B); but it is rare in the Infin. Absolute. Also this word וּפָרַח, in Hos. x. 4, may very well be the Past 3 s. m. with ו prefixed—signifying "and it shall flourish or grow."]

\* Comp. § 137 (1, b).

† Comp. p. 78, (β) [Note (\*) N.B. (2)].

## INFINITIVE CONSTRUCT.

- (2) (a) The INFINITIVE CONSTRUCT KAL has the (◌-)-form פִּעֹל or פִּעַל much more frequently than the (◌-)-form פִּעַל (as שָׁכַב mentioned in Note (\*) on p. 79). But this פִּעַל form, though less common than the other, must not be lost sight of. [For לְחַמֵּם see § 169 (β) & § 167 (ii).
- (β) The (◌-)-form of Infin. Constr., with הַ at the end [as in § 137 (4, iii)], would in Pause be פִּעְלָהּ. And
- (γ) The (◌-)-form of Infin. Constr., with הַ at the end [as in § 137 (4, iii)], would in Pause be פִּעְלָהּ.

Hence,—bearing in mind that

- (δ) Pause-forms are *not limited* to places of Pause, but occur sometimes with Accents other than Pause-Accents [see § 167 (ii) and the examples there given],—we see that
- (ε) פִּשְׁמָה and חֲגֵרָה, in Is. xxxii. 11, and so also רִגְזָה (*ib.*), may—so far as form is concerned—be Infinitive ‘Pause-forms not in Pause’; the former two words like פִּעְלָהּ in (β), and the latter one (רִגְזָה) like פִּעְלָהּ in (γ).

For the sense in which if so they would stand—see ‘Note’ after (η) below.

- (ζ) These three words, of Is. xxxii. 11, are however taken by some to be Imper. *K. 2 s. m.* with הַ at the end. They must, then also, be ‘Pause-forms not in Pause’; and we should have the somewhat awkward\* construc-

\* It seems to us rather awkward to have to say “*Shudder-thou (m.), O ye (f.)-confident-ones*” for רִגְזָה בְּטָחוֹת. The reference is to the “confident daughters” בָּנוֹת בְּטָחוֹת of *v. 9*, to whom the Feminine Verb הִרְגִּזְנָה is applied in *v. 10*. There is an idiom to which advocates of such a Construction might appeal in support

tion of Singular *Masculine* forms referring to those who are addressed as Plural *Feminine*.

But the three words need not be Imper. 2 s. *m.* at all.

They may be Infinitive forms,\* as seen above.

- (η) Similarly the word עָרָה † (ib.) may be Infin. KAL of עָרַר [like סָב in Tab. XXI] with הָ at the end.

[Note. The Infinitive Construct is often used as a Verbal Noun. Thus the three words in (ε) may stand for—רָגְזָה “shuddering,” פָּשְׁטָה “stripping,” הִגְרָה “girding on”; and so עָרָה in (η) for “baring.” The rendering would then be of the form “[there shall be] shuddering, etc.”

- (θ) INFINITIVES WITH 2<sup>d</sup> RT-LETTER א or ה or ה or ע.

When the 2<sup>d</sup> Rt-letter is either א or ה or ה or ע, the Infin. *K.* with the ה־ of § 137 (4, iii),—as also the Infin. with Pron.-Affs.,—has

- (i.) Sometimes ׀ under that 2<sup>d</sup> Rt-letter, with ׀ֹ under the 1<sup>st</sup> Rt-letter, as in

לְרַחֵקָה *K.* Infin. w. לֹ pref. fr. רָחַק (לְרָחַק) w. ה־,

בְּחַרִי *K.* Infin. w. Aff. *my*, fr. בָּחַר,

מֵאֲמַם & מֵאֲמַמֶּם † *K.* Infin. w. Affs. *their (m.)* & *your (m.)* fr. אָמַם, and

of it. But as we think that the Construction is inadmissible here, at least, we need not dwell longer on it. Moreover we cannot venture to argue that רָגְזָה etc. may be SING. *m.* because הִרְרִי (in Is. xxxii. 11) is PLU. *m.* This last word הִרְרִי may be said to refer to the Masculine *form* נָשִׂים, with which נִשְׂאָנָנוּת agrees in Gender.

\* Some prefer to consider them as Imper. *K.* 2 pl. *f.*—רָגְזָה for רָגְזָהּ the Pause-form of רָגְזָהּ, and פָּשְׁטָה for פָּשְׁטָהּ, הִגְרָה for הִגְרָהּ.

† If this be taken [as in Note (\*)] to be 2 pl. *f.* Imper. *K.*, it must be for עָרָהּ—a form of 2 pl. *f.* Imper. corresponding to the 3 & 2 pl. *f.* Fut. form פָּסְבְּנָה given in Note (δ) on Tab. XXI.

‡ The ׀ is replaced by the Slight-vowel ׀ֹ before the D with Moving *Slva.*

לְפַעֵלָם *K.* Infin. w. ל pref. and Aff. *their m.*, fr. פִּעַל,  
[comp. Tab. XV (i)];—

(ii.) Sometimes פֿ under the 2<sup>d</sup> Rt-letter, with פֿ under the 1<sup>st</sup> Rt-letter, as in

לְאַהֲבָה *K.* Infin. w. ל pref. fr. אָהַב (לְאַהֲבָה) with  
הֿ, and so שְׁחַטָּה *K.* Infin. fr. שָׁחַט with הֿ,\*  
מַעֲלוּ *K.* Infin. w. Aff. *his* fr. מָעַל, etc.;—and

(iii.) Sometimes the 2<sup>d</sup> Rt-letter has *Quiescent* פֿ, as in  
לְרַחֵץ *K.* Infin. w. ל pref. fr. רָחַץ (לְרַחֵץ) w. הֿ,  
זָעַפוּ *K.* Infin. w. Aff. *his* fr. זָעַף,  
בְּצַעֲרֶיךָ † *K.* Infin. w. ב pref. & Aff. *thy m.* fr. צָעַד,  
etc.

(*l*) As a rare form of Infin. Constr. *K.* we may mention here יִכְלֹת (Nu. xiv. 16, Dt. ix. 28) fr. יָכַל; and so יִבְשֶׁת (Gen. viii. 7) fr. יָבַשׁ.

Note (i.) בְּאַבְרֹן (Esth. viii. 6) is by some given as an Infin. Constr. *K.* with ב pref. and ׀ added, and by others as a Noun 'i.e.' (and this we think it certainly is).

(ii.) לְדַרְיוֹשׁ (Ezra x. 16) is an anomalous form for the usual לְדַרְיוֹשׁ.

\* As the Pause-form of such an 'Infin. with הֿ' some give שְׁאַלָה Is. vii. 11 [from an imaginary Infin. שְׁאַל, after the form of שְׁכַב in Note (\*) on p. 79.] But this word שְׁאַלָה is properly the Pause-form of the IMPER. *K.* 2 s. *m.* (שְׁאַל) with הֿ, and there is no reason why it should not be so in Is. vii. 11. There are several other instances of two Imperatives together where we want an Infin. in English for the second Verb.—Some prefer to read שְׁאַלָה to agree with the εἰς ἄδικον given by Aquila, Symmachus, and Theodotion.

† This is the correct form in Ju. v. 4 and Ps. lxxviii. 8. Some Bibles have an incorrect form in Ju. v. 4.



(iii.) לְבָרָם (Ecl. iii. 18) is *K.* Infin. w. ל pref. and Aff. *them (m.)*, fr. ברר.—The Infin. form without the prefix and affix would be בר, like רר fr. רדר and like שך fr. שכך which are given in Note (1, a) on Tab. XXI.

(κ) The ending ת־ (instead of the ending ה־ for the Infin. w. ה) is mentioned in 'Appendix (A) to Tab. XIV' (\*\*, 3);—בְּצַדִּיקֶתָּךְ Ez. xvi. 52 being from צַדִּיקָה [for צַדִּיקָה, Pi-êL Infin. w. ה] with pref. ב, and Aff. *thy (f.)*.

That ending is found in הִלָּדְתָּ Gen. xl. 20 & Ez. xvi. 5, which is HOPH. Infin. of ילד (instead of הִלָּדְהָ, w. ה), comp. § 202,—for which we find הִלָּדְתָּ in Ez. xvi. 4, with ׀ for *Kibbuts* as in Pt. I, § 14 (N.B.).

Note (i.) This (ת־)-form is the ordinary form of the *Kal* Infinitive Constr. in the case of Verbs פ' and Verbs פ'ן, when the 1<sup>st</sup> Rt-letter is dropped,—see Tabs. XVIII & XIX.

(ii.) Also the (ה־)-form occurs in מְרַדְּהָ [Gen. xlvi. 3] *K.* Infin. w. pref. מ & w. ה, fr. ירד,—instead of the ordinary form רַדְּתָּ.

(iii.) We find also דַּעָה (with -) Is. xi. 9 Infinitive *K.* fr. ירע with ה, as in לְדַעָה (with pref. ל) Ex. ii. 4.

(iv.) The Infin. Constr. forms ending in ות,—as גְּלוֹת, etc., in Tab. XXIII,—are perhaps contracted, as some have supposed, from the (ת־)-form in (ι) above.

- (v.) מְהִרְבֵּת (*Krî* for מְהִרְבֵּית *Kthiv*) 2 S. xiv. 11 is *Hφ*. Infin. Constr. fr. רְבָה,—corresponding to the Infin. Absol. הִרְבָּה [Gen. iii. 16 & xvi. 10 & xxii. 17] which is given in Column (V) of Tab. XXIII by the side of the ordinary form ending in הִ—.
- (vi.) The irregular form בְּהִשְׁתַּחֲוִיתִי 2 K. v. 18 has ' introduced in a somewhat Aramæan manner. It is an Infinitive [הִשְׁתַּחֲוִיהַ], from the *Hithpā-él* of שָׁחָ, with ב pref. and Aff. *my*.

## SOME PAST-TENSE FORMS.

- (3) (a) As has already been said [§ 138 (A), ii], the — of the פִּעַל form of PAST KAL occurs in the 3 s. *m.* and in the PAUSE-forms of the 3 s. *f.* & 3 pl. ; but

N.B. Ordinarily the Second & First Person-forms Singular and Plural, of the Past *K.* פִּעַל, have — to the 2<sup>d</sup> Rt-letter as in the פִּעַל forms in Tab. XIV, *viz.* פִּקְדָתִי, פִּקְדָתֵךְ, etc.

- (β) In the case of a few Roots however we find — instead of — under the 2<sup>d</sup> Rt-letter in such Past *K.* forms ; thus in וִירְשָׁתֶם (Deut. iv. 1, etc.) the *K.* Past 2 pl. *m.* with ו pref.,—and so in וִירְשָׁתֶהּ and וִירְשָׁתֶם given in Obs. XLII on p. 209 ; see also the forms fr. יָלַד and fr. שָׂאֵל in Note (β) on Tab. XXV.

Note. R. D. Kimkhi cites also וּבִשְׁתֶּם Mal. iii. 20,—which word we mentioned above in § 238 (ii).

(γ) Very rarely the 2<sup>d</sup> Rt-letter has  $\text{ֿ}$  in such a form, as in  $\text{שָׁאַלְתֶּם}$  (2 pl. *m.* Past *K.*) 1 S. xii. 13 & xxv. 5, and Job xxi. 29.

[(δ) As we remarked in § 238 (ii), the  $\text{ֿ}$  and  $\text{ֿֿ}$  in such forms as those referred to in (β) & (γ) may have been obtained from the  $\text{ֿ}$  of the  $\text{פָּעַל}$  form of the Past *K.* So some think. And we may add (as before, in § 238, ii) that so this  $\text{ֿ}$  and  $\text{ֿֿ}$  would be in analogy with the  $\text{ֿ}(\delta)$  of  $\text{יִבְלַתֶּם}$  &  $\text{יִבְלַתְּנָה$  the 2 pl. *m.* & *f.* Past *K.* of the  $\text{פָּעַל}$  form, Tab. XV,—as also with the  $\text{ֿ}\delta$  of Obs. XLII, Note (iii). But we may not omit to remark also that

(ε) Euphony may be said to have had some concern with the  $\text{ֿ}$  and the  $\text{ֿֿ}$  in those instances. Also that

(ζ) If we may say that ‘in the forms from  $\text{יָלַד}$  in Note (β) on Tab. XXV the  $\text{ֿ}$  of the  $\text{ל}$  is a mark of the  $\text{פָּעַל}$  form of Past *K.*,’ we must also admit that it is the only trace of such a form from this Root. But although we fully admit that there is no actual  $\text{פָּעַל}$  form from this Root throughout the Bible, but only  $\text{פָּעַל}$  forms, yet we cannot but admit also that possibly it may be a trace (though the only trace) of such a form from this Root.]

(η) We find also  $\text{ֿ}$ , in the place of the more usual  $\text{ֿ}$ , some few times in the *Hφ.* Past; thus in

$\text{וְהִשְׁאַלְתִּיהוּ}$  1 S. i. 28 (*Hφ.* Past 1 s., fr.  $\text{שָׁאַל}$ , with *Aff. him*),

and in the following forms from מוֹת, viz.

הַמֵּתִים & הַמֵּתָן (Hφ. Past 2 pl. *m.* & *f.*),  
 וְהַמֵּיתוֹ 1 S. xvii. 35 (Hφ. Past 1 s. with Aff. *him*),  
 the '־ before the ת being as in Pt. I, § 12, N.B.,—  
 וְהַמֵּיתָה Hos. ii. 5 (Hφ. Past 1 s. with Aff. *her*).

N.B. But the only form of the 1 s. Past Hφ. (with-  
 out an Affix) from מוֹת is הַמֵּתִי with the ־.

(θ) So also in the Hθ. Past forms וְהִתְנַדְּלִתִּי וְהִתְקַדְּשִׁיתִי  
 Ez. xxxviii. 23, וְהִתְקַדְּשִׁיתֶם Lev. xi. 44 & xx. 7, the  
 2<sup>d</sup> Rt-letter has ־ in the place of the more usual ־.

Note. We have some remarks to offer on the Verb-  
 forms, with special reference to those in (β)—(θ).

But such remarks would be out of place here.

We will but observe that

- (i.) The ־ (and the ־) of the above-mentioned  
 forms, in the place of the usual ־, occur in  
 UNACCENTED syllables ;
- (ii.) In (η) the ־ may have a relation to the '־ of  
 the הַפְעִיל form ; and
- (iii.) In (θ) the ־ may have a relation to the ־ of  
 the הַתְפַּעֵל form.

#### CERTAIN PARTICIPLE FORMS.

(4) Two forms of the Partic (1) *Kal* are given in Tab. XIV,  
 viz. the פִּעֵל form and the פִּעֶל form. There is also the  
 פִּעֵל form of Participle mentioned in 'Appendix B to  
 Tab. XIV' [δ (iii)].

The פִּעֶל and פִּעֵל forms of Participles differ from the  
 פִּעֵר form in this remarkable particular that

- (a) Whereas in the Sing. *f.* and the Plu. *m.* & *f.* of the פִּעַל form the vowel of the 1<sup>st</sup> Rt-letter is retained, and the vowel of the 2<sup>d</sup> Rt-letter is dropped—thus we have [p. 83] —, פְּקָרוֹת pl. *f.*, פְּקָרִים pl. *m.*, (פְּקָרָת or) פְּקָרָה s. *f.*, פְּקָר s. *m.*
- (β) Contrariwise, Participles of the פִּעַל and פְּעַל forms drop the vowel of the 1<sup>st</sup> Rt-letter and retain the vowel of the 2<sup>d</sup> Rt-letter in the Sing. *f.* and the Plu. *m.* & *f.*; thus
- (i.) The פִּעַל forms are [read from right to left]  
—, פְּעִלּוֹת pl. *f.*, פְּעִלִּים pl. *m.*, פְּעִלָּה s. *f.*, פְּעִל s. *m.*
- (ii.) The פְּעַל forms are [read from right to left]  
—, פְּעִלּוֹת pl. *f.*, פְּעִלִּים pl. *m.*, פְּעִלָּה s. *f.*, פְּעִל s. *m.*
- (γ) (i.) 'IN CONSTRUCTION'—the s. *m.* form פְּקָר [in (a)] remains unchanged.\* Also the s. *f.* form פְּקָרָת, and the pl. *f.* פְּקָרוֹת, remain unchanged in Construction.
- (ii.) The Constr. form of פְּקָרָה s. *f.* is פְּקָרָת,
- (iii.) The Constr. form of פְּקָרִים pl. *m.* is פְּקָרִי.
- (δ) So the פְּעַל forms in β (i) are 'in Construction'  
—, פְּעִלּוֹת pl. *f.*, פְּעִלִּי pl. *m.*, פְּעִלָּת s. *f.*, פְּעִל s. *m.*
- (ε) But the פִּעַל forms in β (ii) are 'in Construction' somewhat various, as follows:
- (i.) (a) The Constr. form of the Sing. *m.* is פִּעֵל (as in חָסֵר fr. חָסַר, חָדַל fr. חָדַל, בָּיַד fr. בָּיַד, שָׁבַע fr. שָׁבַע, עָרַל fr. עָרַל).
- (b) We find also פִּעֵל fr. אָבַל, in בְּאֵבֶל-אֵם Ps. xxxv. 14. But

\* With the rare exception of — in place of the — thus אָבַד D. xxxii. 28 *perishing of* (or 'void of') the *K. Partic* (1) 'i.c.' fr. אָבַד.

- (c) N.B. The Sing. *m.* Participle of פָּעַל form from Verbs ל'א retains the — 'in Construction,' as in טָמֵא fr. טָמֵא, יָרָא fr. יָרָא, מָלֵא fr. מָלֵא, etc.
- (ii.) The Sing. fem. Constr. form פָּעִילַת, and the Plu. masc. Constr. form פָּעִילִי, are sometimes shortened by the removal of their penultimate vowel,—in accordance with § 56 (i).

Thus we have not only the forms

- (a) שָׁמַחַי, חָפְצִי, אֲבִלִי (fr. שָׁמַחַה) s. *f.*, and טָמֵאֹת (fr. טָמֵאָה) s. *f.*, and (from שָׁמַחִים, חָפְצִים, אֲבִלִים) plu. *m.*,

but also such *shortened* forms as

- (b) בָּבְדִי, יָרָאִי, גָּדְלִי (fr. יָרָאָה) s. *f.*, and בָּבְדִים, יָרָאִים, גָּדְלִים (fr. שָׁמַחִי, קָצְרִי, עֲמָקִי) plu. *m.*

- (ζ) (i.) Rarely the פָּעַל form of Participle has 'Quiescent' (a) after — thus סָבִיב (fr. סָבַב) in הַסָּבִיב 2 K. viii. 21 *the-one-compassing*, (b) after — thus תּוֹמִיךְ (fr. תָּמַךְ) Ps. xvi. 5 *One-supporting*—which some however will not allow to be a Participle, but which they suppose to be Fut. *Hφ.* 2 s. *m.* fr. an imaginary Root יִמַךְ.
- (ii.) Also rarely with Defective *Long-khîrik* instead of — thus יוֹסֵף (fr. יוֹסֵף) in הִנְנִי יוֹסֵף Is. xxix. 14 & xxxviii. 5 *behold I am adding*.
- (iii.) Not to be confused herewith is such a — as that in אֵיבֵךְ (fr. אֵיב, r. אֵיב) Ex. xxiii. 4 & 2 S. iv. 8, *thy enemy* (§ 140, ζ), and אֶסְפֶּךָ (fr. אֶסֵף, r. אֶסֵף) 2 K. xxii. 20 & 2 Chr. xxxiv. 28\* *One taking thee away*. Such a — as these is merely a 'Slight'-vowel

\* אֶסְפֶּךָ, as in 1 S. xv. 6, *Hφ.* Fut. 1 s. (fr. יוֹסֵף). Pt. I. § 44.

(in place of the *Moving Shva* which the 2<sup>d</sup> Rt-letter has in אִיבּוֹ, אִיבִי, etc., but which the 2<sup>d</sup> Rt-letter cannot have when the 3<sup>d</sup> Rt-letter also has a *Moving Shva*. This is the case when the Affix ךְ־ is attached).

N.B. Such a 'Slight'-vowel under the 2<sup>d</sup> Rt-letter when the 3<sup>d</sup> Rt-letter has a *Moving Shva* is sometimes ךְ־ as in (iii), sometimes ךְ־ as in נִתְּנָךְ, sometimes ךְ־ as in אֶרְבֶּךָ.

(iv.) Also before the Affs. כֶּם־ & כֶּן־ the 2<sup>d</sup> Rt-letter cannot have a *Moving Shva*,—as in (iii).

(v.) In such a form as שִׁלַּחְךָ (fr. שִׁלַּח, r. שִׁלַּח) 1 S. xxi. 3, the 2<sup>d</sup> Rt-letter retains the ךְ־ of שִׁלַּח which is dropped in such a form as שִׁלַּחִי, i.e. when the Affix is such that the 3<sup>d</sup> Rt-letter has a Vowel.

(7) (i.) The rare form בְּעַרְרָה (accented on the penultima) Hos. vii. 4, is the Sing. Participle of פְּעַל form, with ה־ at the end.

(ii.) The form in (i.) is to be distinguished carefully from the form פְּעַלְרָה (accented on the last syllable) the Sing. Fem. of the פְּעַל Partic. (with ךְ־ in the place of the more usual ךְ־ under the 2<sup>d</sup> Rt-letter). This form\* occurs some few times. Thus we have אוֹכְלָה s. f. in Is. xxix. 6 & xxx. 30 & xxxiii. 14, and so בְּעַרְרָה s. f. in Is. xxxiv. 9 (instead of בְּעַרְרָה Is. xxx. 33).

\* The fact of this form occurring several times in a place of Pause hardly allows us to speak of it as a *Pause*-form. The Accent BELONGS TO THE LAST SYLLABLE in each instance.

So also יוֹלְדָה s. f. in Is. xxi. 3, etc., נוֹמְרָה s. f. in Song. i. 6, and צִלְעָה s. f. Mi. iv. 6 & 7, etc.

(iii.) The Plural also is found thus, with  $\text{--}$  in place of the more usual  $\text{--}$ , both in the Plu. *Masc.*, as in \*שׁוֹמְמִים Lam. i. 16 (and, with the termination † יִן, שׁוֹמְמִין Lam. i. 4),—and in the Plu. *Fem.*, as in תּוֹפְפוֹת Ps. lxxviii. 26.

(iv.) The  $\text{--}$  stands sometimes (in place of the more usual  $\text{--}$ ) in other Voices also, thus in the *Pi.* Partic. s. f. מְרַקְדָה Na. iii. 2 *jumping*, and in the *Hθ.* Partic. s. f. מְתַנְפֶרֶת 1 K. xiv. 5 & 6 *one feigning herself to be another*.

(θ) We may mention here also that some Participles of *Pi.* & *Pū.* occur without the usual prefix מְ; thus some give שֵׁבַח Eccles. iv. 2 as *Pi.* Partic. s. m. for מְשֵׁבַח, and so מַהַר Zeph. i. 14 for מְמַהַר, מֵאֵן Ex. vii. 27 etc. for מְמַאֵן,—and so in the *Pū.*, אָפַל Ex. iii. 2 for מְאָפַל, לָקַח 2 K. ii. 10 for מְלָקַח.

Note (i.) For some other Participle forms it may be sufficient to refer to ‘Appendices (B) & (C) to Tab. XIV.’

(ii.) For Participle-forms with Pron-Affs. see Tab. XXVI.

#### SOME IMPERATIVE AND FUTURE FORMS.

(5) (a) The  $\text{--}\delta$  of the 1<sup>st</sup> Rt-letter in the form of שְׁמֶרָה *K. Imper.* 2 s. m. fr. שְׁמֶר (r. שְׁמַר) with ה [§ 141, γ] is not limited to Verbs which have  $\text{--}$  to the

\* From the Root שָׁמַם we have also שׁוֹמְמָה & שְׁמֶמָה s. f., and שְׁמֶמוֹת pl. f. (i.e. שְׁמֶמוֹת “desolate places of”).

† This termination יִן is common in Aramaean for the Plural יִם—.



2<sup>d</sup> Rt-letter in the Imper. 2 s. *m.*, and in the Fut. Thus the Root קרב has the Imper. 2 s. *m.* קִרְב and the Fut. forms יִקְרַב, יִתְקַרַּב, etc.; but we have  $\text{---}\ddot{o}$  under the ק of the word קִרְבָּה *K. Imper. 2 s. m.* fr. קרב w. ה.

- (β) Unnecessary confusion and consequent trouble, which have been introduced by some, may be avoided by our bearing in mind that such a  $\text{---}\ddot{o}$  may be considered in direct relation to the  $\text{---}$  of a **GENERALLY-UNDERLYING\*** form פִּעֵל,—without any ‘mediate’ reference to the form of the Imper. 2 s. *m.*

[N.B. The form פִּעֵל, from several Roots, stands itself as an **UNDEFINED** or ‘**INFINITIVE**’ form, when this is used not Abstractly or ‘**Absolute**’-ly but as a *Component-part of its sentence—i.e.* ‘**CON-STRUCT.**’]

- (γ) So also the  $\text{---}$  of הִרְבִּי *be thou f. dry* (2 s. *f.* Imper. *K.* fr. הרב, in Pause) may be and is best considered in direct relation to the  $\text{---}$  of a *generally-underlying* form corresponding to פִּעֵל—quite independent of the ( $\text{---}$ )-form of Imper. 2 s. *m.* [הִרְבֵּ, p. הִרְבִּ:] from which the  $\text{---}$  of the ר in הִרְבִּי is obtained in Pause.

- (δ) And so the  $\text{---}$  of וְסִעְדָּהּ *and refresh or have refreshment* (2 s. *m.* Imper. *K.* fr. סעד, w. ו pref. and ה at the end, in Pause) 1 K. xiii. 7, as also the  $\text{---}$  of וְצִעֲקִי *and cry out f.* (Pause-form of 2 s. *f.* Imper. *K.* fr. צעק, w. ו pref.) Jer. xxii. 20 may have direct relation to

\* In the case of some Roots the **Khoulēm** comes out in certain *Infinitive* forms only.

the  $\dot{-}$  of a *generally-underlying* form corresponding to פִּעַל—quite independent of the ( $\dot{-}$ )-form of Imper. 2 s. *m.* (סִעַר p.:סִעַר fr. סֵעַר, and צִעַק p.:צִעַק fr. צִעַק) from which the Pause-vowel  $\dot{-}$  is obtained in each case.

[( $\epsilon$ ) (i.) We ought perhaps to mention the supposition, on the part of some, that וְסִעַר may be a sort of mixture of “וְסִעַר and וְסִעַר (?P),”—and וְצִעַק such a mixture of “וְצִעַק and וְצִעַק (?P).” This seems to us to be unnecessarily clumsy, and not quite satisfactory, because it does not touch at all upon that which specially requires consideration, *viz.* the occurrence of a  $\dot{-}$  bearing reference to an *o*-vowel in these two Imperative forms, whereas (1) the  $\dot{-}$  of the 2<sup>d</sup> Rt-letter belongs not to the ( $\dot{-}$ )-form but distinctly to the ( $\dot{-}$ )-form of the Imperative, and (2) only the ( $\dot{-}$ )-forms of the Imperative and the the Future are found from the Root צִעַק.\*

We do not recognize aught anomalous in the two words as they stand, because to us the  $\dot{-}$  seems to refer directly to a *generally-underlying* פִּעַל form [comp. ( $\beta$ ) above].†

\* The *K.* Imper. 2 s. *m.* סִעַר (Ju. xix. 8) may fairly be claimed by those who wish to claim it as evidence of the ( $\dot{-}$ )-form of Imper. *K.* from סֵעַר. But as the *accented* word סִעַר [for which see § 141,  $\alpha$ , Note (1)] occurs just before (Ju. xix. 5), and as it is at least possible that these two words so near to each other may be the same,—*i.e.* the  $\dot{-}$  in *v.* 8 the same as that in *v.* 5,—it may be that we have in Ju. xix. 8 an instance of a *Long-Vowel* ( $\dot{-}$ ) before *Makkèph* like the two instances of  $\bar{K}houlem$  before *Makkèph* in Note (†) on p. 114 [comp. Pt. I, § 55 (8, ‘Note’)]. If so, there are only ( $\dot{-}$ )-forms of the Imperative and Future found from the Root סֵעַר.

† Some cut the knot by asserting that the  $\dot{-}$  is merely because of the preceding ו,

(ii.) If, instead of assuming an imaginary form involving the same irregularity as that which they have to deal with, and then supposing that imaginary word to be mixed up with the regular form, and so fancying that they had in any degree accounted for an Irregular form—as they regard it,—the advocates of that mixture had said that

(iii.) 'The  $\text{ֿֿ}$  may be regarded as a trace (although the only trace) of a ( $\text{ֿ}$ )-form of Imper. *K.*, even in a word which not only involves a mark of the ( $\text{ֿ}$ )-form but which belongs to a Root (as, for instance,  $\text{צַעַק}$ ) from which the ( $\text{ֿ}$ )-form alone certainly occurs,'—they would at least have touched upon the important point really involved. We could not have contradicted such a statement, even if we had wished to do so. For]

(ζ) We find sometimes  $\text{ֿֿ}$  in a Future form, where it is either entirely due to Euphony (Pt. I, § 72, γ), or it is the only trace remaining of a ( $\text{ֿ}$ )-form. Thus, from the Root  $\text{נִשְׁק}$  we find  $\text{אִשְׁקָה}$  (1 s. Fut. *K.*, w. ה at the end) 1 K. xix. 20; but elsewhere the Future from this Root has the ( $\text{ֿ}$ )-form as in  $\text{יִשְׁק}$ ,  $\text{תִּשְׁק}$ , etc.\* And so from the  $\text{לֵע}$  Roots  $\text{פִּשַׁע}$  and

---

and this supposition is better than that of the above-mentioned mixture. But the assertion cannot be made good. And it does not touch the very similar case of the word  $\text{הִרְבִּי}$  in which we find the  $\text{ֿֿ}$  (in place of  $\text{ֿ}$ ) although there is no ה preceding. This however is asserted to be because of the following ג.

Euphony may indeed have been *partly concerned* in the occurrence. But we cannot credit it with the whole concern in these particular instances.

\* For some Verbs having both the ( $\text{ֿ}$ ) and the ( $\text{ֿֿ}$ ) forms see § 162 (b).

שמע we find אֶפְשָׁעָה (1 s. Fut. *K.*, w. ה at the end) Is. xxvii. 4, and וְאִשְׁמָעָה (1 s. Fut. *K.*, w. ו Convers.) Dan. viii. 13 in some copies.

In these, some impute the ׀ wholly to Euphony,—as also the following.

Note (i.) The ׀ occurs some few times in such forms from Verbs 'Fut. (—)'; thus in the 1 s. Fut. *K.* w. ה fr. שְׁקַט and fr. שְׁקַל, viz. אֶשְׁקוּטָה Is. xviii. 4 and וְאֶשְׁקוּלָה Ezra viii. 25, where there is in each a 'ו superfluous,'—from אֶשְׁקוּט and אֶשְׁקוּל. But

(ii.) N.B. The Student should never write such forms.

(iii.) Somewhat less rare is the occurrence of ׀ in some Verb-forms that have Pron.-Affs.; thus from הִרְדֵּף we find in Nu. xxxv. 20 יְהִרְדְּפוּנוּ (i.e. הִרְדֵּף *K.* Fut. 3 s. *m.* with Aff. *him*), and in Josh. xxiii. 5 יְהִרְדְּפֵם (i.e. הִרְדֵּף *K.* Fut. 3 s. *m.* with Aff. *them m.*); also

From יִסַּר we find in Hos. x. 10 וְאִסְרֵם [i.e. אִסַּר *K.* Fut. 1 s. (comp. § 195, e & § 212) with ו pref. and Aff. *them m.*];

and a few others which will be given in the 'Analytical Index.'

(7) (i.) The Student will have observed that the '— of the *Hiph-il* Voice stands in הִקְשִׁיבָה Imper. 2 s. *m.* w. ה [§ 141 (γ, ε)] fr. קָשַׁב, and in אֶזְבִּירָה Fut. 1 s. w. ה [144 (α)] fr. זָכַר;—and so also in אֶזְבִּירָה Fut. 1 pl. w. ה fr. זָכַר.

- (ii.) With the exception of such *Hφ.* forms,—and except also the Pause-forms of other Voices,—

When the Verb-form has at the end of it the ה of § 141 (γ), or § 144, the Vowel is dropped from the 2<sup>d</sup> Rt-letter in the case of 'Full' Verbs, and of Verbs א פ and פ' and פ'. For 'Full' Verbs, see the examples in § 141 (γ), and in § 144; and so in the Imperative forms

אֲכַלְהָ & אֲסַפְהָ corresponding to אָכַל & אָסַף  
fr. אָכַל & אָסַף,

נִשְׁבָּה & נִשְׂבָּה corresponding to נָשַׁב & נָשַׁב (or נִשְׂבָּה)  
fr. נָשַׁב & נִשְׂבָּה;

and similarly in Future forms (1 s. & 1 pl.)

from such Roots, as in

נִשְׁבָּה & נִשְׂבָּה fr. נָשַׁב, אֲכַלְהָ & נִשְׂבָּה fr. נָשַׁב,  
and נִפְלְהָ & נִפְלָה fr. נָפַל. But

- (iii.) We find the following אֲ Verb-forms,

(a) רָפְאָה (Ps. xli. 5) Imper. *K.* 2 s. *m.*, w. ה at the end, fr. רָפֵא,

(b) \* וְאִקְרָאָה (1 S. xxviii. 15) Fut. 1 s., w. ו Con- vers. & ה at the end,

in which the 2<sup>d</sup> Rt-letter has ׀, as in the forms רָפְאָה and וְאִקְרָאָה without the ה.

\* We find sometimes ה׀ thus instead of the more usual ה־ at the end of a word. So in וְיִשְׁנֶה (Ps. xk. 4) *P.* Fut. 3 s. *m.* fr. יִשְׁן [comp. § 144 (γ & δ)]. So also in וְהִאֲרָה (Is. lix. 5) *K.* Partic (2) s. *m.* fr. וָרָה—like קִים in Tab. XX—with the pref. ו and the ה of § 98. So too in וְלָנָה (Zech. v. 4) *K.* Past 3 s. *m.* fr. לָן (§ 226), and in דָּעָה (as in some Bibles, but דָּעָה in others, w. ה׀, Prov. xxiv. 14) *K.* Imper. 2 s. *m.* fr. יִרַע.

[The word דָּעָה, as it stands in some Bibles in Prov. xxiv. 14, is by some taken as a Noun 'i.e.' "knowledge of,"—as in the E.V.].

This is very rare. But

Note. In some Noun-forms also the  $\text{־}$  is not dropped before  $\aleph$ ; thus we have  $\text{הַטָּאִים}$  from  $\text{הַטָּאִים}$ , instead of a form corresponding to  $\text{מְלִכֵיכֶם}$  from  $\text{מְלָכִים}$  (the great Rule of § 59 even being broken so as to retain the  $\text{־}$  before  $\aleph$ ). So also from  $\text{הַטָּאִים}$  we have the Construct-form  $\text{הַטָּאִי}$ ,—in which the penultimate vowel ( $\text{־}$ ) is retained,\* instead of being dropped as it is in  $\text{מְלִכֵי}$  from  $\text{מְלָכִים}$ .

Similarly, [from  $\text{מוֹצְאִים}$ ] we have  $\text{מוֹצְאֵיהֶם}$  and  $\text{מוֹצְאֵיהֶן}$  and the Construct form  $\text{מוֹצְאִי}$ ; and so  $\text{מוֹצְאֹתַי}$  from  $\text{מוֹצְאוֹת}$ .

N.B. Such a  $\text{־}$  however is sometimes dropped in accordance with the Rules of § 59 and § 56 (i), as in  $\text{תּוֹצְאוֹתַי}$  &  $\text{תּוֹצְאוֹתֶם}$  from  $\text{תּוֹצְאוֹת}$ , and in the Construct form of it—*viz.*  $\text{תּוֹצְאוֹת}$ .

- (θ) The  $\bar{u}$ -form of Fut. *K.* was just mentioned in the 'Note' at the end of § 141 (a), and as an example there was given  $\text{יִשְׁפּוּטֶנּוּ}$  (Ex. xviii. 26) *K.* Fut. 3 pl. *m. fr.*  $\text{שֹׁפֵט}$ —for which the usual form is of course  $\text{יִשְׁפֹּטֶנּוּ}$  (p.  $\text{יִשְׁפֹּטֶנּוּ}$ ).

[Obs. In some Bibles the Accent of  $\text{יִשְׁפּוּטֶנּוּ}$  is put on the penultima (perhaps for the sake of having the Accent 'drawn back' as in Pt. I, § 46). But the Accent should be on the last syllable, as it is in other Bibles, and as we have given it above.]

\* Sometimes the  $\text{־}$  is retained also before  $\gamma$ . Thus in  $\text{מְטַעֵי}$  [Constr. form of  $\text{מְטַעִים}$ ] in Mi. i. 6. But

N.B. The  $\text{־}$  of  $\text{מְטַעִים}$  is dropped in the Constr. form  $\text{מְטַעֵי}$  Is. xvii. 10—as in Tab. X, 4.

So we have in Ruth ii. 8 תַּעֲבֹרֵי K. 2 s. *f.* fr. עָבַר—  
for which the ordinary form would be תַּעֲבֹרֵי.

So, with a Pron.-Aff., we have in Prov. xiv. 3  
תִּשְׁמֹרֶם K. Fut. 3 s. *f.* (some say 2 s. *m.*) w. Aff.  
*them m.* fr. שָׁמַר.

N.B. The ך of the 2<sup>d</sup> Rt-letter is seen to be  
unaccented in all these instances. This is in favour  
of the ך being in each instance of *somewhat* the same  
class as the ך by the side of the ך in the ך of  
(ז, י) above [comp. Pt. I, § 22 (latter part), and  
§ 14, N.B.].

- (4) Rarely, what is usually the form of the 2 pl. *m.* of the  
Fut. seems to be used for the 3 pl. *f.*—Thus in  
Ez. xxxvii. 7 וְתִקְרְבוּ עֲצָמוֹת \* *and bones came-near*.  
So the word תִּבְטְחוּ in Jer. xlix. 11 is mostly rendered  
as 3 pl. *f.*, *let them (f.) trust*; but the word might very  
well be rendered literally *ye (m.) should trust or must  
trust*:—thus, “*Leave thy fatherless-children, I-will-pre-  
serve alive; and as for thy widows, ye-must-trust in Me.*”  
The other rendering is however more natural, it may be.

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\* This might perhaps be rendered literally “*and ye-came-together, O bones*”; for  
the Noun עֲצָם *bone* (pl. עֲצָמִים and עֲצָמוֹת), though almost always Fem.,—and so  
in this Chapter,—yet is sometimes Masc., as in Ez. xxiv. 10, Job xxx. 30. But the  
other may certainly be claimed as the more natural rendering.

In this Section V of the Appendix we have hitherto dealt mainly with Verb-forms of the KAL Voice,—only mentioning a few others as occasion offered or seemed to require. We will conclude this Section with a brief mention of some Verb-forms of the other Voices,—

## NIPH-ĀL.

- (6) (a) The following are the passages in which we find the instances of the **נִפְעַל** form of Infin. Absol. *Nφ*. which are given in Note (d) on Tab. XIV.

**נִכְסַף נִכְסַפְתָּהּ** *thou didst greatly long*, Gen. xxxi. 30,

**אִם נִלְחַם נִלְחַם** *or did he at all fight?* Ju. xi. 25,

**נִשְׂאֵל נִשְׂאֵל דָּוִד** *David earnestly asked*, 1 S. xx. 6 & 28,

**וְנִשְׁלְוּ סְפָרִים** *and letters were sent*, Esth. iii. 13

[comp. p. 78, Obs. (γ)];

to which we may now add the following, which is cited with those above by R. D. Kimk̄hi,

**אֵךְ גְּנוּף גְּנוּף הוּא** *surely he is quite smitten*, Ju. xx. 39.

In these instances the **נִפְעַל** form stands, for emphasis, before the *Nφ*. PAST,—with the exception of the passage from Esther, in which the Infinitive is used alone (the ‘Infinitive’ in place of a ‘Finite’ part of the Verb, as some say. Comp. Note (†) on p. 78).



Note (i.) Similarly נִהְיֶה Esth. viii. 8, נִהְפֹךְ Esth. ix. 1, and נִעְתָּוֶר 1 Chron. v. 20, may be (as some say) Infin. Absol. *Nφ.* of this form. They may however be (as others say) forms of the Past Tense 3 s. *m.* *Nφ.*, or of the Participle *Nφ.* s. *m.*

There is no valid reason against their being unusual Participle forms. So R. D. K. in his Lexicon takes the first one, and so the second one may very well be. [Perhaps they are best taken to be—one of them Infin. Absol., another of them the Past 3 s. *m.*, and the other one Partic. s. *m.*]

(ii.) נִחְבֶּה Jer. xlix. 10 is given by R. D. K. as Infin. “like to the Past” of *Nφ.* (for נִחְבֶּה) from חָבֵא.\* But it may very well be the Partic. s. *m.*,—the particular form of the so-called ‘Substantive Verb’ to be supplied in English being here the Infin. ‘to be,’ so that the passage may run thus: “and he shall not be able to be hidden (or a hidden-one).”

(β) The *Niph.* ‘Infin. Absol.’ form הִפְעֵל is the form also of the ‘Infin. Constr.’ and of the ‘Infin. with prefixes,’ and it is the form of Infinitive which receives the Pron.-Affs. But

N.B. This form of ‘Infin. Absolute’ is not used with a PAST Tense or a PARTICIPLE for the purpose of giving Emphasis.

\* He gives it also as either ‘*Nφ.* Past or Infinitive’ of חָבֵה.

- (γ) So also the Absolute forms הַנְּתוֹן and הַאֲכַל in Note (d) on Tab. XIV are used before a Future. And so also הַאֲכַף before יֵאָסֶף in 2 S. xvii. 11, and הַאֲדָרֶשׁ (with א instead of ה, —probably, as R. D. K. says, to avoid having to pronounce ה twice consecutively) before אֲדָרֶשׁ in Ez. xiv. 3.

Note. The rare form בְּהִנְדִּיף, Ps. lxxviii. 3, is generally taken as a form of Infin. Constr. *Nφ*. corresponding to the form הִפְעִיל. It may have been modified to suit the form of הִנְדִּיף following.\* It may also be a 'Compound form' made up of the *Nφ*. Infinitive and the *K*. Infinitive (בְּנִדִּיף) mixed together. Comp. pp. 177 & 178.

- (δ) We mentioned in Note (†) on p. 79 the dropping of the ה of the Infin. *Nφ*. form הִפְעִיל after a prefix sometimes, as in בְּעָטַף for בְּהִעָטַף Lam. ii. 11. So we have בְּהִרְגוּ for בְּהִרְגוּ Ez. xxvi. 15 (with ׀ before the *unaccented* † ה). And so the ה is dropped in לְעֵנַת for לְהֵעֵנַת Infin. *Nφ*. fr. עֵנָה Ex. x. 3, and לְרֵאוֹת for לְהֵרֵאוֹת Infin. *Nφ*. fr. רֵאָה.

- (ε) Instead of נִגְדַע (3 s. *m.* Past *Nφ*., fr. גִּדַע), some Bibles have נִגְדַע with ׀ in Jer. l. 22—a form like נִחְמַר, נִעְדַר, etc.

\* The Dag. Lene of the ה forbids us to say merely that the form is deduced directly from הִנְדִּיף by dropping the penultimate vowel. But the form הִנְדִּיף, or הִנְדִּיף, so obtained, may perhaps have been altered into בְּהִנְדִּיף in order to suit the subsequent הִנְדִּיף.

† The ׀ in the Bible here is reckoned only as a *Metheg*,—see Pt. I, § 44 (e).

(ζ) The  $\text{ֿ}$  of the *Nφ*. Partic. is generally retained in the Sing. fem. and the Plu. masc. & fem. [*'App<sup>x</sup>* (B) to Tab. XIV' ( $\beta$ )]. But, as R. D. K. observes, we find also, with Shva in place of that  $\text{ֿ}$ ,  $\text{נְהַבְּאִים}$  (Josh. x. 17) *Nφ*. Partic. pl. *m.*, and  $\text{נִמְצְאִים}$  (Ezr. xx. 30 & 31), and  $\text{נִמְצְאִים}$  in  $\text{הַנִּמְצְאִים}$  (Esth. i. 5, besides 1 S. xiii. 15 and several other passages). But there is also  $\text{הַנִּמְצְאִים}$  (Ezr. viii. 25), and  $\text{נִמְצְאִיךָ}$  (Is. xxii. 3), and  $\text{הַנִּמְצְאָה}$  and  $\text{הַנִּמְצְאָת}$ .

(η) The  $\text{ֿ}$  is sometimes replaced by, or resolved into, '— followed by *Dagesh*'; thus in  $\text{נִבְּרִי}$  *Nφ*. Partic. pl. *m.* 'i.c.' and  $\text{נִבְּרִיהָ}$  *Nφ*. Partic. pl. *m.* w. Aff. *her*,—but  $\text{נִבְּרִים}$  pl. *m.* &  $\text{נִבְּרוֹת}$  pl. *f.*,— $\text{נִבְּרִיהֶם}$  pl. *m.* w. Aff. *their* (*m.*).

(θ) It is hardly necessary perhaps to call the Student's attention to the following differences:—

(i.)  $\text{נִבְּקַד}$  *Nφ*. Past 3 s. *m.* } (but, in Pause, each of  
 $\text{נִבְּקָד}$  *Nφ*. Partic. s. *m.* } them alike is:  $\text{נִבְּקָד}$ .)

$\text{נִבְּקָד}$  Constr. form of *Nφ*. Partic. s. *m.*

(ii.)  $\text{נִבְּקָדָה}$  (p.  $\text{נִבְּקָדָה}$ ) *Nφ*. Past 3 s. *f.*,

$\text{נִבְּקָדָה}$  (in Pause the same) *Nφ*. Partic. s. *f.*

\* Thus it is in Is. xxiii. 8 & 9. In Prov. viii. 24  $\text{נִבְּבְרִי}$  is given in some Bibles; but the word should be either  $\text{נִבְּבְרִי}$  as it is given in some (which is *irregular*), or  $\text{נִבְּבְרִי}$  as it is given in others.

## PĪ-ÊL.

- (7) (a) R. D. Kimkhi calls attention to the following forms of the INFIN. PĪ,—besides the ordinary form פִּקֵּד,—*viz.*
- (i.) פִּקֵּד\* (like the Past 3 s. *m.*), in the נִאֲצַתָּ נִאֲצַתָּ נִאֲצַתָּ 2 S. xii. 14, and הִלֵּץ † Lev. xiv. 43 ;
- (ii.) פִּקְרָה (*i.e.* the ordinary form פִּקֵּד, with the הַ of § 137, 4, iii.), in זְמַרָה Ps. cxlvii. 1 and לִּפְרָה? Lev. xxvi. 18 ;
- (iii.) פִּקֵּד\* in יָפַר Ps. cxviii. 18 and קָנַא 1 K. xix. 14 and רָפֵא Ex. xxi. 19,—
- (iv.) פִּקֵּד\* in the לִּסוּר of לִּסוּר ‡ [for לִּסוּר] 2 Chr. xxxi. 7. But, as he adds, this may be the Infin. *Kal*—for לִּסוּר, like לִיסַר Is. li. 16, the *Short-khîrik* followed by *Dagesh* being instead of the *Long-khîrik*. The *Dagesh* may however be (as some think) merely a *Euphonic Dagesh* [Pt. I, § 70 (2)].

\* Used here as a ‘form,’—instead of the *proper* one fr. פִּעַל, for reasons too plain to need mention.

† Some however take this to be PAST PĪ. 3 s. *m.*—the ordinary form. The rendering of אָחַר הִלֵּץ would then be “*after* [that] he hath taken away,” as in the E.V., comp. אָחַר הִקָּה Jer. xli. 16. But the הִקָּצוּת (INFIN. *Hφ.* fr. קָצַה, with הַ in place of the usual הַ), and הִטּוּחַ (INFIN. *Nφ.* fr. טּוּחַ), in the same verse, may be taken to support R. D. K.’s opinion.

Note (i.) אָחַר may be followed by the Infin., as well as אָחַרִּי. So אָחַר שָׁלַח Jer. xl. 1, etc.

- (ii.) So דָּבַר Job xlii. 7, after אָחַר, may be Past PĪ. 3 s. *m.* as some give; or it may be the Infin. PĪ. as above (with ׀ in place of ׀) as some give it in Ex. vi. 28, D. iv. 15, and Hos. i. 2; or it may be the Noun דָּבַר (Jer. v. 13) ‘*i.e.*,’—like חָבַל and קָפַר and שָׁלַם.

‡ A Contraction somewhat similar to that mentioned in § 8 (a). Although the ׀ is allowed to *remain standing* here, it has lost its power, and the case is one of Pt. I, § 12, N.B. So the Construct Noun יִקְהַת Gen. xlix. 10 occurs (with the לַ of § 4) in the contracted form לִיקְהַת (for לִיקְהַת) Prov. xxx. 17—where some however give לִיקְהַת badly.

(v.) פִּקְרָת (instead of פִּקְרָה, see (ii) above) in בְּצִדְקָתָהּ already mentioned [p. 323 (κ)].

Note. It is very unusual for a Verb whose 3<sup>d</sup> Rt-letter is ה *Quiescent* to have an Infin. Constr. PĪ-ÊL of the form פִּקְרָ. But וְכַחֲוִי (Hos. vi. 9) is such\* an unusual form of the Infin. Constr. *Pi-él* w. ו (and) & כ (as) prefixed, fr. חוּה.

(β) (i.) As was mentioned in Note (e) on Tab. XIV, the PĪ-ÊL PAST 3 s. m. has

(a) sometimes — to the 2<sup>d</sup> Rt-letter, as in אָבַר  
2 K. xxi. 3, †—and

(b) sometimes ֿ to the 2<sup>d</sup> Rt-letter, as in דִּבְרָ  
and וְכַבֵּם often (though ‡ דִּבְרָ and § כַּבֵּם occur ||), and in וְכַפְרָ often.

\* The form חֲוִי is in principle the same as חוּה (the only difference being that it has *Quiescent* in place of the ה *Quiescent*). And חוּה agrees in form with פִּקְרָ, which is the SAME FOR THE CONSTRUCT AS FOR THE ABSOLUTE Infinitive *Pi-él*. The usual form is גְּלוּת for the Infin. Constr. *Pi.* of such Verbs ל'ה. R. Abraham ben Ezra, in his Commentary on Hos. vi. 9, cites as a similar instance (of the פִּקְרָ form of the Infin. *Pi.* from such a Verb ל'ה לְכַלֵּא Dan. ix. 24 fr. כלה,—with א, like the *י* here, in place of the *Quiescent* ה. There is also לְכַלֵּה 2 Chron. xxiv. 10.

† (i.) So in אָחַר fr. אחר, אָרַשׁ fr. ארשׁ, אָרַךְ fr. ברך, etc.,—in which the Compensation is made for the Dagesh of the 2<sup>d</sup> Rt-letter; and

(ii.) So in לָהֵט fr. להט, נָחַם fr. נחם, etc.,—in which the Compensation is not made for the Dagesh of the 2<sup>d</sup> Rt-letter.

‡ This form, from the Root דבר, may be said to be only used 'in Pause,' or 'as a Pause-form not in Pause' (§ 167, 2).

§ Once with the Accent ֿ, and once with the Accent ֿ.

|| Of this form (פִּקְרָ) are, of course,

(i.) גָּאָר, גָּבַר [Nu. xxiii. 20, Ps. x. 3], מָאָן, etc.,—in which the Compensation is made for the Dagesh; and

(ii.) בָּעַר, בָּהַן, בָּאָר, etc.,—in which the Compensation is not made for the Dagesh.

- (ii.) Instead of the  $\text{ֿ}$  of the 2<sup>d</sup> Rt-letter in the form  $\text{פֿקֿר}$ , Verbs  $\text{לֵא}$  have of course  $\text{ֿ}$  in the open syllable  $\text{סֿֿ}$  [comp. Obs. XXIII on p. 185]. So, as R. D. K. cites,  $\text{נִשָּׂא}$  (*Pz.* Past 3 s. *m.* fr.  $\text{נִשָּׂא}$ ) 1 K. ix. 11 & Am. iv. 2 and  $\text{רָפָא}$  Ps. cxliii. 3 and  $\text{מָלָא}$  Jer. li. 34.

Note. From  $\text{נִשָּׂא}$  we have also the ordinary form  $\text{נִשָּׂא}$  (*Pz.* Past 3 s. *m.*) 2 S. v. 12, and from  $\text{מָלָא}$  the form  $\text{מָלָא}$  several times. Some Verbs  $\text{לֵא}$  have only the ordinary ( $\text{ֿ}$ )-form, as might be expected.

- (iii.) When the 2<sup>d</sup> Rt-letter is either  $\text{ס}$  or  $\text{ה}$  or  $\text{ח}$  or  $\text{ע}$ , any Moving *Shva* of the 2<sup>d</sup> Rt-letter must take a Compound form; thus,

(a)  $\text{מֵאֲנֹה}$ ,  $\text{מֵאֲנֹו}$ , etc.,—in which the Compensation is made for the Dagesh of the 2<sup>d</sup> Rt-letter,—  
and

(b)  $\text{מֵהֲרֹה}$ ,  $\text{נֵאֲצֹו}$ ,  $\text{שֵׁחֲתֹו}$ , etc.,—in which the Compensation is not made.

Note. It is but rarely that the 1<sup>st</sup> Rt-letter takes  $\text{ֿ}$ , before  $\text{ֿֿ}$  under the 2<sup>d</sup> Rt-letter, as in  $\text{אֲחֲרֹו}$  (*Pz.* Past 3 pl., fr.  $\text{אֲחֲר}$ ) Ju. v. 28, and  $\text{יִחְמֲתֹוּ}$  (*Pz.* Past 3 s. *f.*, w. Aff. *me*, fr.  $\text{חֲמָה}$ ) Ps. li. 7.

- (γ) For some *Pz.* Participle forms which vary from the ordinary forms see above [4 ( $\eta$ , iv) & ( $\theta$ ), p. 330].

(δ) As in (*a*, *i*) so also in the Imper. 2 s. *m*. PĪ-ĒL the 2<sup>d</sup> Root-letter has sometimes — [thus פִּקֹּד], instead of the usual form פִּקֹּד (or פִּקֹּד when unaccented). So in פִּלֵּג Ps. lv. 10, and so in וְקָרַב Ez. xxxvii. 17 and פִּתְרֵה־ Job xxxvi. 2.

These forms are represented by the (קֶ) by the side of the form פִּקֹּד in Tab. XIV.

(ε) So in the *Pz*. Fut. 3 & 2 pl. *f*., the forms תַּעֲבֹכְנָה Is. iii. 16 and תִּנְאֲפְנָה Hos. iv 13 & 14 and תִּרְטֹשְׁנָה Is. xiii. 18 (with —\* under the 2<sup>d</sup> Rt-letter) are represented by the (קֶ) by the side of the form תִּפְקֹדְנָה in Tab. XIV.

Note (i.) The — to the 2<sup>d</sup> Rt-letter, as in תִּפְקֹדְנָה Job xxxix. 3, etc., is usual before a Guttural 3<sup>d</sup> Rt-letter; comp. Tab. XVI (3) 'Note.'

(ii.) The form וְתַהֲלֹלְנָה Ez. xiii. 19 (with — under the 2<sup>d</sup> Rt-letter) is not represented in Tab. XIV, on account of its rarity.

(iii.) וַאֲעֵנָה 1 K. xi. 39 is for וַאֲעֵנָה *Pz*. Fut. 1 s. fr. עָנָה w. ו pref. The א dropping its — becomes Quiescent in the — of the ו, as in וְאֲדַנִּי (for וְאֲדַנִּי) etc., p. 2, Note (‡). This is not usual in the case of the *Pz*. Fut 1 s. with ו.

\* R. D. K. mentions these as occurring IN PAUSE. They would then come under § 165 (I, δ). [Hos. iv. 14 would come under § 167 (II, ).]

(ξ) The Dag. F. of the 2<sup>d</sup> Rt-letter is often omitted over Shva, as in אָהֶלֶל *Pi. Fut. 1 s.* (i.e. אֶהֱלֶל, with ה) etc.\* and the Moving Shva of the 2<sup>d</sup> Rt-letter has sometimes a Compound form, as in וְתֵאֵלְצֶהוּ *Fut. Pi. 3 s. f. fr.* אֵלֶיךָ, w. ו pref. and Aff. *him*, Ju. xvi. 16,—comp. Pt. I, § 72 [Note (\*, e)].

[(η) It has been asserted by some that when the Dagesh F. (for the *Pi.* & *Pü.*) is omitted as in (ξ) from the 2<sup>d</sup> Rt-letter, the preceding vowel is moreover sometimes lengthened even when the 2<sup>d</sup> Rt-letter is not one of the five letters אההער. In theory this might very well be true, and we might be glad to find some *sure* examples † of it. We do not know of

\* So in בְּנִנְאוּ *Infin. Pi. fr.* קנא, w. ב pref. and Aff. *his*, Nu. xxv. 11,

מִלְאָה *Past Pi. 3 pl. fr.* מלא, Num. xxxii. 11 & 12,

קִנְאוּנִי *Past Pi. 3 pl. fr.* קנא, w. Aff. *me*, Deut. xxxii. 21,

וּמִפְלִטִי *Partic. Pi. Sing. m. fr.* פלט, with ו pref. and י־ at the end (‡ 139, e, and p. 232), 2 S. xxii. 2. The word is there unaccented; but in Ps. xviii. 3 the ל has its Dagesh, and the word is accented),

תִּבְקֶשְׁנָה *Fut. Pi. 2 s. m. fr.* בקש, w. Aff. *it (f)*, Gen. xxxi. 39, etc. etc.

† As examples of this we might fairly claim בְּהִתְלַל [for בְּהִתְלַל *Infin. Pi. w. ב pref.*] and תִּהְתְּלוּ or תִּהְתְּלוּ [for תִּהְתְּלוּ 2 pl. *m. Fut. Pi.*] Job xiii. 9, and so יִהְתְּלוּ or יִהְתְּלוּ [for יִהְתְּלוּ 3 pl. *m. Fut. Pi.*] Jér. ix. 4,—like וַיִּהְתַּל 3 s. *m. Fut. Pi.*, 1 K. xviii. 27,—if indeed הַתֵּל be supposed to be the Root of all these words. The Dagesh in the ל of תִּהְתְּלוּ and יִהְתְּלוּ, as given in good Editions, is then Euphonic. So too הִתְלַל [for הִתְלַל 3 s. *m. Past Pi.*] in Gen. xxxi. 7, and הִתְלַת [for הִתְלַת 2 s. *m. Past Pi.*] Ju. xvi. 10 & 13 & 15. But,

If, instead, the Root is תלל (as some say), the ה of תִּהְתְּלוּ and יִהְתְּלוּ is the *Hφ.* pref. ה appearing as in 9 (e, i) below. Then the Dagesh belongs of right to the 3<sup>d</sup> Rt-letter ל, to represent the 2<sup>d</sup> Rt-letter. Then also the form וַיִּהְתַּל 1 K. xviii. 27 may be said to be for וַיִּהְתַּל [or וַיִּתַּל, like וַיִּקַּב Tab. XXI] the ׀ being resolved into



any such examples. One example of it there would be if we could adopt a doubtful reading (mentioned by R. D. K.) of the word מֵאֶסְפִּי Is. lxii. 9. Another reading of this word (also mentioned by R. D. K.) would make it of the פִּעֵל form—see Note (A) below].

## PŪ-ĀL.

(8) (a) In the PŪ-ĀL Voice the 1<sup>st</sup> Rt-letter has sometimes  $\text{־}\delta$  in place of the usual  $\text{־}$ ; thus R. D. K. cites \*כַּרְתַּי (Ez. xvi. 4) Past *Pū*. 3 s. *m.* fr. כרת, †שָׁדְדָה (Na. iii. 7) Past *Pū*. 3 s. *f.* fr. שדר, כָּלוּ (Ps. lxxii. 20) Past *Pū*. 3 pl. fr. כלה, and similarly כָּסוּ (Ps. lxxx. 11) fr. כסה,—and a little earlier he cites the *Pū*. Participle forms מְאָדָּם s. *m.* (Na. ii. 4) and מְאָדָּמִים pl. *m.* (which last occurs in Ex. xxv. 5 and in four other places in Exodus).

(β) To the *Pū*. Participle forms without the מ, which were mentioned above [4 (θ), p. 330], we may add here מוֹרֵט (Is. xviii. 2 & 7), which is supposed to be such a *Pū*. Partic s. *m.* for ממוֹרֵט from מרט. We may

---

— followed by *Dagesh*. Some may however prefer to say that this latter form is ‘borrowed’ from a Root התל.

Also, if the Root is תלל, תִּלְלֵנִי is the regular *Infn. Hφ.* (like כִּתְּבֵנִי fr. סבב) with כ pref., and תִּלְלֵנִי 3 s. *m.* Past *Hφ.* (like כִּתְּבֵנִי fr. סבב); and תִּלְלֵנִי is “borrowed” in form from an unused Root [תול].

\* For the *Dagesh* in the ר, comp. Pt. I, § 49 [latter part of Note (\*)].

† This word occurs once, but שָׁדְדָה (with  $\text{־}$ ) occurs three times and the Pause-form שָׁדְדָה once; also שָׁדְדוּ and שָׁדְדוּ 3 pl., and the Pause-form שָׁדְדוּ 1 pl.

also mention the form  $\text{הַיִּגְלֶה}$  in  $\text{יִגְלֶה}$  (Ju. xiii. 8) which R. D. K. gives as *Pû. Partic.\* s. m. fr. יגל* with the ה of § 98.

[He gives also  $\text{יִקְשִׁים}$  (Eccles. ix. 12) as such a *Pû. Partic. pl. m.*, without the Dag. F. of the 2<sup>d</sup> Rt-letter, and  $\text{מוֹעֵרֶת}$  (Prov. xxv. 19) *Partic. Pû. s. f. fr. מער*—in Pause for  $\text{מוֹעֵרֶת}^\dagger$ —in which ה stands for the  $\text{—}$  instead of this being lengthened into  $\text{—}$  to compensate for the Dagesh.]

(γ) R. D. K. cites  $\text{הִתְחַבֵּר}$  (Ps. xciv. 20) as a form of *Fut. Pû. 3 s. m. w. ה* Interrog. and *Aff. thee (m.)*, fr.  $\text{חבר}$ ,—shortened from  $\text{יְחַבֵּר}$  (for  $\text{יְחַבֵּר}$ ) with an Affix (§ 185, ii). This is a very unusual contraction, but others also explain the word so.

### HIPH-ÎL'

(9) (a) (i.) The HIPH-ÎL INFINITIVE has generally the form  $\text{הַפְקִיר}$  (or  $\text{הַפְקִיר}$ , § 137, 1, d) when Absolute,  $\text{הַפְקִיר}$  when Construct, and when with one of the prefixes  $\text{בַּפְלֵם}$ , and with Pron.-Affs., and with ה at the end.

\* Some give it as a *Hoph. Partic.* without the מ. But so the ה would be on the wrong side of the 1<sup>st</sup> Rt-letter.—For the ה before Dagesh in  $\text{הַיִּגְלֶה}$ , compare Pt. I, § 14 (N.B.).

† Some however have supposed that this is for  $\text{מוֹעֵרֶת}$  KAL Partic (1) *s. f.*, the ה being replaced by ה. Dr. Ewald remarks (Lehrb. der hebr. spr., p. 440) “dies kann nicht Part. Qal” (i.e. *Kal*) “von מער seyn.”

- (ii.) In a few instances however the form הַפְקֵר occurs in Construction, as in בַּעֲשֵׂר \*הַלְוִיִּם *at-the-tithing-of* (or *taking-tithes by*) *the Levites*, Neh. x. 39,—comp. \*לְעֵשֶׂר Deut. xxvi. 12 which was cited in § 137 (3. a. v.); and so בְּהִנְחִיל Deut. xxxii. 8, etc.

[Note. Very rarely the (י־) -form occurs with a prefix as in לְהַפִּיר Zech. xi. 10].

- (iii.) Sometimes the Infin. Absol. *Hφ.* has י־ to the 2<sup>d</sup> Rt-letter,† in place of the usual י־. This occurs chiefly in cases of (iv).

- (iv.) Sometimes the prefixed ה of the Infinitive *Hφ.* (Absol. or Constr.) has י־ in place of the usual י־. Thus R. D. K. cites as Infin. Absol. *Hφ.* the הַצִּיל and הַמְלִיט of Is. xxxi. 5 [which may however be the ordinary Past-Tense forms, as some take them], and the Verb-forms in לְמַעַן הִרְגִיעַ הָאָרֶץ וְהִרְגִיו Jer. l. 34 [each of which he says however may possibly be a Past Tense], and הִדְרִיבָה *to thresh*

\* Comp. § 178 [Note (b)]. The ה of the form הַעֲשֵׂר is dropped here, and its vowel is given to the prefix, as in לְחַלֵּק (for לְחַלְלִיק) Jer. xxxvii. 12 [Pt. I, § 12] לְרִאֲתֶכֶם (for לְהִרְאֲתֶכֶם, *Hφ.* Infin. fr. רִאָה w. ל pref. and Aff. *your m.*), etc.;—comp. Note (†) on p. 79.

† As an instance of this it is quite fair to cite הַעֲבִיר Josh. vii. 7. But we should observe that as the Infin. there *follows* the Tense, the Infin. is perhaps not quite so much cut off from 'Structural Connection' with the rest of the sentence as it is when it precedes the Tense.

Again, הָבִין Josh. iv. 3 is generally taken as Infin. Absol. [so Fürst, Concord. p. 549, and others]. But we ought to observe that the Accentuation in Josh. iv. 3 is against our taking the word הָבִין there in the same manner as the Infin. Absol. הָבִין in Josh. iii. 17. Perhaps therefore the word הָבִין has rather some 'Structural Connection' with what follows it. It is much *easier* undoubtedly to take it in the same manner as the word הָבִין in Josh. iii. 17.

*her*\* Jer. li. 33, and הַשְׂמַדָּם † *their (m.) destroying* Josh. xi. 14, and הַשְׁלִכּוּ ‡ *His casting* 2 K. xxiv. 20; also, under the Verbs לָהּ הַקְצוֹת, Infin. Constr. *Hφ. fr. קצה*—which was mentioned in Note (†) on p. 342.

- (v.) Instead of the ה of (iv) there is sometimes ה before a Guttural 1<sup>st</sup> Root-letter. As examples of this R. D. K. cites הַחֲזִיקִי *My taking-hold* Jer. xxxi. 32. He cites also as Infinitives הַעֲבִיר Gen. xlvii. 21 and הַאֲרִיךְ Prov. xix. 11, each of which may very well be Past 3 s. *m.*,—as others give them.
- (vi.) We find א (in place of the usual ה) in אֲשַׁבֵּים (Jer. xxv. 3) *Hφ. Infin. Absol. fr. שָׁבַם*,—for הֲשַׁבֵּים Jer. xlv. 4 and הֲשַׁבֵּם Jer. xxvi. 5. R. D. K. cites also the well-known אֲבַרֵךְ of Gen. xli. 43, and remarks that some say it is Infin. [Absol. *Hφ. fr. בָּרַךְ*] with ‘interchange of ה with א,’ but adds that one might say that the א is the mark of the 1 s. [Fut. *Hφ.*].
- (vii.) (a) Instead of the usual *Hφ.* vowel we find — under the 2<sup>d</sup> Rt-letter in הַפְצֵר (1 S. xv. 23) *Hφ. Infin. fr. פָּצַר* (used as a Noun). This might be both because of the Pause, comp. § 165, I (δ), and for Euphony before the ר.

\* But the rendering “It is time [that] *one had threshed her*” is quite admissible, in accordance with which the word would be the ordinary Past *Hφ. w. Aff. her*.

† Comp. הַשְׂמִידוּ *His destroying* Deut. xxviii. 48 and הַשְׂמִדְךָ *thy (m.) destroying* Deut. vii. 24.—But there are also הַשְׂמִירוּ *His destroying* Josh. xxiii. 15 and הַשְׂמִיֲדָם *to destroy them (m.)* Josh. xi. 20, etc.

‡ Comp. הַשְׁלִכּוּ Jer. lii. 3, where some Bibles however have ‘הַ.

- (b) Also in **הִזְכַּרְתֶּם** Ez. xxi. 29 *Hφ.* Infin. fr. **זָכַר** w. Aff. *your (m.)* there is **־** in place of the **י־** of the form **הִפְקִידְכֶם** in Tab. XV (v). This may be said to be for Euphony before the **ר**.
- (β) (i.) The PAST-Tense forms **הִשְׁאַלְתִּיהוּ** and **הִמָּתָם** etc. (with **־** in place of the more usual **י־**) were mentioned in 3 (η) [pp. 325 & 326].
- (ii.) The form **הִעֲבַרְתָּ** was mentioned in Note (‡) on p. 119. Comp. the *Hφ.* Past 3 s. *m.* **הִעֲלָהּ** fr. **עָלָהּ**. [R. D. K. cites both these.]
- (iii.) (a) In 'Full' Verbs the prefix **ה** of the *Hφ.* Past has rarely **־** (in place of the usual **י־**) before a letter other than one of the four **אָהָהָעָ** [§ 178]; thus **הִכְלִמְנוּם** (1 S. xxv. 7) *Hφ.* Past 1 pl. fr. **כָּלְמָם** w. Aff. *them (m.)*.
- (b) So, with **ס** in place of the **ה**—an Aramaism, **סִגְאַלְתִּי** (Is. lxiii. 3) *Hφ.* Past 1 s. fr. **גָּאֵל**, in Pause.
- (c) So too, with both **ה** and **ס**, **וְהִאֲוִיחוּ** (Is. xix. 5) *Hφ.* Past 3 pl. fr. **וּזְנָה** w. **ו** pref.,—which is supposed to be mixed up of the two forms, one with **ה** and the other with **ס**, "the **ס** after the manner of the Aramæan tongue and the **ה** after the manner of the sacred tongue," as R. D. K. remarks that some say.

(d) But in Verbs לָה, the ה of the *Hφ*. Past has  $\bar{\text{ֿ}}$  in several instances. Thus from גָּלָה we have not only the ordinary forms

הִגְלָה 3 s. m. (וְהִגְלִם) w. וּ pref. and Aff. *them m.*),

הִגְלִית 2 s. m., etc., see Tab. XXIII, —

but also הִגְלָה 3 s. m. (w. Aff. *them m.* הִגְלִם).

So from רָאָה there are forms with הָ and forms with הֶ, viz.

הִרְאָה 3 s. m. (w. Affs., *thee m.* הִרְאֶה, *me* הִרְאֵנִי p. הִרְאֵנִי, *them m.* הִרְאָם, *us* הִרְאֵנוּ),

הִרְאִית 2 s. m. (with Affs., *me* הִרְאִיתֵנִי, *us* הִרְאִיתֵנוּ),

once הִרְאִיתִי\* 1 s. (in וְהִרְאִיתִי w. וּ pref., Na. iii. 5),—and the 1 s. with Affs., *thee m.* הִרְאִיתֶךָ, *them m.* הִרְאִיתֵם and הִרְאִיתֶם Pt. I, § 12.

From לָאָה the only *Hφ*. Past forms which occur are the following—with הָ—viz.

הִלְאָנִי 3 s. m. w. Aff. *me*, הִלְאָת 3 s. f. (contracted, like הִרְצָת in Tab. XXIII), and הִלְאִיתֶךָ 1 s. w. Aff. *thee m.*

So הִחְבָּאתָה Josh. vi. 17 (for הִחְבִּיאָה *Hφ*. Past 3 s. f.) has הָ as in הִעֲתִיקוּ § 178 (i), and an additional הֶֿ [§ 138, B (ii, β)]. R. D. K. says that it has “two marks of

\* This form (with הָ) is, as R. D. K. observes, unusual. The  $\bar{\text{ֿ}}$  may be said to be a Euphonic irregularity.

the feminine, and so in Nouns **יְשׁוּעָה** for **יְשׁוּעָה** and **עֲזָרָתָהּ** for **עֲזָרָה**; and he adds that the '— of **הַחֲבִיאָה** vanishes in order to lighten the word—because of the reduplication.

(γ) (i.) The *Hφ*. PARTICIPLE has mostly the ('—)-form, as **מִפְקִיד** etc., in 'Appendix (B) to Tab. XIV.'

(ii.) The (—)-form of the *s. m.*, as **מִפְקִיד**, occurs as a Noun often; thus **מִבְּתֵישׁ** a mortar (as a means of 'pounding,' fr. **כָּתַשׁ** to pound), **מִפְתֵּיחַ** a key (as a means of 'opening,' fr. **פָּתַח** to open). But **מִסְתַּר** in **וַיִּמְסְתֵּר** Is. liii. 3 is taken by many to be a Participle "and as [one] hiding,"—like **מִסְתַּיר** in **הַמִּסְתַּיר** Is. viii. 17.

(iii.) The '— is in some few instances altogether dropped as in **מַחְלָמִים** Jer. xxix. 8, instead of **מַחְלָמִים** (fr. **חָלַם**),—in illustration of which R. D. K cites **מְעֻזָּרִים** 2 Chr. xxviii. 23 (fr. **עָזַר**).

(δ) (i.) The *Hφ*. IMPER. 2 *s. m.* has generally the (—)-form **הִפְקִיד**.

(ii.) The — is of course shortened into ־ if the Accent be removed, as in **הִעֲבֵר־נָא** 2 S. xxiv. 10.

(iii.) In a few instances the 2<sup>d</sup> Rt-letter has —, as in **הִנְחָת** (Joel iv. 11) *Hφ*. Imper. 2 *s. m.* fr. **נָחַת**. So in **הִי־שֵׁר** (*Kri* for *הוֹשֵׁר* *Kthiv*, Ps. v. 9) *Hφ*. Imper. 2 *s. m.* fr. **יָשַׁר**. For the — of **הִרְחַק** Job xiii. 21, instead of **הִרְחַק** Prov. iv. 24, etc., the Student may compare § 165 (I, δ) and **הִמְעֵד** there cited. So

Note. The (—)-form is common before a Guttural 3<sup>d</sup> Rt-letter,—as in הַצֵּלָה, הוֹשֵׁעַ, etc.,—comp. Tab. XVI (3) (B, β).

(iv.) The '— is not dropped but stands in the 2 s. *m.* Imper. *Hφ.* with the ה of § 141 (γ), as in הַקְשִׁיבָה there cited.

(v.) The ('—)-form, as הַפְקִיד fr. פָּקַד, may be said (as it is said by some) to stand in a few instances for the IMPER. *Hφ.* 2 s. *m.*; thus הוֹפִיעַ Ps. xciv. 1 fr. יַפֵּעַ may be Imper. 2 s. *m.* (It would thus suit the IMPER. *Nφ.* at the beginning of the next verse, better than if it were taken to be the PAST *Hφ.* 3 s. *m.*)

(ε) (i.) The somewhat rare appearance of the ה of *Hφ.*, after the 'אִיתֵן' prefix-letter of the Future-Tense, as in יְהוֹשִׁיעַ fr. יָשַׁע, and in יְהִילִילוּ fr. יָלַל,—was mentioned in § 201. So we have also the forms יְהוֹדֶה and אֶהוֹדְנִי and יְהוֹדֶה mentioned on p. 282. And similarly, if fr. יְהַתְּלוּ\* (for יְתַלּוּ 3 pl. *m.* Fut. *Hφ.*) Jer. ix. 4 and תְּהַתְּלוּ (for תַּתְּלוּ 2 pl. *m.* Fut. *Hφ.*) Job xiii. 9. Comp. Tab. XXI.

(ii.) For the form יַצְלֵחַ, in place of יַצְלִיחַ or יַצְלֵחַ, when the 3<sup>d</sup> Rt-letter is Guttural,—see Tab. XVI (3) (B, β).—So עַ— in יַנַּע for יַנַּע & פָּרַע for פָּרַע.

\* As some suppose. See Note (†) on p. 346 for a different account of יְהַתְּלוּ (or יְתַתְּלוּ, as some give it) and תְּהַתְּלוּ (or תַּתְּלוּ, as some give it),—as also for the words בְּהַתְּלָה Job xiii. 9, and הַתְּלָה (in הַתְּלָה בִּי Gen. xxxi. 7), and הַתְּלָה Ju. xvi. 10 & 13 & 15.



(iii.) The י־ of the *Hφ*. Voice-form is sometimes altogether dropped, as in the following instances cited by R. D. K.:—וַיִּדְרְכוּ Jer. ix. 2, וַיִּדְבְּקוּ 1 S. xiv. 22 & xxxi. 2 (and so in 1 Chr. x. 2, but וַיִּדְבִּיקוּ in Ju. xviii. 22 & xx. 45), וַיֵּשְׁרְנוּ 1 S. xvii. 25 (3 s. *m.* Fut. *Hφ*. fr. עֵשֶׂר, w. Aff. *him*), and תֵּעָשְׂרָנָה Ps. lxxv. 10 (2 s. *m.* Fut. *Hφ*. w. Aff. *it f.*). So fr. כָּתַת we have in Nu. xiv. 45 וַיִּכְתּוּם *Hφ*. Fut. 3 pl. *m.* w. ו prefix. and Aff. *them (m.)* from וַיִּכְתּוּ as in Deut. i. 44. [Comp. γ (iii), p. 353.]

(iv.) וַאֲעִשֶׂר Zech. xi. 5 is contracted from וַאֲעִשֶׂר (or וַאֲעִשִׂיר) 1 s. Fut. *Hφ*. fr. עֵשֶׂר w. ו prefixed.

N.B. This contraction is very unusual in the case of the 1 s. Fut. w. ו prefix. But there are instances of other words in which such a Contraction takes place—as in חֲמָאִים for חֲמָאִים, etc.

## HOPH-ĀL.

(10) (a) The הִפְעֵל instead of הִפְעַל form of the 5<sup>th</sup> Voice was mentioned in § 121. Such forms are the following (cited by R. D. K.): הִשְׁלַךְ Past 3 s. *m.* fr. שָׁלַךְ and הִשְׁלַכָּה Pause-form of הִשְׁלַכָּה Past 3 s. *f.*, הִמְלַחַת Past 2 s. *f.* fr. מָלַח (corresponding to the form הִפְקַרְתָּ in Tab. XIV).

(β) With this (־) form corresponds the (וּ) form in Tabs. XVIII, XX, & XXI.

(γ) (i.) Instead of the (ו) (v)-forms, such as הַיֹּסֵב, מוֹיֹסֵב, יוֹסֵב, etc., in Tab. XXI, there are some which correspond rather with the *Hoph-āl* forms in Tab. XIX, —*i.e.* with Dag. F. in the 1<sup>st</sup> Rt-letter, as in הַמְּכֹו Job xxiv. 24 *Hoph.* Past fr. מִכַּךְ w. ו pref. (on which R. D. K. writes “it ought by rights to be הַמְּכֹו, after the form of הַיֹּסֵב, וְהוֹמְכֹו”). The form הַמְּכֹו is like הַגְּשֹׁו fr. נִגַּשׁ in Tab. XIX, and so the form might be said to be ‘BORROWED’ from a Verb פָּנַ\*.

So also in the *Hoph.* FUT. 3 s. *m.* יִכַּת fr. כָּתַת & יִפַּךְ fr. סָכַךְ, and (with ו as in Pt. I, § 14, N.B.) יִפְּבּ in Pause Is. xxviii. 27 fr. סָבַב & the Pause-form יִשְׁפָּד Hos. x. 14 fr. שָׁדַד;—and so in the 2 s. *m.* Fut. *Hoph.* תִּשְׁפָּד Is. xxxiii. 1 fr. שָׁדַד.

(ii.) With  $\text{־}\delta$  followed by Dagesh we have הַשְּׁמָה (Lev. xxvi. 34 & 35 and 2 Chron. xxxvi. 21), *Hoph.* Infin. fr. שָׁמַם, —w. הַ־, which is said by R. D. K. to be for הַ־ the Affix *her*. This word with ב pref. would be בְּהַשְּׁמָה, instead of which we have בְּהַשְּׁמָה Lev. xxvi. 43 (*Hoph.* Infin. fr. שָׁמַם).

(iii.) In Job xxi. 5, וְהַשְּׁמֹו with Dagesh in the ש has been found in some copies instead of the וְהַשְּׁמֹו which is given in the best editions. The Student must not confuse these two words. הַשְּׁמֹו would

\* Similarly the Fut. *K.* forms יִכַּב etc., and the Fut. *Hφ.* forms יִכַּב etc., in Tab. XXI, may be said to be “BORROWED” from Verbs פָּנַ Comp. § 243.

be *Hoph. IMPER. 2 pl. m. fr.* שָׁמַם [comp. Note (\*) on p. 87]; but in הִשְׁמוּ the  $\text{־}$  is *Long Kaumets* (or 'Broad Kaumets,' as R. D. K. calls it), and this latter word therefore is not a *Hoph-äl* form at all. It is best taken to be *Imper. 2 pl. m. HIPH-ÎL fr.* שָׁמַם,—in somewhat the same sense as the *Hφ. s. m. Partic.* מִשְׁמִים fr. שָׁמַם in Ez. iii. 15.

- (iv.) In יִבְרֹתוּ (p. יִבְרֹתוּ) *Hoph. Fut. 3 pl. m. fr.* כָּתַת,—instead of יִבְרֹתוּ like יִוֹסְפוּ in Tab. XXI,—it might be supposed that there is a mixture of the פִּנְ form with the ordinary פִּעְעֵ form. But

Note. In some of the above-mentioned instances it might have been enough to have said merely that the LONG-vowel of the ordinary form is 'RESOLVED' into a SHORT-VOWEL AND DAGESH.

#### HITHPĀ-ÊL.

- (11) (a) As was mentioned in Note (*h, a*) on Tab. XIV,—
- (i.) The 2<sup>d</sup> Rt-letter often has  $\text{־}$  instead of  $\text{ֿ}$  in the *Hθ. Past 3 s. m., Imper. 2 s. m., and Fut. 3 s. m. etc.*,—as is marked in the Table by the (ֿ) given after the ( $\text{־}$ )-forms. Examples are given in that Note.
  - (ii.) In Pause the 2<sup>d</sup> Root-letter has  $\text{־}$  in *Hθ.\* Past and Imper. & Fut. forms* (except *Past 2 pl. m. & f.*). See examples in Note (*h*) on Tab. XIV.
  - (iii.) This  $\text{־}$  of the *Pause-forms* corresponds with the ( $\text{־}$ )-forms of (i).

\* Comp. § 166 (c), N.B. and (d). Also § 245, and Note (iv) on Tab. XXI.

(iv.) Some Roots have (—)-forms, and moreover PAUSE-forms corresponding with the (—)-forms. Thus, fr. הִלֵּךְ we have the (—)-forms יִתְהַלֵּךְ and אִתְהַלֵּךְ; but in Pause we have the ַ of the (—)-forms, thus יִתְהַלֵּךְ & יִתְהַלְכוּ.

(β) The Dag. F. is sometimes omitted from the 2<sup>d</sup> Rt-letter when this letter has *Shva*, as in וַיִּתְיַלֵּךְ fr. יָלַךְ Nu. i. 18, וַתְּהַלֵּל fr. הלל Jer. xlix. 4.

(γ) As seen in Note (*h*, β) on Tab. XIV, the 1<sup>st</sup> Rt-letter has sometimes ַ (in place of the — followed by *Dagesh*) as in הִתְפַּקְרוּ (3 pl. Past) in place of הִתְפַּקְרוּ, and יִתְפַּקֵּר 3 s. *m.* Fut. in place of יִתְפַּקֵּר, and יִתְפַּקְרוּ 3 pl. *m.* Fut. in place of יִתְפַּקְרוּ.

Note (i.) Although these three are the only *Hithp.*\* forms which occur from the Root פִּקַּר (those given in the Table being merely general Paradigm-forms), yet we may perhaps admit that it is allowable to assume and assert as some do that the — [of the forms הִתְפַּקְרוּ and יִתְפַּקֵּר and יִתְפַּקְרוּ (which do not occur)] has been lengthened into the ַ of הִתְפַּקְרוּ and יִתְפַּקֵּר and יִתְפַּקְרוּ (the forms which actually occur), the — followed by *Dagesh* being replaced by this ַ. And,

\* There is also a *Hothp.* form הִתְפַּקְרוּ (3 pl. Past fr. פִּקַּר 1 K. xx. 27 and Nu. i. 47, etc. This is sometimes described as a Mixed *Hoph.* and *Hθ.* form.

- (ii.) In support of such an assumption it might be urged that the *Hθ*. forms are generally connected with Pí-ÊL forms—as may be seen in Table XIV\* ; and similarly in Tables XX & XXI. But
- (iii.) We are bound to admit also that the reverse may possibly have been the order of the actual process of formation—*viz.* that the  $\text{ֿ}$  of the פִּקֵּר (or פִּקֶּר) & פִּקְרֵי forms may have been resolved into the  $\text{ֿ}$  ‘followed by Dagesh’ of the ordinary forms, and that thus there may have been preserved in these rare forms a hint which may be useful in dealing with the general derivation of Verb-forms from simple forms of the First Voice KAL.

[But we may not indulge ourselves in thus theorizing here].

- (δ) The  $\text{ֿ}$  of the 2<sup>d</sup> Rt-letter (in place of the usual  $\text{ֿ}$ ) in some *Hθ*. Past-Tense forms was mentioned under the head of ‘SOME PAST-TENSE FORMS,’ 3 (θ) above [p. 326].
- (ε) For some Pause-forms, with  $\text{ֿ}$  before a 2<sup>d</sup> Rt-letter ן bearing  $\text{ֿ}$ ,—and also before הָ,—see § 166 (d).
- (ζ) The transposition of the ן of הָת and a 1<sup>st</sup> Rt-letter שׁ † or שׂ, ך, & צ,—and moreover the replacing of

\* The P<sub>1</sub> Infin. form פִּקֶּר is the generally underlying form in the *Hθ*. But the Past and Imper. & Fut. *Hθ*. have not only the  $\text{ֿ}$  of the פִּקֶּר form, but also the  $\text{ֿ}$  of a פִּקֵּר form, whence the  $\text{ֿ}$  of the Pause-forms may be said to be obtained.

† For the word הַתְּשׁוּבָה (fr. שׁוּב) Jer. xlix. 3, see § 246.

the ך by ך after a 1<sup>st</sup> Rt-letter ץ,—with some other *Hθ.* forms,—were considered too important to be reserved for this late position at nearly the end of these 'FURTHER REMARKS ON VERB-FORMS' of which some are of but rare occurrence. This important matter was therefore placed in a special Note on pages 315–318, to which it is sufficient here to refer.

- (7) (i.) The word נִשְׁתַּוְּרָה Prov. xxvii. 15 is generally said to be of 'Mixed' *Nφ.* & *Hθ.* form,—or *Nithpāal*, a Voice-form which is common in Rabbinic, a kind of Passive form of *Hθ.*, or having somewhat the same relation to *Hθ.* that *Nφ.* has to *Kal.*
- (ii.) It is also said by some to be a Past-Tense form 3 s.; but some have said that it is Partic. s. *f.* In each of these last two cases the Accent should be on the last syllable, and so some copies have it. But there is high authority in favour of the Accent being on the Penultima, and also of the word being taken to be the Third Pers. Sing. of the Past Tense. In the מְבַלְלֵי יוֹפִי the word is said to be Past 3 s. *Masc.* (referring to the word דִּלְגָה), but there is added "or it may be Partic. s. *Fem.*, although the Accent is on the Penult."—which however appears to be at least doubtful.
- (iii.) The word is more generally taken to be 3 s. *Fem.* Past. But
- (iv.) The form is a strange one for the Past 3 s. *Fem.* of a Verb whose 3<sup>d</sup> Rt-letter is ה *Quiescent*, and no

one seems to have thought of explaining how the word can be such a Past 3 s. *Fem.* As such, fr. שוה, it ought to be: נִשְׁתוֹתָהּ; in Pause for נִשְׁתוֹתָהּ [for נִשְׁתוֹתָהּ—if, as is said, the ׀ is instead of — followed by *Dag.* as in (γ) above]. The shortening of such a form into: נִשְׁתוֹתָהּ is at least strange. It may perhaps be illustrated by the rare form \*תִּתְּפֹל: 2 S. xxii. 27, for the תִּתְּפֹל: of the corresponding passage in Ps. xviii. 27. If we may suppose that in ordinary current speech the ת between the פ and the ל of תִּתְּפֹל became transposed so as to be pronounced along with the תִּת, and so תִּתְּפֹל (the regular contraction for such a word as תִּתְּפֹל) was obtained,†—similarly it might be possible for the second ת of נִשְׁתוֹתָהּ to have become transposed so as to be taken with the previous ת. But this is not quite satisfactory; and it would not account for the Accent being under the ת in נִשְׁתוֹתָהּ, as it is given by high authority in Prov. xxvii. 15.

(v.) A very easy explanation of the word is possible if we may suppose that there is merely a transposition‡ of the ת and the ו of: נִשְׁוֹתָהּ, which would

\* This is sometimes said to be of the Aramæan form *Ittaphal*. But from פתל we might expect rather תִּתְּפֹל. It might however be supposed to be “BORROWED” from a Root פלל. But the Root of the word in Ps. xviii. is פתל. The *Tense form* of each is 2 s. *m.* Fut.

† It will be seen that one of the many *z*-letters in the word is thus got rid of.

‡ There are several instances of such ‘Transposition’ of letters, or ‘*Metathesis*’ as it is called. Thus we have both בָּבֶשׂ and בָּשָׁב a *lamb*, and both שְׁמֹלָה and

be the regular Pause-form of the *Nφ*. Past 3 s. *f*. [*i.e.* נִשְׁתַּחֲוֶה] from שוה. The *Nφ*. of this Root does not indeed occur. But perhaps it is not more objectionable to assume an ordinary NIPH-ĀL form with one letter transposed, than it is to assume an extraordinary NITHPĀ-AL\* form—one which as such cannot be satisfactorily explained except with great difficulty.

(vi.) Let it be observed that it is נִשְׁתַּחֲוֶה with the Accent on the Penultima which demands and is so difficult † of explanation.

(vii.) If the word be of *Nθ*. form, the ת stands in the place of the 1<sup>st</sup> Rt-letter ש—in accordance with 'Note I (a, i)' on page 315.—The word therefore belongs to that limited class of Verb-forms in which the Accent is on the syllable to which the FIRST Rt-letter belongs. The great principle

שֶׁלְכֹה *a robe*, etc. So in Hos. x. 9 we have עֲלֹה instead of the more usual עֹלָה *wrong*; and so we have both וְעָה Is. xxviii. 19 and וְעָה Deut. xxviii. 25 & Ez. xxiii. 46 (and in a few other places *Kri*). So also we have both מִלְתַּעֲוֹת Ps. lviii. 7 and מִתְלַעֲוֹת Job xxix. 17, etc.

Euphony might very well cause the labial ׀ of נִשְׁתַּחֲוֶה to be removed FROM BETWEEN the two *more* kindred letters ש and ת. The word נִשְׁתַּחֲוֶה is much more euphonic than נִשְׁתַּחֲוֶה. But this is merely offered as just possible;—we own that we have no authority for the conjecture.

\* Or 'Mixed' *Nφ*. & *Hθ*. Although this is a common form in Rabbinic, it is exceedingly rare in Biblical Hebrew. There is a great weight of authority for taking our word to be of such a *Nθ*. or 'Mixed' *Nφ*. & *Hθ*. form.

† By no means so difficult is נִשְׁתַּחֲוֶה with the Accent on the LAST syllable—as some give the word in Prov. xxvii. 15. This may be *Nθ*. Past 3 s. *m*. fr. שוה [for: נִשְׁתַּחֲוֶה], referring then to the Noun רָלָה;—or it might be *Nθ*. Partic. s. *f*., referring then to אֲשֶׁת. But it is best to adopt the more difficult form—*i.e.* with the Accent PENULTIMATE.



stated in the case of 'Full' Verbs on page 109 [see 'N.B.' at the foot of that page] may be stated now as a GENERAL PRINCIPLE in the following terms:—

N.B. The accent of most Verb-forms is (where nothing interferes\* with it) on that syllable in which the SECOND Rt-letter is involved or implied, or to which that 2<sup>d</sup> Rt-letter belongs.

Nothing interferes with this Great Principle in the case of the 3 s. *m.* and 3 s. *f.* Past *Nφ*. †, and therefore we should expect the SECOND Rt-letter to be involved in the syllable תָּ of נִשְׁתַּוְּהָ. This would require the form to be one which, using פּ and ל for 1<sup>st</sup> and 3<sup>d</sup> Rt-letter (§ 117), we might represent by נִתְפַּלָּה. This form: נִתְפַּלָּה can be explained (as 3 s. *f.* Past *Nθ*. or 'Mixed' *Nφ*. & *Hθ*.) only in one or other of the two following ways:—

- (a) It might correspond with such a form as: נִתְקַמָּה ‡ fr. קוּם. If so, נִשְׁתַּוְּהָ as 3 s. *f.* Past would correspond with a 3 s. *m.* form: נִשְׁתַּוְּהָ ‡ [as: נִתְקַמָּה, 3 s. *f.*, would correspond with a 3 s. *m.* form: גִּתְקָם], and we should have to suppose that

\* For some cases of interference, see Note (†) on p. 375 below.

† If our word be of 'Mixed' *Nφ*. & *Hθ*. form, the beginning and end are of *Nφ*. form—with the *Hθ*. part in the middle. So in יִרְדֵּף, Ps. vii. 6, the beginning and end of the word are of *Kal*, and the middle of *P̄*. form.

‡ This is merely a form. There is no such word.

it is "borrowed" from a Root שׁוּ the 2<sup>d</sup> Rt-letter of which (*i.e.* the first ו) is treated like the ו of קוּם in Tab. XX.\* But as we should thus have to assume for the *Nφ.* Past the unusual form: נִקְמָ׃ † 3 s. *m.*, instead of the usual form in Tab. XX, if we must adopt one or other of the two—*i.e.* either (a) or (b),—we should prefer to say that

- (b) It might correspond with such a form as: נִסְתַּבְּהַ׃ † (Pause-form of נִסְתַּבְּהַ׃ †) fr. סִכַּב, the ending of which agrees with that of the usual *Nφ.* forms נִסְבַּ׃ 3 s. *m.*, נִסְבְּהַ׃ 3 s. *f.*, in Tab. XX,—which in Pause would be: נִסְבַּ׃ 3 s. *m.*, נִסְבְּהַ׃ 3 s. *f.*

Thus our word: נִשְׁתַּוְּהַ׃ would stand for: נִשְׁתַּוְּהַ׃ Pause-form of נִשְׁתַּוְּהַ׃,—a form "borrowed" from a Root שׁוּ having each ו Consonantal. The Root in ordinary use is שׁוּהַ.

We have dwelt upon this difficult word at some length, not on account of the interest attached to itself, but for the sake of the opportunity offered by it for calling the Student's attention to some matters of general importance.

We must be content with mentioning some other difficult words more briefly in the ANALYTICAL INDEX, and will now conclude this Section with the following NOTES.

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\* This might be illustrated by the form הִזְהַ׃ Past *K.* 3 s. *f.* (in: הִזְהַ׃ Ex. i. 16) which is not obtained directly from the common Root הִיַּה but is "borrowed" from a Root חִי the 2<sup>d</sup> letter of which (*i.e.* the first י) must for this form be treated as being like the י in שִׁים whence the 3 s. *f.* Past *K.* is שִׁמָּה § 226 (i). And so הִיַּוַּ׃ Partic. *K.* pl. *f.* (Ex. i. 19) must be from חִי, like שִׁמָּוַ׃ from שִׁים § 226 (ii).

† As: נִמְרָ׃, which was mentioned in Note (\*) on p. 160.

‡ This is merely a form. There is no such word.

## NOTE (A).

NOTE ON THE VOICE-FORMS פִּעַל (or פּוֹעֵל) & פִּעַל (or פּוֹעֵל).

(a) (i.) The Voice-form פִּעַל instead of פִּעַל is common in Verbs which have the same letter for their 2<sup>d</sup> & 3<sup>d</sup> Rt-letter (פִּעַע, Tab. XXII & Obs. XIX on p. 179). Thus as R. D. K. observes “וַיִּמְרָר” (whence וַיִּמְרָר Hab. iii. 6) is of the form פִּיפִּעַל,” *i.e.* of the פִּעַל Voice-form.

(ii.) The פִּעַל form of the Verbs in (i),—as עוֹלֵל, Past 3 s. *m.* fr. עָלַל,—Lam. i. 12, is related to the פִּעַל form as the ordinary פִּעַל is related to the פִּעַל form.

(iii.) So, too, the הִתְפַּעֵל form of the Verbs in (i),—as לְהִתְגַּלֵּל Infin. w. ל fr. גָּלַל, Gen. xliii. 18, etc.,—is related to the פִּעַל form as the ordinary הִתְפַּעֵל form is related to the פִּעַל form. Comp. (ii) on p. 359.

(β) In the case of Verbs עוּ (Tab. XX), forms such as those in (a) are “borrowed,” in place of פִּעַל and פִּעַל and הִתְפַּעֵל forms. [But, if reckoned as from Verbs עוּ, these are פִּלֵּל and פִּלֵּל and הִתְפַּלֵּל forms—the 3<sup>d</sup> Rt-letter being reduplicated;—thus קוּמַם etc., and קוּמַם etc., and הִתְקוּמַם etc., from קוּם.]

(γ) In the case of “Full” Verbs also, a few פִּעַל and פִּעַל and הִתְפַּעֵל forms occur. Thus,

(i.) From שָׁרַשׁ we have

(a) The פִּעַל form שָׁרַשׁ (Past 3 s. *m.*) *he hath taken* root, Is. xl. 24, and

- (b) The פִּעֵל form שָׁרְשׁוּ\* (Past 3 pl., Pause-form) *they are rooted*, Jer. xii. 2.
- (ii.) As other instances of this פִּעֵל form, "according to the opinion of some of the grammarians," R. D. K. cites יוֹרְעֵתִי 1 S. xxi. 3 (E.V. v. 2, "*I have appointed*"), Past 1 s. fr. יָרַע, —but he adds, "some say that the י is instead of the ה of the *Hφ*. הוֹרְעֵתִי," — and שִׁפְטָה Ju. iv. 4 *she judged* Past 3 s. f. (which may however very well be the Partic (1) *K*. s. f.). R. D. K. also cites from שִׁפַּט the פִּעֵל Partic. מְשַׁפֵּט in לְמִשְׁפָּטִי Job ix. 15 (Partic. s. m. w. ל pref. and Aff. *my*).
- (iii.) בּוֹשְׁטָנִים Am. v. 11 (Infin. w. Aff. *your m.*) is given by some as a פִּעֵל form from a Root בָּשַׁם. It is perhaps better to take it (as others take it) to be from the Root בּוֹשׁ. If so, the שׁ is in place of the first ס of the form בּוֹסְטָנִים (*Pi*. or *Po-lél* form of Infin. as in Tab. XX—w. Aff. *your m.*). See R. D. K., and Ben Zev, under the Root בּוֹשׁ.
- (iv.) As an instance of הִתְפַּעֵל form we may cite הִתְגַּעְשׁוּ fr. גַּעַשׁ (Past 3 pl.), in הִתְגַּעְשׁוּ Jer. xxv. 16—corresponding to the form הִתְהַלְלִי† which follows

\* This, so far as form is concerned, might be said to be the usual *Pü-äl* Pause-form of Past 3 pl.—the ׀ being lengthened into ׀̄ to compensate for the Dagesh which cannot be received by the ׀. But the sense in Jer. xii. 2 requires the word to be taken as above—*i.e.* as פִּעֵל corresponding to the פִּעֵל form,—since the שָׁרְשׁוּ is used in the sense of "*uprooting*," thus וְשָׁרְשׁוּךָ Ps. lii. 7 and *He will uproot thee, P̄*. Past 3 s. m. w. ׀ pref. & Aff. *thee m.*—and the פִּעֵל in the sense of "*being uprooted*," thus וְשָׁרְשׁוּ Job xxxi. 8 *they m. shall be uprooted*, Fut. *Pü*. 3 pl. m. in Pause.

† Past 3 pl., w. ׀ pref., fr. הִלַּל.

it,—and, from the same Root, יִתְעַשֶׂי (Fut. 3 pl. *m.*) Jer. xlvi. 8 although the ordinary form יִתְעַשֶׂי occurs just previously, in verse 7.

Note. On מְנַאֵץ (Partic. *s. m.* fr. נִאֵץ) Is. lii. 5, R. D. K. writes (Shor. נִאֵץ) that “it is properly מְתַנַּאֵץ,” *i.e.* of this *Hithpo-él* form. He adds however “or it is compounded with the *Pü-äl*.” We prefer this latter. But some object to this, and prefer to consider the word as of *Hithpo-él* form.\*

(δ) (i.) The  $\dot{\text{—}}$  of the פִּעֵל form is sometimes shortened into  $\text{—}\delta$ ; thus we have the *s. m.* Partic. form מְלוֹשֵׁנִי fr. לֹשֵׁן with “ $\text{—}$  superfluous” (Ps. ci. 5), and with  $\text{—}$  at the end—as in ‘App<sup>x</sup> (B) to Tab. XIV’ (ε). So in תִּתְאַבְּלֶהוּ † Job. xx. 26 the  $\text{—}$  is  $\delta$ , and the word may be (as R. D. K. gives it) a פִּעֵל form of Fut. (3 *s. f.* w. Aff. *him*) fr. אָבַל.

(ii.) Some may perhaps think that the rare form יִתְחַבְּרֶהּ in הִתְחַבְּרֶהּ Ps. xciv. 20 (which is usually taken as a shortened form of *Pü-äl* Fut., see above, p. 348, γ) might possibly be a פִּעֵל, or a פִּעֵל, form of Fut.—with  $\text{—}\delta$  in place of the  $\dot{\text{—}}$ . The הִ in Ps. xciv. 20 is of course the Interrogative prefix, and the ךְ at the end is the Affix for *thee m.* (comp. § 185, ii).

\* It should be observed that R. D. K.’s interpretation (which some object to) is based on the *Hθ*. part, and is therefore only all the stronger if the *Pü*. part be rejected.

† Some may suppose that this word is connected with the common form תִּתְאַבְּלֶהוּ (Fut. *K.* 3 *s. f.* w. Aff. *him*), with the  $\text{—}\delta$  of the form תִּתְאַ in place of the  $\dot{\text{—}}$  of the form תִּתְאַ. Some also may suppose that the converse relation is the true one.

- (ε) There are some other פֿעֵל forms,—for instance, הָרִוּ \*וְהָגוּ Is. lix. 13 (Infin. Absol. fr. הָרָה and הָגָה) and שׁוֹשֵׁתִי Is. x. 13 (Past 1 s., fr. שָׁשָׁה=שָׁסָה). It will be sufficient to mention such in the ‘Analytical Index.’
- (ζ) The word נִגְאָלוּ, which occurs in Is. lix. 3 and Lam. iv. 14, has been supposed by some to be a Passive of the פֿעֵל form—נִפְעַל corresponding to פֿעֵל as נִפְעַל to פֿעַל or פֿעֵל § 138 (A).—This may be. But, since properly the פֿעֵל form has פֿעַל for its corresponding Passive, perhaps it is best to say with others that the word is one of ‘Compound’ or ‘Mixed’ Voice-form. There are several instances of such. A few of them are mentioned on pp. 177 & 178 above.

## NOTE (B).

SOME VERB-FORMS OF WHICH THE 2<sup>A</sup> RT-LETTER IS א, ה, ח, OR ע.

- (a) Of these some Infinitives were mentioned in 2 (θ) on pp. 321 & 322.
- (β) (i.) The forms הַשְׁאַלְתִּיהוּ & שְׁאַלְתֶּם (p. 325, and שְׁאַלְתִּיהוּ & שְׁאַלְתֶּם in Note (β) on Tab. XXV.; but, as may be seen there, this occurrence of ׀ in place of the usual — is not limited to Verbs of which the 2<sup>A</sup> Rt-letter is א.
- (ii.) וְהִזְרַתֶּם (Lev. xv. 31) Hφ. Past 2 pl. *m. w.* ו fr. וְהָרָה, is a somewhat rare instance of contraction—for וְהִזְרַתֶּם.

\* But הָרִוּ in Is. lix. 4 is of the usual פֿעַל form.

- (γ) (i.) In מְבַעֲתָךְ: (1 S. xvi. 15) *Pz.* Partic. *s. m.* fr. בעת  
w. Aff. *thee* (*m.*), for מְבַעֲ(ת)תָךְ: [§ 183 (β)], the  
— of the 2<sup>d</sup> Rt-letter is merely as in Note (§) on  
Tab. XXVI [from the form מְבַעֲתָת like מַפְקֵדָת,  
instead of מְבַעֲתָת].
- (ii.) מְשַׁחֵת (Mal. i. 14) has been supposed to be contracted  
for the *Hoph.* Partic. *s. f.* form מְשַׁחֲתָת fr. שחת.\*
- (δ) (i.) For the Imper. forms וַיִּסְעֶרָהּ, וַיִּצְעֲקֵי, see pp. 331 & 332.
- (ii.) In שְׁחָרוּ (Job vi. 22) *K.* Imper. 2 pl. *m.* the 1<sup>st</sup> Rt-letter  
has ־ (as in פָּקְרוּ) before the ־ of the ח. This  
is unusual, since the ‘Slight’-vowel in such cases  
usually agrees with the Compound Shva following it.  
We have another instance of such NON-agreement in  
אָחֹזִי (Ruth iii. 15) *K.* Imper. 2 *s. f.* fr. אחוז,—for  
which however some read אָחֹזִי in which there is  
the usual agreement.
- (iii.) In וְעָמָה (Nu. xxiii. 7) *K.* Imper. 2 *s. m.* w. ה fr. ועם,  
the 1<sup>st</sup> Rt-letter has ־ and the 2<sup>d</sup> Rt-letter ־; this  
is a very unusual form—instead of וְעָמָה or וְעָמָה.
- (ε) In יִדְחֹוּ (Jer. xxiii. 12) *Nφ.* Fut. 3 pl. *m.* fr. דחה, there  
is ־ before the ח instead of the ־ of the form יִגְלוּ fr. גלה  
—because the ח prefers ־ before it. Owing to this pre-  
ference of the ח for ־, the Compensation for Dagesh F.  
is thus often not made in the case of ח in order that a ־  
may be retained before it—as the Student already knows.

\* There is a similar contraction in מְשַׁחֵת (1 K. i. 15) *Pz.* Partic. *s. f.* fr. שרת  
for מְשַׁחֲתָת; and so מְחַבֵּת (Ez. iv. 3) has been supposed to be contracted for the  
*Hφ.* Partic. *s. f.* form מְחַבֲּתָת fr. חבת.

## NOTE (C).

SOME VERB-FORMS OF WHICH THE 3<sup>D</sup> RT-LETTER IS ה, ח, OR ע.

- (A) The occurrence of 'Furtive' — under ה consonantal, or ח, or ע, when at the end of a word after any Long Vowel other than —, need not be mentioned here.
- (B) In many instances the Long Vowel of the 2<sup>d</sup> Rt-letter is replaced by —, so that the 'Furtive' — is unneeded.

(a) This occurs indeed, but only a few times, in the *K.* Infin. Constr. as שָׁלַח the *putting forth* of [finger], instead of the usual form שָׁלַח, —בְּשָׁלַח, —לְשָׁלַח, —and so בָּגֹעַ once (Nu. xx. 3), but לְגֹעַ in Pause Nu. xvii. 28.

(b) It occurs also, but only a few times, in the *K.* Partic (1), as \*נָטַע once in הִנְטַע Ps. xciv. 9,—but הִנוֹטַע (Jer. xi. 17),—and so רִינַע twice (Is. li. 15 & Jer. xxxi. 35) instead of רִינַע, and \*רִקַּע three times (Is. xlii. 5, xliiv. 24, & Ps. cxxxvi. 6) instead of רִקַּע. But

N.B. (i.) This shorter vocalization is USUAL in

(a) The Infin. Constr. of *Nφ.* and *Pz.*,

(β) The Imper. 2 s. *m.* and the Fut. 3 s. (*m.* & *f.*),  
2 s. *m.*, and 1 s. & pl., of *Nφ.*, *Pz.*, † & *Hφ.*,

(γ) The *Pz.* Past 3 s. *m.* And

(ii.) It occurs also sometimes in the *Hθ.*

\* It may be observed that in each of these instances the Partic. form may be taken to be 'in Construction.' Comp. p. 85 (δ, iv) & (ε).

† We have also the full רִינַח in Hab. i. 16, and רִינַח in 2 K. xvi. 4 & 2 Chr. xxviii. 4.



Examples are given in Tab. XVI (3) which need not be repeated here.

[Obs. (i.) The (—) form is usual in Pause; but the endings ך— and ם— occur even in Pause sometimes. They must by no means be *limited* to instances in which there is close connection with a word following. They occur not only with Conjunctive Accents, but also with Disjunctives and even with Pause-Accents. See examples in Tab. XVI (3), (a)–(δ), and Note (§).

(ii.) For *Hθ*. Pause-forms, see § 166 (c) and Note (||) on Tab. XVI (3).]

(C) In the 2 s. *f.* Past forms, corresponding to פִּקְרָהּ K., נִפְקְרָהּ, *Nφ.*, etc., the 3<sup>d</sup> Rt-letter (when it is one of those special letters) generally takes a — instead of the ך of the ך in the termination-form פִּקְרָהּ —; thus, לִקְחָהּ (instead of \*לִקְחָהּ), etc., see Tab. XVI (3) (C).

N.B. This — may be recognized as *not belonging to the word grammatically* (but merely a mark or sign to help the pronunciation), by the presence of the Dagesh L. in the ה following. This Dagesh L. belongs to the ה as preceded by SHVA QUIESCENT, and its presence shows that the preceding letter is treated as one that has no Vowel. The — therefore is treated as having no reality there. It is ABSENT, in theory; but the

\* Some Bibles have וּלְקַחְתָּ in 1 K. xiv. 3; and so some have שְׁבַחְתָּ in Jer. xiii. 25. Comp. Note (¶) on Tab. XVI (3).

Reader adopts it as a help to the pronunciation, practically.\*

- (D) Instead of the ת־ ֿ ֿֿ forms of Partic. s. f., as פִּקְרֶתָּ K., נִפְקְרֶתָּ Nφ., etc., these Verbs have ת־ֿֿ as שִׁמְעֶתָּ (p. :שִׁמְעֶתָּ) K. Partic (1) s. f. fr. שָׁמַע, and נִשְׁבַּחְתָּ Nφ. Partic.† s. f. fr. שָׁבַח, etc.

Note. These Verbs

- (i) Generally are "Verbs Fut (ֿֿ)" [§ 132, N.B. (β)], and
- (ii) Generally take ֿ to the 2<sup>d</sup> Rt-letter in the 2 s. m. & 2 pl. f. of the Imper.‡ K. and the 3 & 2 pl. f. Fut. Pz., Hφ., and Hθ.

[The above is a re-statement of what is concisely given in Tab. XVI (3). The following few remarks may be added here.]

- (a) A less help than that mentioned in (C) above is sometimes adopted, in place of Shva Quiescent under a Guttural. There a ֿֿ was seen to be adopted. A ֿֿֿ

\* Similarly a ֿֿ is adopted in the place of *Shva* Quiescent, to aid enunciation of a Guttural, in שִׁמְעֶן (Gen. iv. 23) K. Imper. 2 pl. f., fr. שִׁמְעֶנָּה,—p. 86 (ε).

† Some take this word in Is. xxiii. 15 as a form of 3 s. f. Past Nφ. ending in ת־ֿֿ, as אֶזְלָתָּ 3 s. f. Past K.—p. 82 (γ). It may perhaps be so. But there is no reason why it should not be taken (as others take it) for what it strictly is, viz. Partic. Nφ. s. f. "one forgotten [Tyre shall be]." Comp. § 140 (γ).

‡ This scarcely needs mention here. It follows from (i) since, as the Student knows already, the IMPERATIVE *Kal* generally has

the (ֿֿֿ)-form in Verbs that are 'Fut (ֿֿ),' and

the (ֿֿ)-form in Verbs that are 'Fut (ֿֿ).'

As an exception to the usual (ֿֿֿ)-form for Verbs whose 3<sup>d</sup> Rt-letter is Guttural, we have in Gen. xliii. 16 the (ֿֿֿ)-form חָבַחְתָּ K. Imper. 2 s. m. fr. חָבַח in the expression וְחָבַח חָבַח (lit. and kill a killing, for "prepare some meat"). It will easily be perceived that the form חָבַח before the Noun חָבַח would have been exceedingly inharmonious.

would be impossible there, because there is no syllable following. But, where possible, a  $\text{ֿ}$  is sometimes adopted; thus, for instance, instead of the Quiescent Shva under the 3<sup>d</sup> Rt-letter ע in

יְדַעְתָּ, and (with Affs.) יְדַעְתָּו, יְדַעְתָּי, יְדַעְתָּם,  
יְדַעְתִּי, and (with Affs.) יְדַעְתִּיו, יְדַעְתִּיה, יְדַעְתִּיהוּ, etc.,  
we find  $\text{ֿ}$  in the following forms

יְדַעְתָּךְ (Hos. viii. 2) and יְדַעְתָּם (Is. lix. 12)—*i.e.* the  
1 pl. Past *K*. יְדַעְתָּ with Affs. הְ *thee* (*m.*) and מְ *them* (*m.*).

N.B. This help in the case \*ע before נ is found also in the 1 pl. Past of some few other Roots,—and not only in the *Kal*, as שָׂמַעְתָּהוּ (Ps. cxxxii. 6) *i.e.* שָׂמַעְתָּנוּ with Aff. *it* (*f.*), etc., but also in other Voices as בִּלְעָתָהוּ (Ps. xxxv. 25) *Pi*. Past 1 pl. with Aff. *him* fr. בִּלַּע, and וְהוֹקַעְתָּם (2 S. xxi. 6) *Hφ*. Past 1 pl. w. ו pref. & Aff. *them* (*m.*) fr. יָקַע.

- (b) Rarely  $\text{ֿ}$  is softened and shortened into  $\text{ֿ}$  before a Guttural 3<sup>d</sup> Rt-letter; thus וְבִצְעָם (Am. ix. 1) *K*. Imper. 2 s. *m.* fr. בִּצַּע w. ו pref. and Aff. *them* (*m.*), instead of וְבִצְעָם from בִּצַּע the 2 s. *m.* Imper. [For the Aff. מֿֿ, see Note (F) (II)—p. 378.]

- (c) Rarely the characteristic *Khirik* of the *Hφ*. is replaced by  $\text{ֿ}$  before a Guttural 3<sup>d</sup> Rt-letter having  $\text{ֿ}$ ; thus

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\* We do not mean to limit the occurrence to this special case. On the contrary, we are inclined to consider it but one of many instances of HELP TO THE PRONUNCIATION by the removal of a Consonant from the end of one syllable to the beginning of the next, with the use of one of the marks of 'Approximation to Vowel-sound.' As other instances of this it may be sufficient to refer merely to cases of a Guttural FIRST Rt-letter made to begin the second syllable of a word instead of ending the first syllable, as in § 169 (a, ii).

וַיִּשְׁעֶכֶם; (Is. xxxv. 4) *Hφ.* Fut. 3 s. *m.* fr. ישע w. ו pref. and Aff. *you (m.)*—for וַיִּשְׁעֶכֶם or וַיִּשְׁעֶכֶם.

(d) וַלְקַחְתָּ, Gen. xxx. 15, is supposed by some to be instead of וַלְקַחְתָּ (for וַלְקַחְתָּ) Past *K.* 2 s. *f.* fr. לקח, w. ו pref. It may perhaps be so. But strictly the word is the Inf. *K.* (קַחְתָּ) with ל and ו pref.,—see Note (A) on Tab. XIX.

(e) So וְנִכַּחְתָּ, Gen. xx. 16, is supposed by some to be instead of וְנִכַּחְתָּ (for וְנִכַּחְתָּ) Past *Nφ.* 2 s. *f.* fr. נִכַּח, in Pause, w. ו pref. It may be so. But strictly the word is the Partic. *Nφ.* s. *f.* fr. נִכַּח, in Pause, with ו prefixed.]

## NOTE (D).

## A REMARK ON §§ 230 &amp; 231.

With regard to the two forms of the *K.* Fut. 3 & 2 pl. *f.* viz. הִתְקַמְנָה (§ 230) and הִתְקַוְּמִינָה (§ 231), it may be sufficient to remark that the former is the one which most strictly belongs to the Class of Verbs עָו. The ׳ of the ending ינָה־ does not belong to this Class of Verbs, but rather may be said to be borrowed from Verbs of which the 3<sup>d</sup> Rt-letter is *Quiescent*.

## NOTE (E).

## REMARKS ON §§ 236 (γ) &amp; 237.

(a) In §§ 236 (γ) & 237 we mentioned some Variations in regard to the position of the Accent in the case of certain forms of Verbs עָו. The Student should observe

carefully the distinctions there pointed out.\* We may add here a brief remark on the VARIATION in the position of the Accent—which occasions sometimes the loss of those distinctions. At the risk of some repetition of what we have said already, we may perhaps call attention here to the following Great RULES :

RULE I. The Accent of most Verb-forms is (where nothing interferes† with it) on that syllable in which the SECOND Rt-letter is involved—comp. § 164 (N.B.) and p. 363.

\* Thus:—

- { קָמָה *K.* Past 3 s. *f.*,
- { קָמָה *K.* Partic (1) s. *f.*,—the פָּתַח having the Accent as in § 139 (β);
- { קוּמָה *K.* Imper. 2 s. *m.* with פָּתַח (§ 141, γ),
- { קוּמָה *K.* Partic (2) s. *f.*;
- { קוּמִי *K.* Imper. 2 s. *f.*,
- { קוּמִי *K.* Infin. with Aff. *my.*

† There are several cases of interference:—

We must of course except

- (i.) The 2 pl. *m.* & *f.* of all Past Tenses;—the Accent is always on the פָּתַח & תָּנוּ (or תָּמַח & תָּנוּ of Tabs. XXII and XXIII) in all Past Tenses of all Voices of all Verbs;—also
- (ii.) All forms in which the syllable involving the 2<sup>d</sup> Rt-letter is FURTHER FROM THE END THAN THE PENULTIMA, comp. Pt. I, § 42; for example, in יִקְוֹמָתִי or יִקְוֹמָתִי *Hf.* Past 1 s. fr. קוּם (Tab. XX) the 2<sup>d</sup> Rt-letter is involved in the *Long K̄hirik* (Pt. I, § 12) attached to the ק. But the syllable formed by the ק and that *K̄hirik* being Antepenultimate CANNOT bear a Tone-Accent,—and so in יִקְוֹמָתִי *K.* Past 1 s. fr. סָבַב (Tab. XXI) the 2<sup>d</sup> Rt-letter, which is implied by the Dag. *F.* after the ס, is at the end of the *Antepenultimate* syllable.
- (iii.) Forms ending in a closed syllable with a LONG Vowel in it have the Accent on that final syllable. Comp. Pt. I, § 55 (9, a). Thus in such forms as קוּמָם, קוּמָם, etc., in Tab. XX, the Accent is on the last syllable.

[continued]

In Verb-forms whose 2<sup>d</sup> Rt-letter is Quiescent, this 2<sup>d</sup> Rt-letter is involved or implied in the vowel of the FIRST Rt-letter—comp. Tab. XX.—Hence Rule I. has the following SPECIAL FORM for these special Verbs :

RULE II. The Accent of most Verb-forms whose 2<sup>d</sup> Rt-letter is *Quiescent* is (where nothing interferes with it) on that syllable in which the FIRST Rt-letter is involved or implied.\*

(β) In accordance with RULE II, the Accent is PROPERLY (it may be said) on the PENULTIMA of the 2 s. m. Imper. K. with the ה of § 141 (γ), thus קוֹמָה. But, in accordance

Moreover,

(iv.) ANALOGY rules the position of the Accent in the derived forms קוֹמָמָה, קוֹמָמוּ, etc., and in the Passive forms קוֹמָם, יְקוֹמָם, etc.

N.B. It might however be said that the forms קוֹמָם, etc., and קוֹמָם, etc., and הִתְקוֹמָם, etc., of Tab. XX, are “BORROWED” from a Root פִּעַע', and therefore correspond with forms of Tab. XXI. But in סָבַב, סָבְבָה, סָבְבָת, etc., the Accent is on the syllable in which the 2<sup>d</sup> Rt-letter is involved; and so in סָבַב, סָבְבָה, סָבְבָת, etc., and הִתְגַּבַּר, etc.

(v.) Some endings, besides those in (i.), always take the Accent; for instance, the הַ of the Partic. s. f., and the Pron-Aff. הַ when preceded by וְ, and some others. For Verb-forms with Pron-Affs, however, the Student had better refer to the Tables. Such composite words involve something besides the simple Verb-form, and this in itself often causes ‘interference’ with the Rule for the simple Verb-form.

(vi.) We must except also some Apocopated forms of the Fut. K. and *Ilθ.* and the Imper. *Hφ.*; thus, יָבֹז for יִבְזֶה fr. בֹּזָה, יִרָא for יִרְאֶה fr. רָאָה, יִגַּל for יִגְלֶה fr. גָּלָה, יִרְפֶּה for יִרְפֶּה fr. רִפֵּה, etc.; and such forms as יִקָּם from יָקָם, יִסָּב from יָסַב, יִשָּׁב from יָשַׁב, etc.

\* Many forms also of the Verbs whose 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are the same (Tab. XXI.), have the Accent on the syllable to which the FIRST Rt-letter belongs; thus סָבַב, סָבְבָה, נָסַב, נָסְבָה, etc.—the 1<sup>st</sup> Rt-letter being then also in the syllable in which the 2<sup>d</sup> Rt-letter is involved or implied.

with RULE I, the Accent is on the LAST SYLLABLE\* of the 2 s. *m.* Imper. *K.* of פָּקַד with ה (§ 141, γ), thus פָּקַדְהָ in which the ק having Shva *Moving* belongs to that LAST syllable.

Analogy therefore with the corresponding forms of 'Full' Verbs, and general Analogy (it may be said) with all other Verbs, is in favour of the Accent being on the ה־ when attached to these *Kal* forms. And it is perhaps not surprising that, instead of following the special Rule (II) for the 'Verbs whose 2<sup>d</sup> Rt-letter is Quiescent,' some forms follow the general Analogy—especially where Rhythm, or Emphasis, or Euphony, may be aided by the Accentuation of the last syllable.

Similarly in the case of the 2 s. *f.* and 2 pl. *m.* Imper. *K.*, † קִיְמוּ and קִיְמוּ, the Accent may be said to be *properly* Penultimate, in accordance with the special Rule (II) for these Verbs. But sometimes the Accent is on the last syllable, as it is in such forms as פָּקְדִי & פָּקְדִי [Tab. XIV], in accordance with general Analogy [Rule I].

- (γ) So also in the 3 s. *f.* and the 3 pl. Past *Kal*, קָמָה and קָמוּ, the Accent may be said to be *properly* Penultimate, in accordance with the special Rule (II) for these Verbs. But sometimes the Accent is on the last syllable, as

\* We are dealing here with the ordinary simple forms, not Pause-forms. In Pause-forms, when the 2<sup>d</sup> Rt-letter has a Vowel, this letter and vowel form a syllable on which the Accent is given (in accordance with Rule I),—unless something interferes, as in § 166 (e).

† So קִיְלִי (comp. § 225), which occurs several times with the Accent on the Penultima, is once (Zech. ix. 9) noted מְלִרְעָה i.e. *with the Accent on the LAST syllable*.

in such forms as פִּקְרוּ & פִּקְרוּ in accordance with general Analogy.

- (δ) And so too in Past-Tense forms which have the Accent on the Penult. properly, and in which with the ׀ prefixed as in § 160 the Accent is thrown upon the last syllable,—there is the corresponding Variation: thus, from שָׁבָה *שָׁבָה* K. Past 3 s. *f.* of שׁוּב וְשָׁבָה Is. xxiii. 17, but וְשָׁבָה Is. vi. 13. So וְקָמָה fr. קָמָה & וְקָמָה fr. קָמָה, וְשָׁבָה fr. שָׁבָה, etc., and so וְבָאת fr. בָּאת; but also וְבָאת, and so וְבָאת fr. בָּאת.

[Note. In וְקָמָה Gen. xix. 19 the Accent remains on the Penult. in accordance with the exception in the case of Pause-Accents in § 160.]

#### NOTE (F).

##### ON SOME FORMS OF PRON-AFFS. TO VERBS.

I. It is usual to have

(α) With PAST-TENSE forms, the Affixes

נִי me, נוּ us, ׀ (מוּ) them (m.), ׀ them (f.);

(β) With IMPER. & FUT. forms, the Affixes

נִי me, נוּ us, ׀ (מוּ) them (m.), ׀ them (f.).

II. But sometimes we find an Affix of the former set, viz. (α), after an Imper. or a Future form; thus, the unaccented ׀ of וְבָצַעַם (Am. ix. 1, from the Imper. 2 s. *m.* בָּצַעַ) may be supposed to be shortened from the accented ׀ [instead of the



ם־ in what would be the regular form *viz.* וּבְצַעֲמִי, comp. Tab. XXVII, Notes (a) & (β)]. And so we have with a Future-Tense form sometimes

- ם־ instead of ם־,  
 ן־ (rarely ן־) instead of ן־,  
 נ־ (p. נ־) instead of נ־,  
 נ־ (rarely) instead of נ־.

Comp. Tab. XXVIII, Note (ε, vi-ix).

Thus יִלְבָּשׁוּם (Ex. xxix. 30) *K. Fut. 3 s. m. fr.* לְבַשׁ w. Aff. *them (m.)*,—instead of יִלְבָּשׁוּם which would be the regular form [Tab. XXVIII, Notes (a) & (β)]. So יִאֲהַבְנִי (Gen. xxix. 32) *K. Fut. 3 s. m. fr.* אָהַב w. Aff. *me*,—instead of יִאֲהַבְנִי which would be the regular form; and so יִתְרַבְּנִי (Gen. xix. 19) *K. Fut. 3 s. f. fr.* רָבַק w. Aff. *me*. So also יִפְרְנוּ (Is. lxiii. 16) *Hφ. Fut. 3 s. m. fr.* נָר w. Aff. *us*, וַיִּשְׁעַן (Ex. ii. 17) *Hφ. Fut. 3 s. m. w. Aff. them (f.)*. יִחִיתֶן (Hab. ii. 17) *Hφ. Fut. 3 s. m. fr.* חָתַת [for יִחִיתֶן, —or “*borrowed*” in form from an unused Root חוּת], is a rare form; for which, so far as the — is concerned, it might be sufficient to refer merely to § 165 (I, δ).

So fr. רָאָה, יִרְאֵנִי (Ex. xxxiii. 20) *K. Fut. 3 s. m. w. Aff. me*, but also וַיִּרְאֵנִי (2 S. i. 7); and וַתִּרְאֵנִי (Nu. xxii. 33) *K. Fut. 3 s. f. w. 1 Convers. & Aff. me*, but also וַתִּרְאֵנִי (Job x. 18), and וַתִּרְאֵנִי (Jer. xii. 3) *2 s. m.*

III. So the PAST has the Aff. נ־ of the set (β) in יִפְרְנִי (Is. viii. 11), but the נ־ of (a) in יִפְרְנִי (Ps. cxviii. 18); etc.

## NOTE (G).

## OBJECTIVE PRON-AFFS. USED 'RELATIVELY.'

- (a) A Pronoun represented by an Affix attached to a Verb may stand, in connection with אֲשֶׁר before the Verb-form, for a Relative Pronoun in English,—as in “A field *׃* \* אֲשֶׁר בֵּרַכּוּ \* *which The-LORD hath-blessed,*” lit. *which it (m.),* Gen. xxvii. 27, etc.—Comp. § 27.
- (β) The Pron-Affix by itself may also be rendered sometimes by a Relative Pronoun in English,—the אֲשֶׁר being omitted as in § 31;—thus, “There be three things . . . , yea four (לֹא יָדַעְתִּים) *which I-know not*” Prov. xxx. 18, lit. *I know not them (m.)*. So עָשִׂיתָם (Is. xlii. 16) may be rendered “*which I-have-done,*”—and Is. xliii. 7 may stand thus, “Every-one who is called by My Name and (בְּרֵאֲתִיו) *whom-I-have-created* for My glory; (יִצְרֵתִיו) *whom-I-have-formed,* yea (עָשִׂיתִיו) *whom-I-have-made.*”

## NOTE (H).

As was said on page 237 the literal rendering of the words בָּרָא לַעֲשׂוֹת [Gen. ii. 3],—*viz.* “HE created to make” or *for the purpose of making,*—seems to bear a sufficiently clear and simple sense. There is no established phrase-use of the two words which at all interferes with our rendering the two words literally.† All that may fairly be said is that another form

\* For the = see Pt. I, § 72.

† The literal rendering must surely be adopted in the somewhat similar expressions צְנִיתִי לַעֲשׂוֹת, צְנָה לַעֲשׂוֹת, חֲשַׁבְתִּי לַעֲשׂוֹת, זָמַם לַעֲשׂוֹת, etc.

of rendering is POSSIBLE, as we may try to show in this concluding 'NOTE.'

- (a) There are some Hebrew expressions consisting of a TENSE-FORM AND AN INFINITIVE (with or without the prefix ל) which may be rendered by an *English Adverb* AND TENSE-FORM,—the English Adverb corresponding with the Hebrew Tense-form, and the English Tense-form with the Hebrew Infinitive;—thus וַיִּסְפוּ לְדַבֵּר [Deut. xx. 8] *and they shall speak again* (lit. *and they shall add to speak*); לֹא אֶסַף לְקַלֵּל עוֹד [Gen. viii. 21] *I will not again curse any-more* (lit. *I will not add to curse any-more*), and וְלֹא אֶסַף עוֹד לְהַכּוֹת and *I will not again any-more smite* (lit. *and I will not add any-more to smite*); לֹא תֵשׁוּב עֵינַי לְרֵאוֹת טוֹב [Job vii. 7] *my eye shall no more see good* (lit. *it shall not return to see*); לֹא אֲשׁוּב לְשַׁחַת [Hos. xi. 9] *I will not any-more destroy* (lit. *I will not return to destroy*); לָמָּה נִחַפְּתָאֵת לְבָרִחַ [Gen. xxxi. 27] *why didst thou flee secretly?* (lit. *why wert thou concealed with-regard-to fleeing?*); יִרְבֶּה לְסִלּוֹחַ [Is. lv. 7] *He will abundantly pardon* (lit. *He will multiply to pardon*); הֲרַעַתֶּם לַעֲשׂוֹת [Jer. xvi. 12] *ye have acted evilly* (lit. *ye have caused-evil as-regards acting*); וַתִּרַע לַעֲשׂוֹת [1 K. xiv. 9] *and thou hast acted evilly, or dealt ill*; etc.

And so, without the prefix ל before the Infin., אַל תִּסָּף רֵאוֹת [Ex. x. 28] *see not again* (or *see no more*, lit. *add not to see*); הִסְבַּלְתָּ עֵשׂוֹ [Gen. xxxi. 28] *thou hast acted foolishly* (lit. *thou hast-been-foolish as-regards acting*); etc.

(β) Similarly also in the case of a Participle and Imperative with an Infinitive; thus **וּמִפְּלֵא לַעֲשׂוֹת** [Ju. xiii. 19] and [he was] *acting wondrously*; **מִיִּיב לְנַגֵּן** [1 S. xvi. 17] *playing well*; **הַמְעַמְיָקִים לְסִתֵּר** [Is. xxix. 15] *who are hiding deeply*; and so **הִרְבּוּ לְפָשַׁעַ** [Am. iv. 4] *transgress ye abundantly* (lit. *multiply ye to transgress*); etc.\*

(γ) So **אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת** in the expression **בָּרָא לַעֲשׂוֹת** Gen. ii. 3 MAY PERHAPS be taken to be an instance similar to those in (α). As a rendering of the whole expression we might then have “*which GOD CREATIVELY MADE.*” But we cannot quite agree with the “*produxit faciendo*” adopted by Gesenius [Thesau. p. 236 (a)], nor with the “*He created producing*” given by Dr. Kalisch in his Note on Gen. ii. 3 [Comment. on Genesis, p. 83].

We prefer the LITERAL RENDERING given on p. 237.

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\* Sometimes after an IMPERATIVE another Imperative is used, as in **שׁוּב וְשׁוּב** *lie-down again* (lit. *return lie-down*) 1 S. iii. 5 & 6; etc.

N.B. (i.) This may be said to be but an instance of the not uncommon occurrence of TWO SIMILAR VERB-FORMS in Hebrew where a VERB WITH AN ADVERB may seem more natural in English; thus **אֲשִׁיבָה אֶרְעָה צֵאֲנָה** *I will again feed thy flock* (lit. *I will return I will feed*) Gen. xxx. 31, **אֲבַקֶּשְׁנָה עוֹד** *I will seek it yet again* (lit. *I will add I will yet seek it*) Prov. xxiii. 35, “**אֵל תִּרְבּוּ תִדְבְּרוּ**” *speak not so-much* (lit. *multiply ye not that ye speak*) 1 S. ii. 3. And so with וְיָשַׁב וְיָשַׁח *and again he sent* (lit. *and he returned and he sent*) 2 K. i. 11, **אֲשׁוּב וְרַחֲמֵיהֶם** *I will again compassionate them* (lit. *I will return and will compassionate them*) Jer. xii. 15.

(ii.) The two Verb-forms, in some few instances, are of different Persons; thus, we have the 2 s. f. and the 3 pl. m. Future forms in the address to the daughter of Babylon “**לֹא תוֹסִיפִי יִקְרָאוּ לָךְ**” *they shall no-more call thee f.* (lit. *thou shalt not add that they shall call thee*) Is. xlvi. 1, etc.

## VOCABULARY.

[\*.\* This Vocabulary contains merely a few words, some of which are not always given in the Notes to the Exercises. The little that is said about these words here will be sufficient, it is hoped, to enable the Student to work through the Exercises.—Other words, which are sufficiently given in the Notes to the Exercises, need not be repeated here.]

<p>אב (m.) a father, Tab. XIII.1.</p> <p>אַבְרָם <i>Abram.</i></p> <p>אַבְרָהָם <i>Abraham.</i></p> <p>אָדָם (m.) <i>Adam, man.</i></p> <p>אֶדוֹם (m.) <i>Edom.</i></p> <p>אֲדוֹנָי <i>Lord, The Lord.</i></p> <p>אָהָה <i>Oh! Alas!</i> אַיִב see p. 92(52).</p> <p>אוֹר (m.) <i>light.</i></p> <p>אִי (f.) <i>then</i></p> <p>אָזֶן (f.) <i>an ear</i>, Tab. XI; Dual אָזְנַיִם, Tab. VII.</p> <p>אָח (m.) <i>a brother</i>, Tab. XIII.2</p> <p>אָחוֹת (f.) <i>a sister</i>, Tab. XIII. Note (†, α).</p> <p>אֲחֵר (m.) <i>another.</i></p> <p>אִין (p. אִין) <i>nothing</i>, אִין <i>there is not</i>, — Tab. XIII, Note (†, δ).</p> <p>אִישׁ (m.) <i>a man, each one, any one.</i></p> <p>אֲבָּ <i>but, only.</i></p> <p>אֵל <i>not</i>, Obs. I &amp; IV, p. 93.</p>	<p>אֵל <i>to</i>, Tab. IV.</p> <p>אֱלֹהִים (m.) <i>God</i>, with Aff. אֱלֹהֵי <i>my God.</i></p> <p>אֵלֶּה <i>these (m &amp; f.)</i>, p. 28.</p> <p>אֱלֹהִים (m.) <i>God</i>, a plur. Noun, (also <i>gods</i>), w. Affs. אֱלֹהֵיוֹ <i>his</i>, etc.</p> <p>אֶלֶף (m.) <i>a thousand</i>, Tab. X. 1, Dual אֶלְפַיִם. (אם if.)</p> <p>אִמָּה (f.) <i>a mother</i>, w. Affs. אִמּוֹ, etc.—Plu. אִמּוֹת.</p> <p>אָמַר <i>to say.</i></p> <p>אָנוּ <i>Kthiv</i>, Tab. I. Note 6.</p> <p>אֲנַחְנִי <i>we</i>, p. אֲנַחְנִי, Tab. I.</p> <p>אֲנִי <i>I</i>, p. אֲנִי, Tab. I.</p> <p>אֲנִי <i>I.</i></p> <p>אֲפֹ <i>also, moreover.</i></p> <p>אָף (m.) <i>anger</i>, i.e. the same, w. Affs. אָפּוֹ, etc.*</p> <p>אֲפּוֹ <i>now.</i></p> <p>אַרְזֵי (m.) <i>a cedar.</i></p> <p>אָרְךָ <i>length.</i></p>
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\* Also a nose, nostril, Dual אֶפְסַיִם *nostrils.*

- אָרֶץ (*f.*) *earth, land*, (p. אָרֶץ, and אֶרֶץ w. ה 'def.'), see Tab. X. 1 for the Sing., and Tab. XII. 1 for the Plu.
- אִשָּׁה *a woman, a wife*, pl. נָשִׁים.
- אִשָּׁה *who, which, that*.
- אַתָּה *thou (f.)*, p. אַתָּה, Tab. I.
- אַתָּה (& את *Kthiv*) for אַתָּה, Tab. I. Note 2.
- אַתָּה Tab. III. 1.
- אַתָּה Tab. III. 2.
- אֶת־מִי *whom?* (Objective).
- אַתָּה *thou (m.)*, p. אַתָּה, Tab. I.
- אֶת־י *Kthiv* for אַתָּה, Tab. I. Note 3.
- אַתָּם *ye (m.)* Tab. I.
- אַתָּה *once ye (f.)* Tab. I. Note 5.
- אַתָּה *ye (f.)* Tab. I.
- אַבְנֵי אֵל *a well*, i.c. the same.
- אֶבְרָתָה *Beersheba* (p. אֶבְרָתָה).
- אֶבְרָתָה (*f.*) *Babylon*.
- אֶבְרָתָה (*m.*) *a garment*, pl. אֶבְרָתָה.
- אֶבְרָתָה (p. 91) see אֶבְרָתָה.
- אֶבְרָתָה (*m.*) *a pit*, 'i.c.' the same.
- אֶבְרָתָה (*m.*) *a house*, Tab. X. 3.
- אֶבְרָתָה (p. 92) see אֶבְרָתָה.
- אֶבְרָתָה (*m.*) *a son*, Tab. XIII. 4.
- אֶבְרָתָה *Pi. to bless, Pü. to be blessed*.  
 N.B. The only part of the *Kal* that is used in this sense is the Partic (2), viz.
- אֶבְרָתָה *blessed s.m.* (i.c. אֶבְרָתָה),
- אֶבְרָתָה *s. f.*,
- אֶבְרָתָה & אֶבְרָתָה pl. *m.* (i.c. אֶבְרָתָה).
- Also the Infin. Absol. אֶבְרָתָה\* (*to bless*) occurs once (Josh. xxiv. 10):
- אֶבְרָתָה (p. 92) see אֶבְרָתָה.
- אֶבְרָתָה *Bashan*.
- אֶבְרָתָה (*f.*) *shame*.
- אֶבְרָתָה (*f.*) *a daughter*, pl. אֶבְרָתָה i.c. אֶבְרָתָה, Tab. XIII. 5.
- אֶבְרָתָה (*f.*) *pride*.
- אֶבְרָתָה (*m.*) *mighty, a mighty one*.
- אֶבְרָתָה (*f.*) *might*.
- אֶבְרָתָה (*m.*) *a lord*.
- אֶבְרָתָה (*m.*) *greatness*, Tab. XI.
- אֶבְרָתָה (*m.*) *great, etc.*,—§ 76, ii.
- אֶבְרָתָה (*m.*) *a nation*, pl. אֶבְרָתָה nations, *Gentiles, heathen*.
- אֶבְרָתָה *a valley*, i.c. the same.
- אֶבְרָתָה *also, even*.
- אֶבְרָתָה *although*.
- אֶבְרָתָה (*m.*) *a garden* (p. אֶבְרָתָה), i.c. אֶבְרָתָה, w. Aff. אֶבְרָתָה, etc.
- אֶבְרָתָה *Pi. to speak*.
- אֶבְרָתָה (*m.*) *a word, a thing*, Tab. IX.
- אֶבְרָתָה (*m. & f.*) *a way*, Tab. X. 1.
- אֶבְרָתָה *grass*.

\* This is perhaps best taken to be a *Kal* form, like אֶבְרָתָה. Some, however, think it to be a *Pi-él* Infin. like אֶבְרָתָה, but with ף to compensate for the Dagesh which the ך cannot receive.—אֶבְרָתָה is Infin. PĪ-ĒL (with ל pref. & Aff. *him*) in אֶבְרָתָה 2 S. viii. 10 & 1 Chr. xviii. 10; and so it is best to take it in 1 S. xiii. 10, but the omission of *Metheg* there (in some Bibles) might be claimed by some as supporting their opinion that the word is Infin. KAL.

דֶּשֶׁן (m.) *fat, rich food*, Tab. X. 2.  
 הֶבֶל (m.) *Abel, a breath*.  
 הַבְּשָׁן the [country] *Bashan*.  
 הָגָר (f.) *Hagar*.  
 הָרֵם a *footstool*, 'i.c.' the same.  
 הוּא *he*, Tab. I.  
 הוּא *she*, Tab. I, Note (1).  
 הוּי *Ho!*  
 הִיא *she*, Tab. I; § 32 (II), § 94.  
 הִיהָ *to be*, etc., pp. 276-278.  
 הֵם, הֵנָּה *they* (m.), Tab. I.  
 הַמִּיּוֹן (m.) *a multitude*, i.c. הַמִּיּוֹן.  
 הִנֵּה הוּא *behold!*, *lo!*  
 הֵנָּה *they* (f.), Tab. I.  
 הֵנָּה *hither*.  
 הַר (m.) *a mountain*, i.c. הַר, pl. הָרִים, i.c. הָרִי.

גִּבְעָה }  
 גִּיחָד }  
 גִּיחָר }  
 גִּיחָר }  
 וְתַבְּנָה } See 'Analytical Index,'  
 וְתַבְּנָה } for references.  
 וְתַכְּס }  
 וְתַמַּע }  
 etc. }

זֶה *this* (f.), p. 28.  
 זֶה *this* (m.), p. 28.  
 זָהָב (m.) *gold*, i.c. זָהָב.  
 זָקֵן (m.) *old, an old man, an elder*, i.c. זָקֵן, pl. זָקֵנִים, i.c. זָקֵנִי.  
 זָרַע (m.) *seed*, w. Affs. זָרְעוּ, etc., as in Tab. X. 1.  
 חַיִּים (m.) *life, a Noun of plural form*.  
 חֶסֶד (m.) *kindness, mercy, goodness*, Tab. X. 1.

חֶרֶב (f.) *a sword*, see Tab. X. 1 for Sing.; pl. חֶרְבוֹת, see Tab. XII. 1.  
 חֹשֶׁךְ (m.) *darkness*, Tab. XI. 1.  
 טוֹב (m.) *good*, § 76 (i). Also used as a Noun 'good.'  
 טוֹב (m.) *goodness, goods*.  
 טְרֵף *prey*.  
 יְבוּל (m.) *produce, increase*.  
 יָד (f., also m.) *a hand*, i.c. יָד, w. Affs. יָדוּ, etc., Dual יָדַי, i.c. יָדַי, w. Affs. יָדַי, etc.  
 יָדַע *to know*, Tab. XVIII.  
 יְהוּדָה *Juda*.  
 יוֹם (m.) *a day*, pl. יָמִים, i.c. יָמִי.  
 יוֹסֵף (or יוֹסֵף) *Joseph*.  
 יַחַד *together*.  
 יי stands for The NAME, pronounced יְהוֹנָדָה. Comp. Pt. I, § 79 (2).  
 יי stands for The NAME when pronounced אֶלְהֵיָם. Comp. Pt. I, § 79 (2).  
 יין (p. יין) (m.) *wine*, i.c. יין.  
 יָם (m.) *a sea* (יָם when unaccented), pl. יָמִים.  
 יָמִי see יָמִי.  
 יָמִין (f.) *a right hand*.  
 יַעֲקֹב *Jacob*.  
 יִצְחָק *Isaac*.  
 יְרוּשָׁלַם (p. יְרוּשָׁלַם) *Jerusalem*.  
 יָרַח (m.) *moon*.  
 יִשְׂרָאֵל *Israel*.  
 יֶתְרוֹ *Jethro*.  
 כִּשְׁמֵךְ *as, also when*.  
 כְּבוֹד (m.) *honour, glory*, i.c. כְּבוֹד.  
 כֵּד (m.) *a pitcher*, w. Affs. כֵּדוּ, etc.

- כֹּהֵן *thus.*  
 כֹּהֵן (m.) a priest.  
 כּוּס a cup.  
 כּוּר עֲנִי *the furnace of affliction.*  
 כֹּחַ (m.) strength (§ 74, a).  
 כִּי for, because, that.  
 כֹּל all (כָּל when unaccented),  
 w. Affs. כָּלוּ, etc.  
 כִּי so.  
 כְּנָעַן Canaan (p. כְּנָעוֹן;).  
 כְּנָפַיִם (f.) a wing, Dual כְּנָפַיִם.  
 כְּנֹר (m.) a harp.  
 כֶּסֶף (m.) silver (p. כֶּסֶפָה; Tab. X.  
 Note (\*)).  
 כַּף a hand, w. Affs. כַּפּוֹ, etc.,  
 Dual כַּפָּיִם.  
 כַּרְם a vineyard, Tab. X. 1.  
 לֹא not, Obs. II & III, p. 93.  
 לְאֻם (m.) a people, nation, pl.  
 לְאֻמִּים.  
 לֵב (m.) a heart, w. Affs. לְבוֹ,  
 etc., pl. לְבוֹת.  
 לֵבָב (m.) a heart, w. Affs. לְבָבוֹ,  
 etc., pl. לְבָבוֹת.  
 לְהֵב (m.) a flame, pl. לְהֵבִים  
 i.e. לְהֵבִי.  
 לְהֵבָה (f.) a flame, i.e. לְהֵבַת,  
 pl. לְהֵבוֹת i.e. לְהֵבוֹת.  
 לֶחֶם (m.) bread, Tab. X. 1  
 (Sing.).  
 לַיְלָה (m.) night (p. לַיְלָה;).  
 לָכֵן therefore.  
 לָמָּה why? wherefore?  
 לָמוֹ to them (m.), Tab. II. 2.  
 לְעוֹלָם for ever.  
 לְפָנָיִם before (i.e. פָּנִים face, with  
 pref. לְ), i.e. לְפָנָיִ before,  
 w. Affs. לְפָנָיו before him,  
 etc.
- מְאֹד exceedingly.  
 מֵאֲכָל (m.) food.  
 מִדְּבָר wilderness, i.e. מִדְּבַר.  
 מַה (מָה, מֶה) what?, p. 29.  
 מוֹדַעַת (p. 141) *Hoph. Partic. s. f.,*  
*fr. יָדַע, [a thing] made*  
*known. (§ 92, γ).*  
 מוֹת *K. to die, P. to kill,*  
*Hφ. to cause to die, or*  
*put to death.*  
 מַחֲנֶה (m.) a host, i.e. מַחֲנֶה.  
 מִי who?, p. 29.  
 מַיִם (p. מַיִם; water, waters,  
 i.e. מַי.)  
 מְלָאכָה (f.) work, w. Affs. מְלָאכָהוּ,  
 מְלָאכָת etc.;—comp. § 74 (f.).  
 מֶלֶךְ a king, Tab. X. 1.  
 מִנְחָה (f.) an offering.  
 מִצְרַיִם Egypt.  
 מַר bitterness, bitterly.  
 מֹשֶׁה Moses.  
 מִשְׁעָנָה a staff; w. Affs. מִשְׁעָנָהוּ,  
 etc.  
 נָא now, I pray, we pray.  
 נֵאֵם "saith" (E.V.), lit. [is]  
 said-of (or by).  
 נִגְדָּר before.  
 נִהַי lamentation.  
 נֹחַ Noah.  
 נַחַל (m.) a brook, a valley.  
 נָטַי comp. p. 172 (θ).  
 נֶעֱרַר a boy (p. נֶעֱרַר;).  
 נַפְשׁ (f.) a soul, Tab. X. 1 (for  
 the Sing.); Plu. נַפְשׁוֹת,  
 Tab. XII. 2.  
 נִקְמָה vengeance.  
 נִתְרַחַץ a hiding-place, secret-place.  
 עֶבֶד (m.) a servant, Tab. X. 5.



עבר *te pass, pass over, go beyond, transgress.*  
 עֵגֶב *an organ.*  
 עד *unto, until.*  
 עֶדְרָה (m.) *a flock, herd, w. Affs.*  
 עֶדְרוֹ, etc.  
 עוד *yet, still, a long while.*  
 עוֹלָם *eternity, ever.*  
 עוֹן (m.) *iniquity, pl. עוֹנוֹת.*  
 עֵינַי (f., rarely m.) *an eye*  
 (p. עֵינָיו),—Tab. XIII.  
 Note (†, α & β).  
 עִיר (f.) *a city, pl. עִירִים.*  
 על *on, upon, over; etc., Tab.*  
 IV. 2.  
 עֲלִיוֹן (m.) *most high.*  
 עם *with, Tab. III.*  
 עם (עַם) *a people, w. Affs. עָמוֹ, etc.,*  
 pl. עַמִּים.  
 עָמַל (m.) *trouble.*  
 עֲנִי (m.) *misery* (p. עֲנִיּוֹ), with  
 Affs. עֲנִיּוֹ, etc.  
 עֲנִיּוֹת from עֲנָה 3 s. f. Past K.,  
 see Note (γ, iv) on  
 Tab. XXV.  
 עֵץ (m.) *a tree, pl. עֵצִים, i.c. עֲצָי.*  
 עֵשָׂו *Esau.*  
 עַתָּה *now* (p. עַתָּה):  
 פֹּה *here.*  
 פֶּן *lest.*  
 פָּנִים *a face* (a plural Noun),  
 i.c. פָּנָיו, w. Affs. פָּנָיו, etc.  
 פָּקַד *to visit, etc.*  
 פָּרֹעַ *Pharaoh* [better, *Pharao*].  
 פָּשַׁע *trespass, Tab. X. 2.*  
 צֹאן *sheep, a flock of sheep.*  
 צְדָקָה *righteousness, Tab. X. 2.*  
 צֹר *a rock.*  
 צִיּוֹן (f.) *Zion.*

צֶלַל *a shadow.*  
 צֶלְמֹת *shadow of death.*  
 צָר (m.) }  
 צָרָה (f.) } *a foe, also distress.*  
 קִדְּשׁוּ (m.) *holiness, with Affs.*  
 קִדְּשׁוֹ, etc. Tab. XI.  
 קָטוֹן (m.) *little.*  
 קָטָן (m.) *little, etc., § 76 (iii).*  
 רָאָה *to see, look; רָאָה ב' to look*  
*at* (p. 204).  
 רֹאשׁ (m.) *a head, plu. רֹאשִׁים.*  
 רֶבְבָה (f.) *tenthousand, amyriad,*  
 pl. רֶבְבוֹת, i.c. רֶבְבוֹת.  
 רַבִּים (m.) *many* (plu. of רַב).  
 רִבְקָה *Rebekah.*  
 רִגְלִי (f.) *a foot, Dual רִגְלִים.*  
 רוּחַ (m. & f.) *Spirit, also*  
*spirit, wind.*  
 רַע & רָע m. { *bad, evil,—sometimes*  
 רָעָה f. { *used Substantively,*  
 “evil.”  
 רָעַם *thunder* (p. רָעַם).  
 רָשָׁע *wickedness, Tab. X. 4*  
 (p. רָשָׁעוֹ).  
 רָשָׁע *a wicked man, pl. רָשָׁעִים*  
 שְׂאוֹל (m. & f.) *Sk'ol, the pit,*  
*grave, Hades.*  
 שָׂרָה *Nφ. to be left, Hφ. to cause*  
*to remain.*  
 שְׂאֵרִית (f.) *a remnant, i.c. the*  
*same.*  
 שֵׁבֶט (m.) *a sceptre, a rod, also*  
*a tribe. Tab. X. 2.*  
 שְׁבִי “*a captivity*” for *a body*  
*of captives, i.c. the same*  
 (p. שְׁבִי).  
 שָׁבַע *Nφ. to swear, Hφ. to*  
*adjure.*  
 שְׁבַע, see שְׁבַע בְּיָרֵךְ *Beersheba.*  
 שָׂדֵה *a field.*

נְשִׁיר (*m.*) a song.  
 שֻׁלְחָן (*m.*) a table  
 שְׁלֹמֹה Solomon.  
 נְשָׁלְמָה for why? [p. 24, Notes  
 (a) & (d)].  
 שֵׁם (*m.*) a name [Tab. XIII.  
 Note § (a)].  
 שָׁם there.  
 שָׁמָּה thither (sometimes also  
 rendered there).  
 שָׁמַיִם, שָׁמַיִם, —see שָׁמַיִם.  
 שָׁמַיִם (*m.*) heavens, heaven,  
 (p. י"ט:י"ט), i.e. שָׁמַיִם.  
 שָׁמַד & שָׁמַד, שָׁמַדִּים, —see  
 שָׁמַד.  
 שֶׁמֶן oil.

שֶׁמֶשׁ (*m. & f.*) Sun (p. י"ט:י"ט).  
 שְׁנַיִם (i.e. שְׁנַיִם) two, p. י"ט:י"ט.  
 שֵׁפָה a lip, i.e. שֵׁפָת, Dual שֵׁפָתַיִם  
 (p. י"ט:י"ט) i.e. שֵׁפָתַי.  
 שֵׁשׁ (שֵׁשׁ) } sackcloth.  
 שֵׁשִׁים }  
 שָׂרִי a prince, pl. שָׂרִים, i.e. שָׂרִי.  
 שָׂרָה Sara.  
 שְׁהוּם (*m. & f.*) a deep, an abyss,  
 pl. שְׁהוּמוֹת.  
 שְׁתָּהּ midst, i.e. שְׁתָּהּ, w. Affs.  
 תּוֹכּוֹ, etc.  
 תּוֹר a row, series, and so a band  
 of things, as a string of  
 beads and such like. Also,  
 תּוֹר a turtle-dove.  
 תְּפִלָּה (*f.*) prayer.

## A BRIEF

## ENGLISH-HEBREW VOCABULARY.

[NOTE.—This Vocabulary contains only a few words which are omitted sometimes in the Notes to the English-Hebrew Exercises.]

- Abram אַבְרָם.
- Abraham אַבְרָהָם.
- All בָּל, see Vocab. p. 386.
- And,\* ו prefix (§ 3, pp. 1 & 2).
- As, כּ prefix (§ 4).  
As he (*or* I, thou, etc.)—see Tab. II (3).
- Brethren, } see Tab. XIII (2).  
Brother, }
- By, כּ prefix (§ 4).
- Cast, To, שָׁלַךְ *Hiph.*
- Command, A, מִצְוָה.
- Command, To, צִוָה *Pz.* (the ו being Consonantal).
- Edom אֶדְוֹם (*m.*).
- Esau עֵשָׂו.
- For (Conjunction), כִּי.
- For (Preposition), ל prefix (§ 4).
- From, מ prefix (§ 5), also מִן.
- From him (*or* me, thee, etc.)—see Tab. II (4).
- God, אֱלֹהִים declined like the Plural שִׁירִים in Tab. V. For the forms with prefixes see pp. 2 (Note †, ii) & 3 (Note †, ii).
- Hand יָד Vocab. p. 385,—also p. 46 (*ℓ*).
- He הוּא Tab. I.
- House בַּיִת Tab. XIII (3).
- If אִם.
- Impress, To, שָׁנַן *Pz.* as in Tab. XIV
- In (Prepos.), כּ prefix (§ 4).  
In him (*or* me, thee, etc.) Tab. II (1).
- Israel יִשְׂרָאֵל.
- It (*f.*) הִיא.
- It (*m.*) הוּא.
- Jacob יַעֲקֹב.
- Joseph יוֹסֵף.
- Like, כּ prefix (§ 4).  
Like him (*or* me, thee, etc.), Tab. II (3).
- Many, Much, רַב (Sing.), רַבִּים (Plu.).
- Mischief רָעָה (*f.*), [for p. 220, line 4].
- More-than, מ prefix (§ 5),—also מִן.  
More-than he (*or* I, thou, etc.) מ Tab. II (4).
- Moses מֹשֶׁה.

\* N.B.—The only means of rendering into Hebrew an ENGLISH PAST-Tense preceded by "AND" (as in "And he visited") is by means of a HEBREW FUTURE with ו Conversive (thus וַיִּפְקֹד)—§§ 154 Rule III (p. 101) & 161 (2) (p. 104).

- No לֹא.
- Not לֹא.
- Not (Deprecative) לֹא־, Obs. IV p. 93.
- On על.—With Pron.-Affs. see Tab. IV. (2).
- Pass, Pass-over, To, עבר (Fut. -).  
People, A, עם Vocab. p. 387.  
Pharaoh פַּרְעֹה פִּ.
- Say, To, אמַּר p. 128, etc. Comp. Tab. XVII.
- Saying (לֵאמֹר) see Tab. XVII, Note †, ii).
- Sell, To, מכַּר (Fut. -).
- Send, To, שלַח Kal (Fut. -).
- Send-away, To, שלַח Pz.
- She הִיא Tab. I.
- Soul נַפְשׁ Vocab. p. 386.
- Take, To, לקַח Tab. XIX. Note(A).
- Than he (or I, thou, etc.) מִ (Tab. II, 4).
- That (Conjunction) כִּי.
- That } (Demonstrative). See § 32,  
& } p. 28 ; and (Adjectivally-  
This } Demonstrative) § 94, p. 58.
- They הֵם (m.) & הֵן (f.), Tab. I.
- Thou אַתָּה (m.) & אַתְּ (f.), Tab. I.
- Thus כֵּן.
- To, ל prefix (§ 4).  
To him (or me, thee, etc.) Tab. II (2).
- To-day, (Hebrew *the day*) הַיּוֹם.
- Two, see p. 62.
- Upon, על,—with Pron.-Affs. Tab. IV (2).
- Voice קוֹל.
- Water מַיִם, Vocab. p. 386.
- What? מַה p. 29.
- Where? אַיֵּה.
- Where (§ 30), p. 23.
- Whether? הֲ prefix (§ 7).
- Who? מִי, p. 29.
- Who, whom (Relative) מִיֶּשֶׁר, pp. 21-23.
- Whose? See p. 29.
- Whose (Relatively). See pp. 22, etc.
- Word דְּבַר Tab. IX.

## INDEX

OF PASSAGES OF THE HEBREW BIBLE WHICH ARE  
CITED IN THE PRECEDING PAGES.

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### NOTE.

In this 'Index' the Chapters and Verses are those of the 'Hebrew' Bible.—Also

The order in which the Books are arranged here is the order in which they stand in the 'Hebrew' Bible. It may be well for the Student to be familiarized with this order. A Table of the 'Order of the Books' is given on the following page.

TABLE  
OF THE  
ORDER OF THE BOOKS  
IN THE 'HEBREW' BIBLE.

## (I.) PENTATEUCH.

1. Genesis.
2. Exodus.
3. Leviticus.
4. Numbers.
5. Deuteronomy.

## (II.) PROPHETS (earlier and later).

6. Joshua.
7. Judges.
- 8 and 9. Samuel (1 and 2).
- 10 and 11. Kings (1 and 2).
12. Isaiah.
13. Jeremiah.
14. Ezekiel.

[*Minor Prophets* (XII)].

15. Hosea.
16. Joel.
17. Amos.
18. Obadiah.
19. Jonah.
20. Micah.

21. Nahum.
22. Habakkuk.
23. Zephaniah.
24. Haggai.
25. Zechariah.
26. Malachi.

## (III.) HAGIOGRAPHA.

27. Psalms.
28. Proverbs.
29. Job.
30. Song of Songs.
31. Ruth.
32. Lamentations.
33. Ecclesiastes.
34. Esther.
35. Daniel.
36. Ezra.
37. Nehemiah.
- 38 and 39. Chronicles (1 and 2).

} *The*  
} *five*  
} *Rolls.*

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TABLE I.

## PERSONAL PRONOUNS. — ABSOLUTE FORMS.

[N.B.—p. stands for 'Pause-form,' Pt. I., § 41.]

Singular.	I	$\left\{ \begin{array}{l} \text{אֲנִי or אֲנִי} \\ \text{p. : אֲנִי ; אֲנִי} \end{array} \right.$	$\left\{ \begin{array}{l} \text{m. (p. : אַתָּה) }^2 \text{ אַתָּה} \\ \text{f. (p. : אַתְּ) }^3 \text{ אַתְּ} \end{array} \right.$	he (or it)	הוּא
				she (or it)	הִיא, הִוא <sup>1</sup>
Plural.	we	$\left\{ \begin{array}{l} \text{אֲנִיחְנוּ}^6 \text{ (& אֲנִיחְנוּ)} \\ \text{p. (אֲנִיחְנוּ ; & אֲנִיחְנוּ)} \end{array} \right.$	$\left\{ \begin{array}{l} \text{m.} \\ \text{f.} \end{array} \right.$	they	$\left\{ \begin{array}{l} \text{m.} \\ \text{f.} \end{array} \right.$
				הֵם, הֵמָּה	הֵנָּה <sup>4</sup>

1. הוּא in the Pentateuch; — הִיא, the usual form elsewhere, is comparatively rare in the Pentateuch. The הוּא is 'read' as הִיא [see Pt. I., § 79 (3).]

[Note.—In Job xxxi. 11, הוּא is *Kthiv* for הִיא *Kri* [Pt. I., § 74 (3)], and in the same verse והִיא is *Kthiv* for והִיא *Kri*.]

2. אַתָּה, in Nu. xi. 15, Deut. v. 24, for Euphony; and, in Ez. xxviii. 14, for shortness. In 1 S. xxiv. 19, Ps. vi. 4, Job i. 10, Eccles. vii. 22, Neh. ix. 6, אַתָּה is *Kthiv* for אַתָּה *Kri* [Pt. I., § 74 (3)]. Gesenius [Thesaurus, p. 129 (a)] gives אַתָּה for 1 S. xxiv. 19, Ps. vi. 4; but this is a mistake, as in each case it is merely אַתָּה *Kthiv* there. — The Reader should be put on his guard against the very great mistake (made by some) of mixing up the *Kthiv* and *Kri* together, and speaking of this *incongruous mixture* as being "written" and "read," — whereas the truth is that such is neither "written" nor "read" at all, in the technical sense. Needless and great confusion is caused by the *misuse* of technical terms.

3. אֲנִי is *Kthiv* (Ju. xvii. 2, 1 Ki. xiv. 2, 2 Ki. iv. 16, 23, viii. 1, Jer. iv. 30) for אַתָּה *Kri*, and (Ez. xxxvi. 13) for אַתָּה *Kri* [Pt. I., § 74 (3)].

4. There is *another* word, הִנֵּה, *hither*, to be distinguished from this by the context only.

5. אֲנִי, Ez. xxxiv. 31.—The forms אֲנִי (and אֲנִי), which some give, should not be adopted.

6. אֲנִי is *Kthiv* (Jer. xlii. 6) for אֲנִיחְנוּ *Kri* [Pt. I., § 74 (3)].



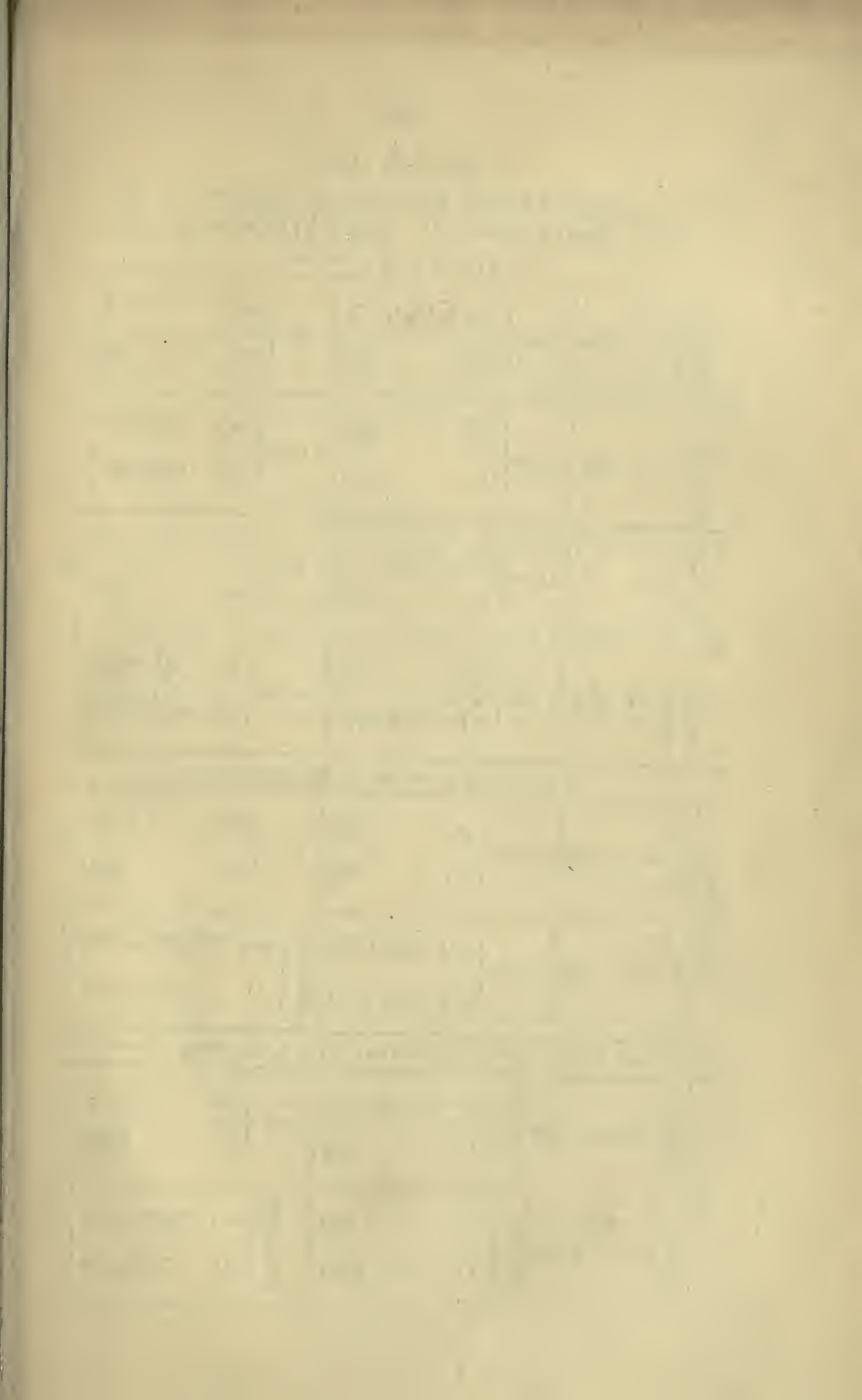


TABLE II.

PRONOUN-MARKS ATTACHED TO *Prefixes*—

N.B.—p. stands for 'Pause-form.' Words in [ ] are not in the Bible.

(i.) ב in, ל to or for:—

In	Singular.	in me בִּי §	in thee { (m.) (p. : בְּךָ*) <sup>1</sup> בְּךָ (f.) בְּךָ*	in { him בו her בה	(1)
	Plural.	in us בְּנֵינוּ §	in you { (m.) בְּכֶם (f.) [בְּכֶן]	in them { (m.) בְּהֶם, בְּכֶם <sup>2</sup> (f.) בְּהֵן, בְּהֵן <sup>3</sup>	ב
To	Singular.	to me לִי	to thee { (m.) (p. : לְךָ†) <sup>6</sup> לְךָ (f.) לְךָ† <sup>7</sup>	to { him לוֹ <sup>4</sup> her לה <sup>5</sup>	(2)
	Plural.	to us לְנֵינוּ §	to you { (m.) לְכֶם (f.) לְכֶנָּה [לְכֶן] <sup>10</sup> §	to them { (m.) לְהֶם, לְמוֹ <sup>8</sup> (f.) לְהֵן, לְהֵנָּה <sup>9</sup> §	ל

(ii.) כ (or, כְּמוֹ) as or like, מ (מִן, מִי) from:—

As or Like.	Singular.	like me כְּמִנִּי	like thee { (m.) כְּמִיךָ <sup>11</sup> (f.) כְּמִיךָ	like { him כְּמֹהוּ her כְּמֹהָ	(3)
	Plural.	like us כְּמִנֵּנוּ	like you { (m.) כְּמִכֶּם, כְּכֶם (f.) [כְּמִכֶּן, כְּכֶן]	like them { (m.) כְּמֹהֶם, כְּהֶם, כְּהֵם <sup>12</sup> (f.) כְּמֹהֵן, כְּהֵן <sup>13</sup> [כְּמֹהֵן]	כ (or מִן)

In the place of the \_ given above, there may also be י; thus כְּמוֹנִי, 1 K. xxii. 4, etc.

From	Singular.	from me מִמִּנִּי <sup>15</sup>	from thee { (m.) (p. : מִמִּיךָ) מִמִּיךָ (f.) מִמִּיךָ	from { him מִמִּנּוֹ <sup>14</sup> † her מִמִּנָּה	(4)
	Plural.	from us מִמִּנֵּנוּ †	from you { (m.) מִמֶּם (f.) [מִמֶּן]	from them { (m.) מִמֵּהֶם, מִמֵּהֶנָּה <sup>16</sup> (f.) מִמֵּהֵן, מִמֵּהֵנָּה	מ (or מִן)

## NOTES ON TABLE II.

\* The *two* words marked thus are the same in form. They can be distinguished from each other by the context only.

† See Note \*.

‡ See Note \*.

§ Somewhat like each of the words thus marked, there is another word (to be distinguished therefrom), viz., *קִי*, *prithēe*; *בָּנוּ* (not *בָּנִי*), *they built*; *לָהֶן* (not *לָהֶן*) Ruth i. 13, which is either *for them* or (according to some) *therefore*; *לָהֶן* *on this side, on that side*; *לָבֶן* *therefore*; *לָנִי* *they lodged*.

<sup>1</sup> Also *בָּכָה*, Ps. cxli. 8.

<sup>2</sup> Also *בָּהֶמָה*, Ex. xxxvi. 1; Hab. i. 16.

<sup>3</sup> Also *בָּהֶמָה*, Lev. v. 22; Jer. v. 17; also in Nu. xiii. 19, where the accent is *wrongly* placed on the last syllable in several editions.

<sup>4</sup> *לֵא* is *Kthiv* sometimes for *לוֹ* *Kri* [Pt. I., § 74 (3).]

<sup>5</sup> *לָהֶן*, Nu. xxxii. 42, is for *לָהֶן*; the (—) marks the ה as *רפה* [Pt. I., § 48, † i., ii.]. So *לָהֶן*, Zech. v. 11, Ruth ii. 14, in some copies.

<sup>6</sup> *לָכָה*, Gen. xxvii. 37, Is. iii. 6. This is distinguished by the context only from *לָכָה*, *go thou (m.)*, with ה added; and this last, dropping the ה, is sometimes *לָךְ*.

<sup>7</sup> *לָבִי* (2 K. iv. 2) is *Kthiv* for *לָךְ* *Kri* [Pt. I., § 74 (3).]

<sup>8</sup> *לָהֶמָה*, Jer. xiv. 16.

<sup>9</sup> Ez. i. 5; xlii. 9.

<sup>10</sup> Ez. xiii. 18.

<sup>11</sup> *בָּמָכָה*, Ex. xv. 11.

<sup>12</sup> Also ; *בָּהֶמָה*, Jer. xxxvi. 32.

<sup>13</sup> Ez. xviii. 14.

<sup>14</sup> *מָנְהוּ*; Job iv. 12. Also ; *מָנְהוּ* (Ps. lxviii. 24) according to some.

<sup>15</sup> Also *מָנְי*, as Is. xxx. 1. (Also ; *מָנְי* Ps. xviii. 23<sup>a</sup>, Job xxi. 16.) [There is another word *מָנְי* (and, twice, *מָנְי* Is. xxx. 11), which means merely *from* (= *מִן*), as Ju. v. 14, Ps. xlv. 11, 19, etc. — The *מָנְי* of Ps. xlv. 9 is taken by some for *מָנְיִם* *musical instruments*, and by others supposed to mean *a band of musicians*.]

<sup>16</sup> Jer. x. 2; Eccles. xii. 12. Also ; *מָנְהוּ*, Job xi. 20.

<sup>a</sup> Also Ps. lxx. 4.



TABLE I

Summary of the results of the experiments on the effect of the concentration of the solution on the rate of reaction.

Concentration of solution	Rate of reaction
0.1M	0.001
0.2M	0.002
0.3M	0.003
0.4M	0.004
0.5M	0.005

The rate of reaction increases with the concentration of the solution. The rate of reaction is directly proportional to the concentration of the solution.

Concentration of solution	Rate of reaction
0.1M	0.001
0.2M	0.002
0.3M	0.003
0.4M	0.004
0.5M	0.005

The rate of reaction increases with the concentration of the solution. The rate of reaction is directly proportional to the concentration of the solution.

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0.3M	0.003
0.4M	0.004
0.5M	0.005

The rate of reaction increases with the concentration of the solution. The rate of reaction is directly proportional to the concentration of the solution.

TABLE III.

(1) אֵת (אֶת־) the mark of the 'Definite Object,' (2) אִתְּ (אֶת־) with, (3) עִם with.

me	אֶתִּי	thee	<i>m.</i> (p. : 1) אֶתְּךָ	him	אֹתוֹ	(1)
			<i>f.</i> אֶתְּךָ	her	אֹתָהּ	
us	אֶתֵּנוּ	you	<i>m.</i> אֶתְּכֶם <sup>4</sup>	them	<i>m.</i> אֹתְכֶם <sup>2</sup>	} אֶת־
			<i>f.</i> [אֶתְּכֶן]			

(α.) Forms of (1) are sometimes given for those of (2). — (β.) In place of the    given above, there may be the full ה; thus, אֹתֵי Deut. xxxii. 51, etc.

with	with me	אִתִּי	with thee	<i>m.</i> (p. : 1) אִתְּךָ	with	him	אִתּוֹ	(2)
				<i>f.</i> אִתְּךָ		her	אִתָּהּ	
with	with us	אִתֵּנוּ	with you	<i>m.</i> אִתְּכֶם	with them	<i>m.</i> אִתְּכֶם	} אִת־	
				<i>f.</i> [אִתְּכֶן]		<i>f.</i> [אִתְּהֶן]		

with	with me	עִמִּי <sup>7</sup>	with thee	<i>m.</i> (p. : 1) עִמְּךָ <sup>5</sup>	with	him	עִמּוֹ	(3)
				<i>f.</i> עִמְּךָ		her	עִמָּהּ	
with	with us	עִמֵּנוּ	with you	<i>m.</i> עִמְּכֶם	with them	<i>m.</i> עִמְּכֶם <sup>6</sup>	} עִם	
				<i>f.</i> [עִמְּכֶן]		<i>f.</i> [עִמְּהֶן]		

<sup>1</sup> Also אֶתְּכֶה Ex. xxix. 35.

<sup>2</sup> Also אֹתְהֶם Gen. xxxii. 1; אֹתְהֶם Ez. xxiii. 45.

<sup>3</sup> Also אֹתְהֶן Ex. xxxv. 26; אֹתָן Ez. xvi. 54; אֹתְהֶן Ez. xxiii. 47.

<sup>4</sup> Also אֹתְכֶם Josh. xxiii. 15.

<sup>5</sup> Also עִמְּכֶה 1 S. i. 26.

<sup>6</sup> Also עִמְּהֶם Nu. xxii. 12.

<sup>7</sup> Also עִמְּדִי (fr. עמד).



TABLE IV.

(1) אל to, (2) על on, or upon, [(3), and (4), below].

To	to me (p. : י' : אֵלַי)	to thee	$\left\{ \begin{array}{l} m. \text{ אֵלַיְךָ} \\ f. (p. : י' : אֵלַיְךָ) \end{array} \right.$	to	$\left\{ \begin{array}{l} \text{him אֵלָיו} \\ \text{her אֵלֶיהָ} \end{array} \right.$	(1)
	to us	to you	$\left\{ \begin{array}{l} m. * \text{אֵלֵיכֶם} \\ f. * \text{אֵלֵיכֶן} \end{array} \right.$	to them	$\left\{ \begin{array}{l} m. \text{אֵלֵיהֶם} \\ f. \text{אֵלֵיהֶן} \end{array} \right.$	{ אל [also אֵלַי]

On	on me (p. : י' : עָלַי)	on thee	$\left\{ \begin{array}{l} m. \text{עָלֶיךָ} \\ f. (p. : י' : עָלֶיךָ) \end{array} \right.$	on	$\left\{ \begin{array}{l} \text{him} \text{עָלָיו} \\ \text{her} \text{עָלֶיהָ} \end{array} \right.$	(2)
	on us	on you	$\left\{ \begin{array}{l} m. * \text{עָלֵיכֶם} \\ f. * \text{עָלֵיכֶן} \end{array} \right.$	on them	$\left\{ \begin{array}{l} m. \text{עָלֵיהֶם} \\ f. \text{עָלֵיהֶן} \end{array} \right.$	{ על also עָלַי

(3) From עַד [also עָדַי] unto, even to, etc., the following occur,—  
 עָדַי unto me, עָדַיְךָ unto thee (m.), עָדָיו unto him, עָדֶיהָ unto her,  
 and עָדֵיכֶם with עַד [Job xxxii. 12], unto you (m.), עָדֵיהֶם [2 K. ix. 18]  
 for unto them (m.).

(4) From בְּלִעְדֵי [the Construct form—(there is no בְּלִעַד)] besides, the  
 following occur,—  
 בְּלִעְדֵי (p. : י' : בְּלִעְדֵי), בְּלִעְדֵיךָ, בְּלִעְדֵיהֶם

1 Often אֵלֵיהֶם.—אֵלֵיהֶם Ps. ii. 5.—[אֵלֵיהֶם (Ez. xxxi. 14), which some take to mean “to them (m.),” strictly means “their (m.) strong ones,” i.e. the strong ones among them].

2 The following words, עָלַי leaves-of (Neh. viii. 15, etc.), עָלָהּ his leaf (Ps. i. 3, etc.), עָלָהּ her leaf, or leafage (Is. i. 30), are from עָלָה a leaf.

3 Also : עָלַיְכֵי Ps. cxvi. 7.

4 Often עָלֵיהֶם.—Also עָלֵיהֶם Ps. v. 12, lv. 16; Job vi. 16, xx. 23, etc.

\* Also without the י; לֵ instead of לֵי.



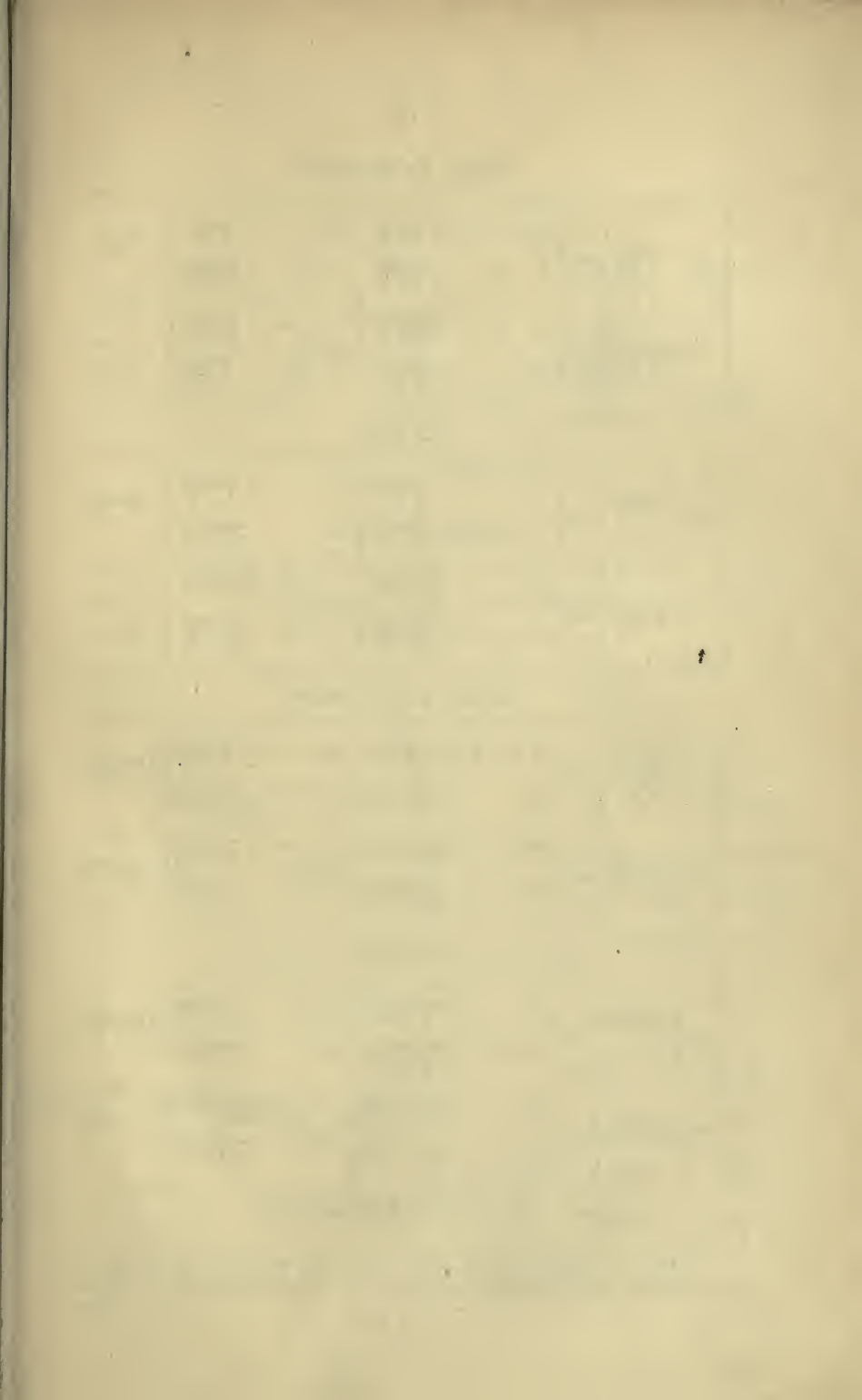


TABLE V. (i.) Singular.

my שִׁירִי	thy	m. (p. : שִׁירְךָ)	his שִׁירוֹ	שִׁיר
		f. שִׁירְךָ	her שִׁירָה	
our שִׁירֵינוּ	your	m. שִׁירְכֶם	their	שִׁירָם
		f. שִׁירְכֶן		

song  
i. c. שִׁיר (§ 52)

(ii.) Plural.

my { שִׁירִי (p. : שִׁירֵי)	thy	m. שִׁירֵיךָ	his שִׁירֵיו	שִׁירִים
		f. (p. : שִׁירֵיךָ)	her שִׁירֵיהָ	
our שִׁירֵינוּ	your	m. שִׁירֵיכֶם	their	m. שִׁירֵיהֶם
		f. שִׁירֵיכֶן		f. שִׁירֵיהֶן

songs  
i. c. שִׁירֵי (§ 56 ix.)

TABLE VI. (i.) Singular.

my תּוֹרָתִי	thy	m. (p. : תּוֹרַתְךָ) <sup>1</sup>	his תּוֹרָתוֹ	תּוֹרָה
		f. תּוֹרַתְךָ	her תּוֹרָתָהּ	
our תּוֹרַתֵינוּ	your	m. תּוֹרַתְכֶם	their	m. תּוֹרַתָּם
		f. תּוֹרַתְכֶן		f. תּוֹרַתָּן

law  
i. c. תּוֹרַת (§ 56 v.)

(ii.) Plural.

my { תּוֹרַתִּי <sup>3</sup> (p. : תּוֹרַתֵי)	thy	m. תּוֹרַתֵיךָ <sup>2</sup>	his תּוֹרַתָּיו	תּוֹרֹת
		f. (p. : תּוֹרַתֵיךָ)	her תּוֹרַתֵיהָ	
our תּוֹרַתֵינוּ	your	m. תּוֹרַתֵיכֶם	their	m. <sup>4</sup> תּוֹרַתֵיהֶם
		f. תּוֹרַתֵיכֶן		f. <sup>5</sup> תּוֹרַתֵיהֶן

laws  
i. c. תּוֹרֹת

The † is sometimes dropped in (ii.)

<sup>1</sup> תּוֹרַתְךָ - Ez. xxxv. 11; Ps. ix. 15.<sup>2</sup> Rarely תּוֹרַתְךָ, as Deut. xxviii. 59.<sup>3</sup> תּוֹרַתִּי - Ps. cxxxii. 12, as some say.<sup>4</sup> By Contraction תּוֹרַתָּם. <sup>5</sup> תּוֹרַתָּן.

TABLE VII.  
A NOUN OF DUAL FORM.

my {	אֲנִי p. : י' : יַ	thy {	m. אֲנִיךָ	his אֲנִיו	} אֲנִים (p. : י' : יַ)
			f. (p. : י' : יַ) אֲנִיךָ	her אֲנִיהָ	
our	אֲנֵינוּ	your {	m. אֲנֵיכֶם	} their {	[i.c. אֲנֵיךָ]
			f. אֲנֵיכוֹן		

\* The ך to the ם is ם.

TABLE VIII.  
VARIOUS FORMS OF THESE PRONOUN AFFIXES.\*  
[Those within ( ) are not for Composition.]

(i.) For a Noun in the SINGULAR.

	First Person.	Second Person.	Third Person.	
Singular.	rare יְיָ, יָ	[p. (: בְּהַיְיָ), ; יְיָ (בְּהַיְיָ), יְיָ, יְיָ ;	יְיָ, יְיָ, יְיָ, יְיָ (יְיָ), יְיָ	M.
		יְיָ, יְיָ, יְיָ, יְיָ (יְיָ), יְיָ (rare,]	(rare, יְיָ, יְיָ, יְיָ, יְיָ	F.
Plural.	יְיָ, יְיָ, יְיָ	יְיָ, יְיָ, יְיָ, יְיָ	יְיָ, יְיָ, יְיָ, יְיָ (יְיָ), יְיָ	M.
		יְיָ, יְיָ, יְיָ, יְיָ	יְיָ, יְיָ, יְיָ, יְיָ (יְיָ), יְיָ	F.

(ii.) For a Noun in the PLURAL or DUAL.

	First Person.	Second Person.	Third Person.	
Singular.	(יְיָ) [p. : י' : יַ] יְיָ	(יְיָ), יְיָ	(יְיָ), יְיָ, יְיָ, יְיָ (יְיָ), יְיָ	M.
		[p. (: בְּהַיְיָ), ; יְיָ (בְּהַיְיָ)] (rare יְיָ) יְיָ	(rare יְיָ, יְיָ, יְיָ, יְיָ	F.
Plural.	יְיָ, יְיָ, יְיָ	יְיָ, יְיָ, יְיָ, יְיָ	(rare יְיָ, יְיָ, יְיָ, יְיָ (יְיָ), יְיָ	M.
		(rare יְיָ, יְיָ, יְיָ, יְיָ	(rare יְיָ, יְיָ, יְיָ, יְיָ (יְיָ), יְיָ	F.

\* Excluding some few which are peculiar to Tab. II. (3, 4). [Objective Aff<sup>s</sup>. hereafter.]

† יְיָ, יְיָ.



TABLE

Year	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880
Population	1,000,000	1,050,000	1,100,000	1,150,000	1,200,000	1,250,000	1,300,000	1,350,000	1,400,000	1,450,000	1,500,000
Area	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000
Exports	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000
Imports	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000	100,000,000

The following table shows the population, area, exports, and imports of the United States from 1870 to 1880. The population has increased from 1,000,000 in 1870 to 1,500,000 in 1880. The area has remained constant at 100,000. The exports and imports have both remained constant at 100,000,000.

The population of the United States has increased steadily since 1870, reaching 1,500,000 by 1880. This growth is primarily due to immigration and natural increase. The area of the United States has remained constant at 100,000, as the country's borders have not expanded significantly during this period.

The exports and imports of the United States have both remained constant at 100,000,000 from 1870 to 1880. This indicates a balanced trade relationship with the rest of the world during this time.





App<sup>x</sup> (A) TO TAB. IX:—Other Declension-forms of some words *mi-ʿrʾa*—with a penult. vowel liable to change.

	our	<i>m.</i> your.	<i>f.</i>	<i>m.</i> their.	my.	<i>f.</i>	<i>m.</i> thy.	her.	his.	<i>i.c.</i>
elder	זְקֵנֵנוּ	זְקֵנְכֶם	זְקֵנֵי	זְקֵנָם	זְקֵנִי	זְקֵנֶיךָ	זְקֵנֶיהָ	זְקֵנֶיהָ	זְקֵנֵהוּ	זְקֵנֵי (זְקֵנֵי)
elders	זְקֵנֵינוּ	זְקֵנֵיכֶם	זְקֵנֵיהֶם	זְקֵנֵיהֶם	זְקֵנֵי	זְקֵנֵיכֶם	זְקֵנֵיהֶם	זְקֵנֵיהֶם	זְקֵנֵיהֶם	זְקֵנֵיהֶם (זְקֵנֵיהֶם) pl.
court	הַצֵּרֵנוּ	הַצֵּרְכֶם	הַצֵּרֵנוּ	הַצֵּרֵם	הַצֵּרֵי	הַצֵּרְכֶם	הַצֵּרֵיהֶם	הַצֵּרֵיהֶם	הַצֵּרֵהוּ	הַצֵּרֵי s. (2)
courts	הַצֵּרֵינוּ	הַצֵּרֵיכֶם	הַצֵּרֵיהֶם	הַצֵּרֵיהֶם	הַצֵּרֵי	הַצֵּרֵיכֶם	הַצֵּרֵיהֶם	הַצֵּרֵיהֶם	הַצֵּרֵיהֶם	הַצֵּרֵיהֶם † (הַצֵּרֵיהֶם) pl.
officer	פְּקִידֵנוּ	פְּקִידְכֶם	פְּקִידֵנוּ	פְּקִידֵם	פְּקִידֵי	פְּקִידְכֶם	פְּקִידֵיהֶם	פְּקִידֵיהֶם	פְּקִידֵהוּ	פְּקִידֵי s. (3)
officers	פְּקִידֵינוּ	פְּקִידֵיכֶם	פְּקִידֵיהֶם	פְּקִידֵיהֶם	פְּקִידֵי	פְּקִידֵיכֶם	פְּקִידֵיהֶם	פְּקִידֵיהֶם	פְּקִידֵיהֶם	פְּקִידֵיהֶם (פְּקִידֵיהֶם) pl.
kinsman	קְרוֹבָנוּ	קְרוֹבְכֶם	קְרוֹבָנוּ	קְרוֹבֵם	קְרוֹבֵי	קְרוֹבְכֶם	קְרוֹבֵיהֶם	קְרוֹבֵיהֶם	קְרוֹבוֹ	קְרוֹבֵי s. (4)
kinsmen	קְרוֹבָנוּ	קְרוֹבֵיכֶם	קְרוֹבֵיהֶם	קְרוֹבֵיהֶם	קְרוֹבֵי	קְרוֹבֵיכֶם	קְרוֹבֵיהֶם	קְרוֹבֵיהֶם	קְרוֹבֵיהֶם	קְרוֹבֵיהֶם (קְרוֹבֵיהֶם) pl.
guest	קְרוֹאָנוּ	קְרוֹאֲכֶם	קְרוֹאָנוּ	קְרוֹאֵם	קְרוֹאֵי	קְרוֹאֲכֶם	קְרוֹאֵיהֶם	קְרוֹאֵיהֶם	קְרוֹאוֹ	קְרוֹאֵי s. (5)
guests	קְרוֹאָנוּ	קְרוֹאֵיכֶם	קְרוֹאֵיהֶם	קְרוֹאֵיהֶם	קְרוֹאֵי	קְרוֹאֵיכֶם	קְרוֹאֵיהֶם	קְרוֹאֵיהֶם	קְרוֹאֵיהֶם	קְרוֹאֵיהֶם (קְרוֹאֵיהֶם) pl.

NOTES. (α) The Declension of פְּקִידָא is like Tab. IX; and (β) that of קְרוֹבָא is like (6) here. (γ) י may stand for י, Pl. I, § 14. (δ) Under one of ו פ ח ה נ a Moving י must of course take a Compound form.

\* (i) A 'Borrowed' פְּקִידָא form. But (ii) אֶבְלָא (for אֶבְלָא) fr. אֶבְלָא, etc., are the strictly proper forms. (iii) Some פְּקִידָא words 'borrow', i.e. a פְּקִידָא form; thus אֶבְלָא, i.e. אֶבְלָא; so אֶבְלָא, i.e. אֶבְלָא; etc.—† (i) Some RETAIN the י; thus אֶבְלָא fr. אֶבְלָא (pl. of אֶבְלָא), אֶבְלָא as well as אֶבְלָא (pl. of אֶבְלָא), etc. (ii) אֶבְלָא (pl. of אֶבְלָא) is a 'Euphonic' irregular form. So אֶבְלָא from pl. of אֶבְלָא (besides the regular form).—† The י form of this, is i.e. אֶבְלָא, and w. Affs. אֶבְלָא—also אֶבְלָא Comp. Note (f), and so אֶבְלָא (p. for אֶבְלָא).—§ The י is sometimes retained in the Pl. and w. Affs.; thus אֶבְלָא, i.e. אֶבְלָא, אֶבְלָא, and אֶבְלָא, etc.; so, fr. אֶבְלָא, אֶבְלָא, & pl. אֶבְלָא, אֶבְלָא, אֶבְלָא, and so fr. אֶבְלָא or w. י, and dual אֶבְלָא, pl. אֶבְלָא, and אֶבְלָא (i.e. אֶבְלָא), etc.









TABLE X.

	our.	f., m., your.	f., m., their.	my.	f., m., thy.	her, his.	(i. c.)
king	מַלְכֵנוּ	מַלְכֵכֶם	מַלְכֵהֶם	מַלְכִי	מַלְכֶיךָ	מַלְכָּהּ	מַלְכֵךְ <sup>1</sup> s.
kings	מַלְכֵינוּ	מַלְכֵיכֶם	מַלְכֵיהֶם	מַלְכֵי	מַלְכֵיכֶם	מַלְכֵיהֶם	מַלְכֵיכֶם pl.
vow	נִדְוֵנוּ	נִדְוֵכֶם	נִדְוֵהֶם	נִדְוִי	נִדְוֵיךָ	נִדְוֵהוּ	נִדְוֵךְ <sup>2</sup> s.
vows	נִדְוֵינוּ	נִדְוֵיכֶם	נִדְוֵיהֶם	נִדְוֵי	נִדְוֵיכֶם	נִדְוֵיהֶם	נִדְוֵיכֶם s.
part	חֲלֻקֵנוּ	חֲלֻקֵכֶם	חֲלֻקֵהֶם	חֲלֻקִי	חֲלֻקֶיךָ	חֲלֻקֵהוּ	חֲלֻקֵךְ <sup>3</sup> s.
parts	חֲלֻקֵינוּ	חֲלֻקֵיכֶם	חֲלֻקֵיהֶם	חֲלֻקֵי	חֲלֻקֵיכֶם	חֲלֻקֵיהֶם	חֲלֻקֵיכֶם pl.
blow	נִגְעֵנוּ	נִגְעֵכֶם	נִגְעֵהֶם	נִגְעִי	נִגְעֵיךָ	נִגְעֵהוּ	נִגְעֵךְ <sup>4</sup> s.
blows	נִגְעֵינוּ	נִגְעֵיכֶם	נִגְעֵיהֶם	נִגְעֵי	נִגְעֵיכֶם	נִגְעֵיהֶם	נִגְעֵיכֶם pl.
boy	נַעֲרֵנוּ	נַעֲרֵכֶם	נַעֲרֵהֶם	נַעֲרִי	נַעֲרֶיךָ	נַעֲרֵהוּ	נַעֲרֵךְ <sup>5</sup> s.
boys	נַעֲרֵינוּ	נַעֲרֵיכֶם	נַעֲרֵיהֶם	נַעֲרֵי	נַעֲרֵיכֶם	נַעֲרֵיהֶם	נַעֲרֵיכֶם pl.
servant	עַבְדֵנוּ	עַבְדֵכֶם	עַבְדֵהֶם	עַבְדִי	עַבְדֶיךָ	עַבְדֵהוּ	עַבְדֵךְ <sup>6</sup> s.
servants	עַבְדֵינוּ	עַבְדֵיכֶם	עַבְדֵיהֶם	עַבְדֵי	עַבְדֵיכֶם	עַבְדֵיהֶם	עַבְדֵיכֶם pl.

\* Some of these take, in Pause,  $\text{־}$  instead of the Penultimate  $\text{־}$ ; thus,  $\text{נִגְעֵיךָ}$  :  $\text{נִגְעֵיךָ־}$  ;  $\text{נַעֲרֵיךָ}$  :  $\text{נַעֲרֵיךָ־}$  ;  $\text{עַבְדֵיךָ}$  :  $\text{עַבְדֵיךָ־}$  ;  $\text{נִגְעֵי}$  :  $\text{נִגְעֵי־}$  ;  $\text{נַעֲרֵי}$  :  $\text{נַעֲרֵי־}$  ;  $\text{עַבְדֵי}$  :  $\text{עַבְדֵי־}$  .

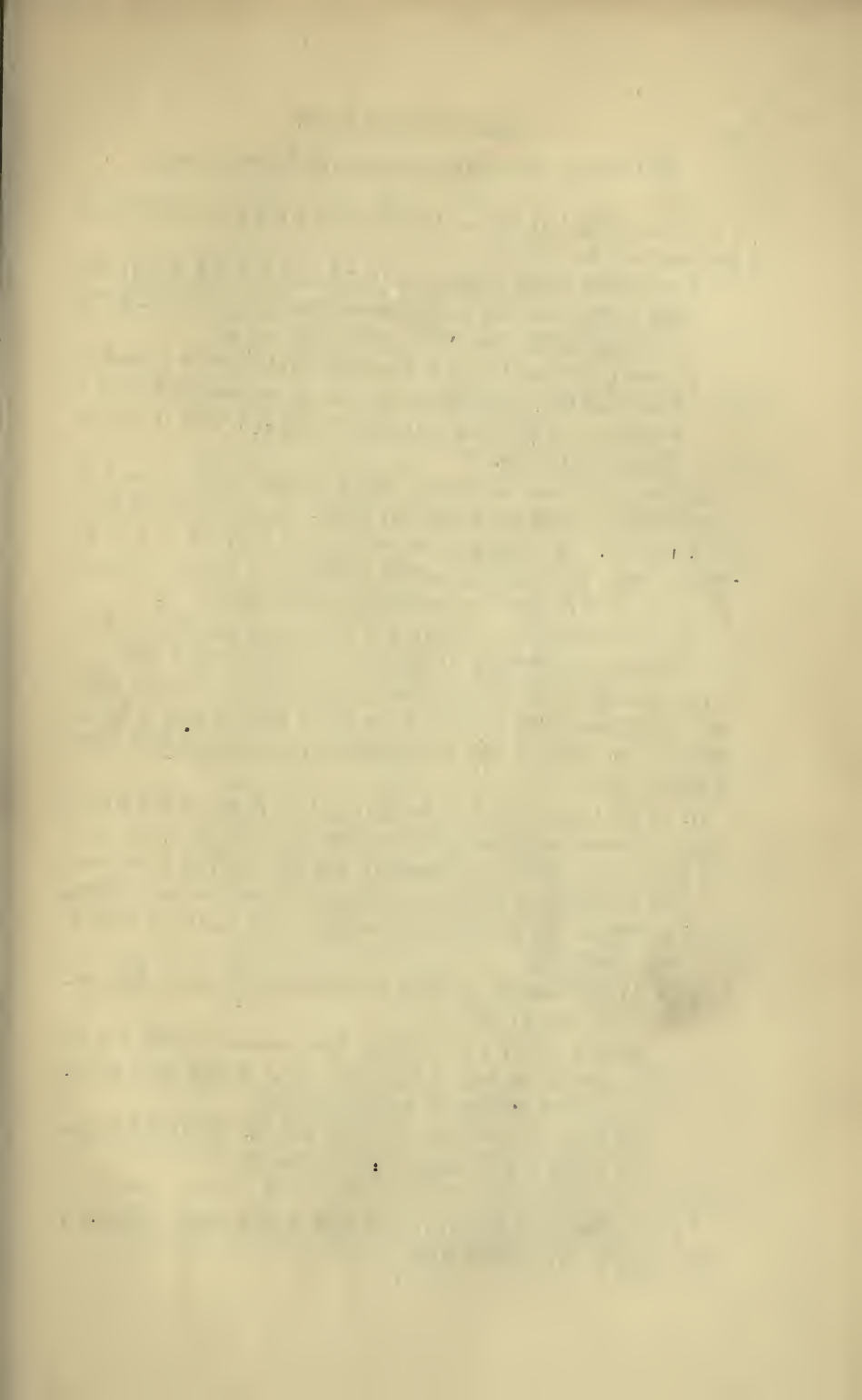
<sup>1</sup> In Pause :  $\text{־}$  ; <sup>2</sup> In Pause :  $\text{־}$  ; <sup>3</sup> In Pause :  $\text{־}$  ; <sup>4</sup> As in (2). — Or, as in (1),  $\text{נִגְעֵיךָ־}$  ; <sup>5</sup> In Pause :  $\text{־}$  ; <sup>6</sup> In Pause :  $\text{־}$  .

<sup>7</sup> In Pause :  $\text{־}$  ; <sup>8</sup> In Pause :  $\text{־}$  .  
 $\text{עַבְדֵיכֶם־}$  etc. (= Decl.).









## (I) 'CONSTR.' FORMS, (II) AFFIX-FORMS, (III) VARIOUS FORMS,

I. The forms פִּעֵל, פִּעַל, פִּעֵל, etc. [see Rule vii on p. 36], in the Sing., undergo no change 'i.c.' But

(1) Some פִּעֵל or פִּעַל words borrow 'i.c.' a form from פִּעֵל or פִּעַל; thus הִבֵּל for הִבֵּל 'i.c.',—וָרַע Nu. xi. 7 (but many times וָרַע) 'i.c.'—חָרַר for חָרַר 'i.c.',—נָמַע for נָמַע 'i.c.',—שָׁנַר as well as שָׁנַר 'i.c.', etc.

(2) Some PLU. forms 'i.c.' w. ׀ QUIESCENT (to 2<sup>d</sup> Rt.-letter) followed by Dag. L., are Irreg.; as \*יִחְסְרֵי (4 times, but also the Reg<sup>r</sup> חִסְרֵי twice) & \*צִמְרֵי Is. v. 10, רָשָׁפִי Song viii. 6 (but also רָשָׁפִי Ps. lxxvi. 4) from the Plurals of חִסְרָה & צִמְרָה.

II. Some DECL.-FORMS are IRREG.;—(1) SING. forms w. MOVING SHVA (to 2<sup>d</sup> Rt.-letter), as (α) בְּנִיָּהּ (his) & בְּנִיָּהּ (my) fr. בְּנִיָּהּ. (β) For בְּלִיָּהּ fr. בְּלִיָּהּ Comp. Pt. I. § 55 (11). (γ) So מְבַבֵּי (w. 'Euph' D., Pt. I. § 70) Jer. iv. 7, fr. the פִּעֵל form מְבַבֵּי. (δ) Besides תִּחְרָה & תִּחְרָה (fr. תִּחְרָה) as in Tab. XI. 3, there is also the form תִּחְרָה Is. lii. 14; and so (according to some) פִּעֵל Is. i. 31.

(2) PLU. forms (w. Affs. 2 pl. & 3 pl.) w. ׀ QUIESCENT to 2<sup>d</sup> Rt.-letter follow by Dag. L.; as \*בְּסִיָּהּ & \*בְּסִיָּהּ fr. the Plurals of בְּסִיָּהּ & בְּסִיָּהּ.

III. Some פִּעֵל or פִּעַל Nouns vary slightly in DECL.-VOWEL. Thus, fr. יִשְׁעֵי or יִשְׁעֵי we have once יִשְׁעֵיהֶם (w. ׀), but also יִשְׁעֵי & יִשְׁעֵיהֶם; יִשְׁעֵיהֶם & יִשְׁעֵיהֶם; יִשְׁעֵיהֶם & יִשְׁעֵיהֶם; and so, fr. קִצְפֵּה, we have קִצְפֵּיהֶם (w. ׀), but also קִצְפֵּיהֶם & קִצְפֵּיהֶם; קִצְפֵּיהֶם (w. ׀).

IV. (1) The 'SLIGHT'-vowel for the Plu. ('i.c.' and w. Affs. for 2 pl. & 3 pl.) is generally the same as the Decl.-vowel of the Sing., as seen in Tab. X. 1-6. But

(2) There are some slight Variations; thus הִבֵּל has הִבֵּל in the Sing. (w. ׀), but הִבְלֵי & הִבְלֵיהֶם in the Plu. (w. ׀ direct fr. the ׀ of הִבְלֵי), so חָרַר has חָרְרוּ as in Tab. X. 3, but חָרְרֵי the Plu. 'i.c.' (w. ׀ direct fr. the ׀ of חָרְרֵי).

Obs. (α) חִבְלֵי a cord has חִבְלוּ his cord Job xviii. 10, and so חִבְלֵי cords of (6 times); and

(β) חִבְלֵי or חִבְלֵי a pain (perhaps from 'contortion'), which does not occur in the Sing. w. Pron.-Affs., has חִבְלֵי in חִבְלֵי pains of Hos. xiii. 13 & חִבְלֵיהֶם their pains Job xxxix. 3.

(γ) חִבְלֵי in 5 other places is the same as in (β). Some take it in these 5 places to be the same as חִבְלֵי in (α)—badly.

\* These are strictly fr. Plurals of unused פִּעֵל or פִּעַל forms. So בְּמִנֵּי Plu. of בְּמִנֵּה (׀ ם) rather than of בְּמִנֵּי.

V. (1) Some פֻּעַל or עֻלָּע Nouns have a FEM. FORM OF PLU. (in וְתֵּי). Thus (α) אֲרָס, pl. אֲרָסוֹת, and (β) נִפְשׁוֹת pl. נִפְשׁוֹת, are declined in the Sing. as in Tab. X. 1—and in the Plu. as in Tab. XII.

VI. Words\* in תִּפְּרָה [§74 (e), p. 45], or תִּפְּרָה with a Guttural, (1) are UNCHANGED 'i.c.' IN THE SING., (2) are DECLINED IN THE SING. as in Tab. X, (3) have Plurals from the corresponding תִּפְּרָה form: † thus [for (2) & (3)],

(α) אִמָּה a nursing-mother has Decl.-form אִמָּתָה, אִמָּתָה, etc.; & Plu. אִמָּוֹת (fr. אִמָּה) unchanged 'i.c.' & w. Affs.;

(β) מִינְיָה a nurse has Decl.-form מִינְיָתָה, מִינְיָתָה, etc.; & Plu. מִינְיָוֹת (fr. מִינְיָה) unchanged 'i.c.' & w. Affs.; so

(γ) שְׁכֵנָה a neighbour (f.) has Decl.-form שְׁכֵנָתָה, etc.; & Plu. שְׁכֵנָוֹת (fr. שְׁכֵנָה) unchanged 'i.c.' & w. Affs.;

(δ) בְּהֵמָה [בְּהֵמָה] cattle has Decl.-form בְּהֵמָתָה etc.; & Plu. בְּהֵמוֹת, 'i.c.' בְּהֵמוֹת, (fr. בְּהֵמָה, 'i.c.' בְּהֵמָה). Cp. 'App<sup>x</sup> C to Tab. IX' [4].

(ε) תּוֹכַחַת reproof has Decl.-form תּוֹכַחַתָּה etc.; & Plu. תּוֹכַחוֹת, 'i.c.' תּוֹכַחוֹת, (fr. תּוֹכַחַת), & תּוֹכַחוֹת (fr. תּוֹכַחַת).

(ς) The תִּפְּרָה Decl.-form, in Sing., is used for several Nouns in תִּפְּרָה (which are undeclined in תִּפְּרָה); thus מְלַחְמָתוֹ etc. fr. מְלַחְמָתָה, מְלַחְמָתָה, etc. fr. מְלַחְמָתָה, מְלַחְמָתָה, etc. fr. מְלַחְמָתָה, מְלַחְמָתָה, etc. fr. מְלַחְמָתָה, מְלַחְמָתָה, etc. fr. מְלַחְמָתָה, מְלַחְמָתָה, etc.

(ζ) The Plurals of the Nouns in (ς) are from the תִּפְּרָה form; thus מְלַחְמוֹת ('i.c.' מְלַחְמוֹת etc.); מְרַבְּבוֹת & מְרַבְּבוֹת, 'i.c.' מְרַבְּבוֹת & מְרַבְּבוֹת (his) are fr. an unused Sing. [מְרַבְּבוֹת].

(θ) Some contracted פֻּעַל (or עֻלָּע) & פֻּעַל forms have Decl.-forms as in Tabs. X & XI; thus חֲטָאָה etc. (as in Tab. X. 3) fr. חֲטָאָה [for חֲטָאָה or 'ח], & יָפְיוֹ etc. (as in Tab. XI. 1) fr. יָפְיוֹ p. יָפְיוֹ § 63. So צָלָה, & תָּהָה, [contracted for צָלָה (or צָלָה), & תָּהָה] have the Plurals צָלָהּ, & תָּהָה; and so דָּגָה a pot has Plu. דָּגָה, דָּגָה, a street has Plu. דָּגָה, & שׁוֹרָה an ox has Plu. שׁוֹרָה—as fr. form פֻּעַל (or 'פ) or 'פ.

\* So some Infinitives in תִּפְּרָה and תִּפְּרָה, as שֵׁבֶתָה [Tab. XVIII] w. Decl.-form שֵׁבֶתָה etc., & קָחָה [Tab. XIX, Note (A)] w. Decl.-form קָחָה etc.

† So Contracted forms in וְתֵּי (for וְתֵּי, = וְתֵּי), and in וְתֵּי (for וְתֵּי, = וְתֵּי), have their Pl. from וְתֵּי and וְתֵּי. Thus מְלַחְמוֹת kingdoms is Plu. of מְלַחְמָתָה (as also חֲנוּטוֹת cells Plu. of חֲנוּטָה), and תַּחְתֵּיּוֹת lower parts Plu. of תַּחְתֵּיּוֹת (as also דָּלְיוֹת boughs Plu. of דָּלְיוֹת, & זְנוּיֹת corners Plu. of זְנוּיֹת).





TABLE XIII.

OF SOME IRREGULAR NOUNS.

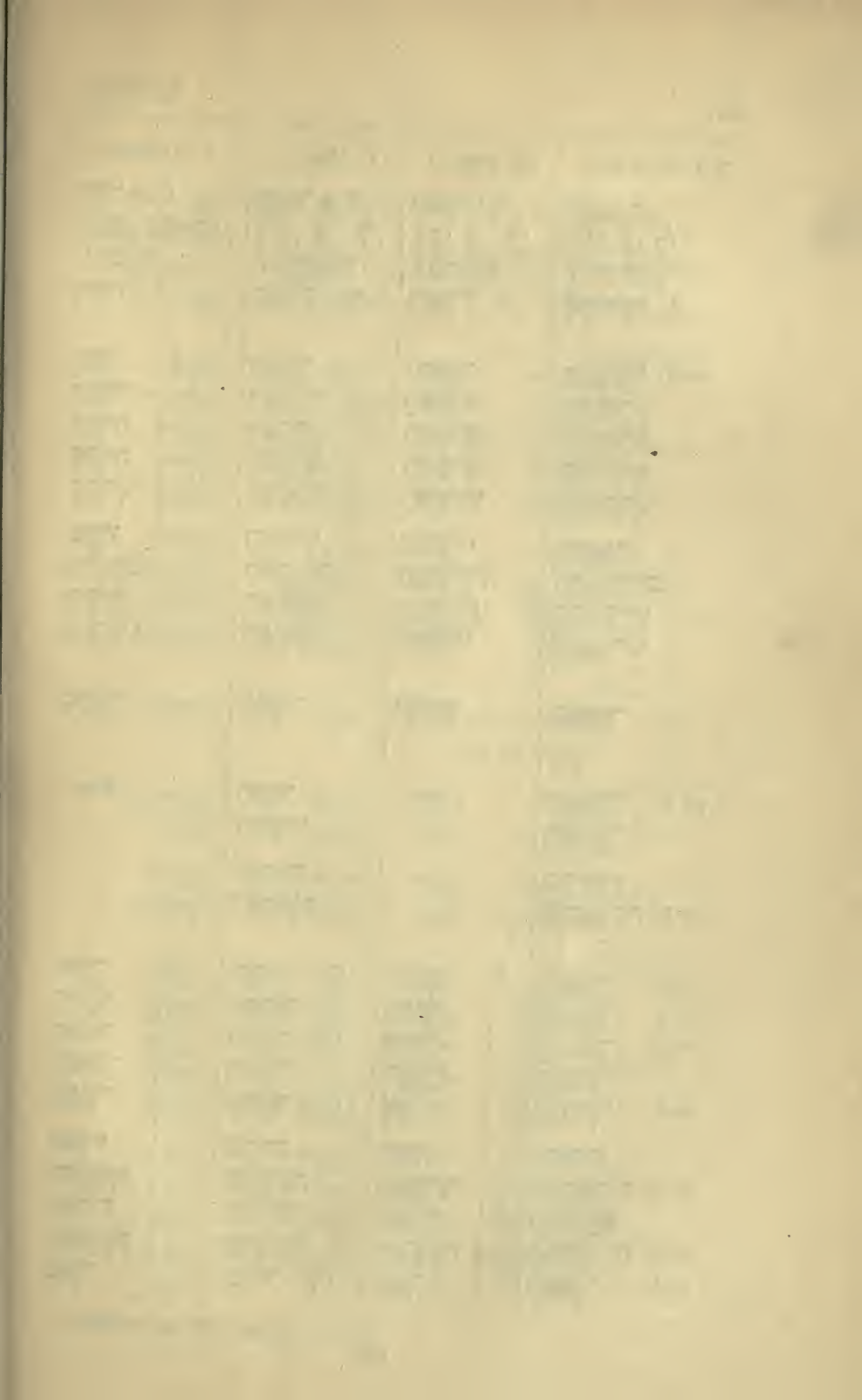
our.	f,	m., your.	f,	m., their.	my	f,	m., thy.	her,	his.	(i. c.)	s. 1	pl.
אֲנֵנוּ	אֲנִי	אַתָּם	אֲנִי	אֲנֵיהֶם	אֲבִי	אִי	אֲבִיךָ	אִתְּךָ	אֲבִיו	(אֲבִי)	* אָב	אֲבוֹת
אֲבֹתֵנוּ	אֲבוֹתַי	אֲבֹתֵיכֶם	אֲבוֹתַי	אֲבֹתֵיהֶם	אֲבֹתִי	אֲבֹתֶיךָ	אֲבֹתֶיךָ	אֲבֹתֶיךָ	אֲבֹתָיו	(אֲבֹת)	אָבוֹת	אֲבוֹתָי
אֲחֵנוּ	אֲחִי	אֲחֵיכֶם	אֲחִי	אֲחֵיהֶם	אֲחִי	אֲחֶיךָ	אֲחֶיךָ	אֲחֶיךָ	אֲחֵיו	(אֲחִי)	אָחוֹת	אֲחוֹתַי
אֲחֹתֵנוּ	אֲחוֹתִי	אֲחוֹתֵיכֶם	אֲחוֹתַי	אֲחוֹתֵיהֶם	אֲחֹתִי	אֲחֹתֶיךָ	אֲחֹתֶיךָ	אֲחֹתֶיךָ	אֲחֹתָיו	(אֲחֹת)	אֲחֹת	אֲחֹתַי
בָּתֵנוּ	בָּתִּי	בָּתֵיכֶם	בָּתִּי	בָּתֵיהֶם	בָּתִּי	בָּתֶיךָ	בָּתֶיךָ	בָּתֶיךָ	בָּתוֹ	(בָּת)	בָּת	בָּתַי
בָּתוֹתֵנוּ	בָּתוֹתַי	בָּתוֹתֵיכֶם	בָּתוֹתַי	בָּתוֹתֵיהֶם	בָּתוֹתִי	בָּתוֹתֶיךָ	בָּתוֹתֶיךָ	בָּתוֹתֶיךָ	בָּתוֹתָיו	(בָּתוֹת)	בָּתוֹת	בָּתוֹתַי
בָּרֵנוּ	בָּרִי	בָּרֵיכֶם	בָּרִי	בָּרֵיהֶם	בָּרִי	בָּרֶיךָ	בָּרֶיךָ	בָּרֶיךָ	בָּרוֹ	(בָּרִי)	בָּרִי	בָּרֵי
בָּרֹתֵנוּ	בָּרוֹתַי	בָּרוֹתֵיכֶם	בָּרוֹתַי	בָּרוֹתֵיהֶם	בָּרוֹתִי	בָּרוֹתֶיךָ	בָּרוֹתֶיךָ	בָּרוֹתֶיךָ	בָּרוֹתָיו	(בָּרוֹת)	בָּרוֹת	בָּרוֹתַי
בָּרִיתֵנוּ	בָּרִיתִי	בָּרִיתֵיכֶם	בָּרִיתִי	בָּרִיתֵיהֶם	בָּרִיתִי	בָּרִיתֶיךָ	בָּרִיתֶיךָ	בָּרִיתֶיךָ	בָּרִיתוֹ	(בָּרִית)	בָּרִית	בָּרִיתַי

[not declined] [f.] †† ††† and] (m.) \*\* ††† pl.









VII. HITHPĀ-ĒL.	VI. HOPH-ĀL.	V. HIPH-ĀL.	IV. PŪ-ĀL.
הִתְפַּקֵּד { בָּ, פָּ, לָ } מֵהִתְפַּקֵּד הִתְפַּקְדוּ...*	הִפְקֵד (ה־) { בָּ, פָּ, לָ } מֵהִפְקֵד הִפְקְדוּ...*	הִפְקֵד (ה־) { בָּ, פָּ, לָ } מֵהִפְקֵד הִפְקִידוּ...*	פִּקֵּד (ה־) { בָּ, פָּ, לָ } מִפְקֵד פִּקְדוּ...*
(or ק) אֲהִתְפַּקֵּד הִתְפַּקְדָּה הִתְפַּקְדְתִּי הִתְפַּקְדְתִּי הִתְפַּקְדְתִּי	הִפְקֵד <sup>ו</sup> הִפְקְדָּה הִפְקְדְתִּי הִפְקְדְתִּי הִפְקְדְתִּי	הִפְקִיד הִפְקִידָּה הִפְקִידְתִּי הִפְקִידְתִּי הִפְקִידְתִּי	§ פִּקֵּד פִּקְדָּה פִּקְדְתִּי פִּקְדְתִּי פִּקְדְתִּי
הִתְפַּקְדוּ הִתְפַּקְדֻתֶם הִתְפַּקְדֻתֶן הִתְפַּקְדֻנוּ	הִפְקְדוּ הִפְקְדֻתֶם הִפְקְדֻתֶן הִפְקְדֻנוּ	הִפְקִידוּ הִפְקִידֻתֶם הִפְקִידֻתֶן הִפְקִידֻנוּ	פִּקְדוּ פִּקְדֻתֶם פִּקְדֻתֶן פִּקְדֻנוּ §
מִתְפַּקֵּד	מִפְקֵד <sup>ו</sup>	מִפְקִיד	מִפְקֵד <sup>ו</sup>
(or ק) אֲהִתְפַּקְדִּי הִתְפַּקְדוּ (or ק) הִתְפַּקְדְנָה	None.	הִפְקֵד הִפְקִידִי הִפְקִידוּ הִפְקִידְנָה	None.
(or ק) אֲיִתְפַּקֵּד (or ק) תִּתְפַּקֵּד (or ק) תִּתְפַּקֵּד תִּתְפַּקְדִּי (or ק) אֲתִפַּקֵּד יִתְפַּקְדוּ (or ק) תִּתְפַּקְדְנָה תִּתְפַּקְדוּ (or ק) תִּתְפַּקְדְנָה (or ק) נִתְפַּקֵּד	§ יִפְקֵד <sup>ו</sup> הִפְקֵד תִּפְקֵד תִּפְקֵד תִּפְקִידִי אֲפַקֵּד יִפְקִידוּ תִּפְקִידְנָה תִּפְקִידוּ תִּפְקִידְנָה נִפְקֵד	יִפְקִיד (ה־) תִּפְקִיד (ה־) תִּפְקִיד (ה־) תִּפְקִידִי אֲפַקִיד (ה־) יִפְקִידוּ תִּפְקִידְנָה תִּפְקִידוּ תִּפְקִידְנָה נִפְקִיד (ה־)	§ יִפְקֵד תִּפְקֵד תִּפְקֵד תִּפְקִידִי אֲפַקֵּד יִפְקִידוּ תִּפְקִידְנָה תִּפְקִידוּ תִּפְקִידְנָה נִפְקֵד

For the NOTES see next page.







\* For INFIN. WITH PRON.-AFFS. see § 137 (4) and Tab. XV.

† פָּקַד is of the form פָּעַל.

There are two other forms of the Past KAL, viz., [(α) & (β)],

(α) The פָּעַל form, as כָּבַד *he was heavy*, of which the other Person-forms are the same as those in the first column of Tab. XIV, thus—

כָּבַד, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ, כָּבַדְתָּ

N.B. In Pause the 2<sup>d</sup> Rt.-letter in 3 s. f. & 3 pl. of these has  $\text{—}$ ; as in : כָּבַדְתָּ 3 s. f., : כָּבַדְתָּ 3 pl.;—and

(β) The פָּעַל form, as יָכַל *he was able*, which is given in small type in the Table. Also

N.B. (i) The 2<sup>d</sup> Rt.-letter in 3 s. f. & 3 pl. of these has  $\text{—}$ ; as in : יָכַלְתָּ 3 s. f., : יָכַלְתָּ 3 pl.

(ii) The  $\text{—}$  in the 2 pl. m. & 2 pl. f. of this Tense is  $\text{־}$  [Pt. I. § 55 (9, b)]. Moreover,

Obs. Of Past-Tense forms belonging to this Table,—IN PAUSE,—

(1) The 3 s. & 3 pl. forms [except those in (α) & (β) above] have, under their 2<sup>d</sup> Rt.-letter,—in Pause,—

(i)  $\text{—}$  in *Kāl, Niph-āl, Pū-āl, Hoph-āl, Hithpā-él* [see *h* (α, ii) below];  
 (ii)  $\text{—}$  in *Pi-él*.—See more on pp. 111 & 112.

(2) The 2 s. m. & 2 s. f., and the 1 s. & 1 pl., of all Voices, may have  $\text{—}$  in Pause [see p. 110 (Note \*)]. But

(3) The 2 pl. m. & 2 pl. f. are unchanged in Pause, and have always the ACCENT ON THE FINAL  $\text{־}$  &  $\text{־}$ — in all Voices;

(4) The 3 s. f. & 3 pl. in the *Hiph-él* are unchanged in Pause.

‡ IN PAUSE, the 2<sup>d</sup> Rt.-letter has  $\text{—}$  in these. Then, in the Imperative *Kāl* 2 s. f. & 2 pl. m., the  $\text{—}$  returns to the 1<sup>st</sup> Rt.-letter—as in : לְבַשְׁתִּי 2 s. f. & : לְבַשְׁתִּי 2 pl. m. (Imper. *Kāl*).

§ In Pause, the 2<sup>d</sup> Rt.-letter has  $\text{—}$  in these forms.

(a) For Variations when the Root has in it one of the 5 letters ע ר ח נ ה see Tabs. XVI (1)—XVI (3) (and pp. 115–121 & 368–374).

(b) In Pause the 2<sup>d</sup> Rt.-letter has  $\text{—}$ . Then, in Imper. *Kāl* 2 s. f. & 2 pl. m.,  $\text{—}$  returns to the 1<sup>st</sup> Rt.-letter as in : פָּקְדִי 2 s. f. & : פָּקְדִי 2 pl. m.

(c) In Pause the 2<sup>d</sup> Rt.-letter has  $\text{—}$ .

(d) For the two forms of Infin. Absol. *Niph-āl* see pp. 338 & 339. The נ' form occurs in נִשְׁאַל, נִלְחָם, נִכְבְּדוּ [Pt. I. § 60], and a few others. Also we find הִתְנַחֵם and הִתְנַחֵם (the  $\text{—}$  to compensate for the Dag. F. which נ cannot receive); and once אִדְרֹשׁ Ez. xiv. 3.

(e) Sometimes the 2<sup>d</sup> Rt.-letter has  $\text{—}$  in *Pi-él* Past 3 s. m.; thus, אָבַד 2 K. xxi. 3;—and sometimes  $\text{—}$ ; thus, וְהָבַדְתָּ & וְהָבַדְתָּ often (as well as וְהָבַדְתָּ & וְהָבַדְתָּ sometimes), and וְהָבַדְתָּ.

(f) In a few instances the ה' is omitted. Thus some give וְהָבַדְתָּ Eccles. iv. 2 as Partic. s. m. *Pi-él* (for וְהָבַדְתָּ, see also p. 330. Similarly we have as *Pū-āl* Partic. s. m. : וְהָבַדְתָּ Ex. iii. 2 (wrongly taken as Past 3 s. m. by some), and וְהָבַדְתָּ 2 K. ii. 10; and so a few others.

- (g) Also with  $\bar{\text{v}}$  (ü), instead of  $\bar{\text{v}}$  (ö), Comp. p. 72; thus  $\text{הַשְׁלַךְ} \& \text{הַשְׁכֵּב}$  Past 3 s. m.,— $\text{מִשְׁלַךְ}$  Partic. s. m.,—and so the Fut.  $\text{יִשְׁלַךְ}$  3 s. m.,  $\text{יִשְׁלַח}$  3 s. f. & 2 s. m., etc.
- (h) (a) In the *Hithpā-ël* Past, Imper. and Fut., (i) the 2<sup>d</sup> Rt.-letter often has  $\bar{\text{v}}$ , as given within ( ) in the Table; thus,  $\text{הִתְחַזַּק}$  Past 3 s. m. (& Imper. 2 s. m.) fr.  $\text{חֹזֵק}$ ,  $\text{הִתְעַנֵּן}$  Imper. 2 s. m. fr.  $\text{עֹנֵן}$ , and so the Fut. forms  $\text{יִתְחַזַּק}$  3 s. m. twice and  $\text{יִתְחַזְּקוּ}$  1 pl. once (but also  $\text{יִתְחַזְּקוּ}$  3 s. m. several times, with  $\bar{\text{v}}$ ) fr.  $\text{חֹזֵק}$ , and  $\text{יִתְעַנְּנוּ}$  2 s. m. fr.  $\text{חֹכֵם}$ ,  $\text{יִתְעַלְּפוּ}$  3 pl. f. fr.  $\text{עֹלָף}$ , etc.; and (ii) the PAUSE-vowel is  $\bar{\text{v}}$  (lengthened from the  $\bar{\text{v}}$ ) \*\* in the Past, Imper. & Fut., as in  $\text{הִתְאַזַּר}$  &  $\text{הִתְנַלַּח}$  (Lev. xiii. 33, comp. p. 113) Past 3 s. m. fr.  $\text{אָזַר}$  &  $\text{נָלַח}$ , and so in  $\text{הִתְיַצֵּבָה}$  (Job xxxiii. 5) Imper. 2 s. m. w. ה as in § 141 (γ) [p. 86], and in the Fut. forms  $\text{יִתְאַדָּם}$  3 s. m. fr.  $\text{אָדָם}$ ,  $\text{יִתְעַנְּנוּ}$  3 s. m. &  $\text{יִתְעַנְּנוּ}$  2 s. m. &  $\text{יִתְעַנְּנוּ}$  2 pl. m. fr.  $\text{עֹנֵן}$ ,  $\text{יִתְקַדְּשׁוּ}$  3 pl. m. fr.  $\text{קָדֵשׁ}$ , etc.; and (iii) as examples of both the  $\bar{\text{v}}$  and the  $\bar{\text{v}}$  (or  $\bar{\text{v}}$ ) form from the same Root we have also, fr.  $\text{הִלַּךְ}$ , both  $\text{יִתְהַלַּךְ}$  and  $\text{יִתְהַלֵּךְ}$  Fut. 3 s. m. &  $\text{יִתְהַלְּכוּ}$  Fut. 3 pl. m.; and so fr.  $\text{קָדֵשׁ}$  not only  $\text{יִתְקַדְּשׁוּ}$  Past 3 pl. & Imper. 2 pl. m. and  $\text{יִתְקַדְּשׁוּ}$  Fut. 3 pl. m., but also  $\text{יִתְקַדְּשׁוּ}$  [for  $\text{יִתְקַדְּשׁוּ}$ , the  $\bar{\text{v}}$  for  $\bar{\text{v}}$  because of the *Makkeph*—Pt. I. § 55 (9, b)] which some take as Past 3 s. m.,—but it may be Inf. Constr.
- (β) Some few times the 2<sup>d</sup> Rt.-letter has  $\bar{\text{v}}$  (instead of  $\bar{\text{v}}$  followed by Dag. F.); thus  $\text{הִתְפַּקְּרוּ}$ ,  $\text{יִתְפַּקְּרוּ}$ ,  $\text{יִתְפַּקְּרוּ}$  [No other *Hithpā-ël* forms fr.  $\text{פָּקַד}$  occur, but only these three. Those in the Table are Paradigm-forms.]
- (j) In all Voices, ה $\bar{\text{v}}$  often occurs at the end of the Imper. 2 s. m. [see § 141 (γ), p. 86] and the Fut. 1 s. & 1 pl. [see § 144, p. 88].

\*\* With a first Rt.-letter either (1)  $\text{שׁ}$ , (2)  $\text{ט}$ , (3)  $\text{ד}$ , (4)  $\text{צ}$ , (5)  $\text{ט}$ , or  $\text{ת}$  [pp. 89 & 89\*]—the *Hithpā-ël* form is (1)  $\text{הִשְׁתַּפַּח}$  (of  $\text{שָׁפַח}$ ), (2)  $\text{הִשְׁתַּכַּר}$  (of  $\text{שָׁכַר}$ ), (3)  $\text{הִסְתַּחַר}$  (of  $\text{סָחַר}$ ) [the  $\text{ת}$  of  $\text{הִתְ}$  being transposed], (4)  $\text{הִצְטַחַק}$  (of  $\text{צָחַק}$ ) [the  $\text{ת}$  of  $\text{הִתְ}$  transposed and replaced by  $\text{ט}$ ], (5)  $\text{הִדְבַּר}$  (of  $\text{דָּבַר}$ ),  $\text{הִטְהַר}$  (of  $\text{טָהַר}$ ) and  $\text{הִתְמַם}$  (of  $\text{תָּמַם}$ ). So, with  $\text{ז}$ ,  $\text{הִזְכִּיר}$  (of  $\text{זָכַר}$ ) Is. i. 16—for  $\text{הִתְזַכֵּר}$ , see Tab. XXIII,—and a few others.

[Note.—Sometimes, from removal of the Accent, a SHORT-Vowel is found where, in the Table, there is a LONG-Vowel in a closed final syllable,—Pt. I. § 55 (9, b). Thus  $\text{לְשִׁאל־אֶבֶל}$  [Pt. I. § 37 (2)] Ps. lxxviii. 18, with  $\bar{\text{v}}$  for the  $\bar{\text{v}}$  of  $\text{לְשִׁאל}$ ; so  $\text{מִשְׁלֵבָנִי}$  Ju. viii. 22, with  $\bar{\text{v}}$  for the  $\bar{\text{v}}$  of  $\text{מִשְׁלֵב}$  and  $\text{יִמְשַׁלְּבֶנּוּ}$  Gen. iii. 16, with  $\bar{\text{v}}$  for the  $\bar{\text{v}}$  of  $\text{יִמְשַׁל}$ . So with  $\bar{\text{v}}$  for  $\bar{\text{v}}$ ,  $\text{יִדְבַּרְאֲנֻן}$  Is. lviii. 9,  $\text{הִתְקַדְּשׁוּהֶם}$  Is. xxx. 29, and many others]. So, when the Accent is drawn back [Pt. I. § 46], as in  $\text{הִשְׁמַר לְךָ}$  Gen. xxxi. 29.

\*\* The name and form *Hithpa-ël* (with  $\bar{\text{v}}$ ) are now too generally adopted, or one would be glad to give the  $\bar{\text{v}}$  form in the body of the Table and the  $\bar{\text{v}}$  within the ( ), and to call the Voice  $\text{הִתְפַּעֵל}$  (*Hithpā-äl*).

†† With one exception Jer. xlix. 3, for which see § 246 [p. 162].







APPENDIX (A) TO TABLE XIV.—Inf<sup>s</sup>. with ב כ ל מ.

מִפְקֹד	לְפָקֹד	בְּפָקֹד	בִּפְקֹד (i.)	<i>Kal.</i>
מִהִפְקֹד	לְהִפְקֹד	בְּהִפְקֹד	בְּהִפְקֹד (ii.)	<i>Niph-äl.</i>
מִפְקָד	לְפָקָד	בְּפָקָד	בְּפָקָד (iii.)	<i>Pl-él.</i>
מִפְקֹד	לְפָקֹד	בְּפָקֹד	בְּפָקֹד (iv.)	<i>Pü-äl.</i>
מִהִפְקִיד	לְהִפְקִיד	בְּהִפְקִיד	בְּהִפְקִיד (v.)	<i>Hiph-ül.</i>
מִהִפְקֹד	לְהִפְקֹד	בְּהִפְקֹד	בְּהִפְקֹד (vi.)	<i>Hoph-äl.</i>
מִהִתְפָּקֵד	לְהִתְפָּקֵד	בְּהִתְפָּקֵד	בְּהִתְפָּקֵד (vii.)	<i>Hithpü-él.</i>

- \* \* (1) For Inf<sup>s</sup>. with ה added, see § 137 (4, iii.).
- (2) The Inf<sup>s</sup>. are declined with Pron. Aff<sup>s</sup>. like those in Tab. V. (1).
- (3) The ending ת־ for ה־ is not limited to Participles s. f., (as פִּקְדָה, פִּקְדוֹת, פִּקְדָה, etc.). Thus, from a form צִדְקָה for צִדְקָתְךָ [Inf. Pl. of צדק, with ה], we find בְּצִדְקָתְךָ through thy (f.) justifying, Ez. xvi. 52.
- (4) For the ordinary Inf<sup>s</sup>. with Pron. Aff<sup>s</sup>., see Tab. XV.

APP<sup>x</sup>. (B) TO TABLE XIV.—PARTICIPLES. [NEXT PAGE.]

APP<sup>x</sup>. (C) TO TABLE XIV.—PARTIC<sup>s</sup>. (m.) WITH AFF<sup>s</sup>.

Plural.			Singular.		
&c., his	i. c.		&c., his	i. c.	
...פְּקֹדֵי,	פְּקֹדֵי	פְּקֹדִים,	...פְּקֹד,	(same*)	פְּקֹד (1)
...פְּקֹדֵי,	פְּקֹדֵי	פְּקֹדִים,	...פְּקֹד,		פְּקֹד (2) } (i.)
...נִפְקָדֵי,	נִפְקָדֵי	נִפְקָדִים,	...נִפְקָד,		נִפְקָד (ii.)
...מִפְקָדֵי,	מִפְקָדֵי	מִפְקָדִים,	...מִפְקָד,	(same)	מִפְקָד (iii.)
...מִפְקָדֵי,	מִפְקָדֵי	מִפְקָדִים,	...מִפְקָד,		מִפְקָד (iv.)
...מִפְקִידֵי,	מִפְקִידֵי	מִפְקִידִים,	...מִפְקִיד,	(same)	מִפְקִיד † (v.)
...מִפְקִידֵי,	מִפְקִידֵי	מִפְקִידִים,	...מִפְקִיד,		מִפְקִיד (vi.)
...מִתְפָּקֵדֵי,	מִתְפָּקֵדֵי	מִתְפָּקֵדִים,	...מִתְפָּקֵד,	(same)	מִתְפָּקֵד (vii.)

\* Also פִּקֵּד, D. xxxii. 28.

† Also פִּקֵּד, i. c. פִּקֵּד.

APPENDIX (B) TO TABLE XIV.—PARTICIPLES.

Plu. <i>f.</i>	Plu. <i>m.</i>	Sing. <i>f.</i>	Sing. <i>m.</i>
פוקרות	פוקרים	(פוקרת† or) פוקרה*	פוקר <sup>(1)</sup> } (i.) <i>Kal</i> .
פקודות	פקודים	פקודה	פקוד <sup>(2)</sup> }
נפקרות	נפקרים	(נפקרת) or) נפקרה	נפקר (ii.) <i>Niph.</i>
מפקרות	מפקרים	(מפקרת) or) מפקרה	מפקר (iii.) <i>Pi-él</i>
מפקרות	מפקרים	(מפקרת) or) מפקרה	מפקר† (iv.) <i>Pü-äl</i> .
מפקירות	מפקירים	(מפקרת) or) מפקירה*	מפקיר (v.) <i>Hiph.</i>
מפקרות	מפקרים	מפקרת or) מפקרה	מפקר‡ (vi.) <i>Höph.</i>
מתפקרות	מתפקרים	(מתפקרת) or) מתפקרה*	מתפקר (vii.) <i>Hithpä.</i>

(a.) (i.) For the † of (2) there is often — [Pt. I., § 14], as in *דברך m.*, *שָׁלַח f.*, *נָצַרַת f.* (i.c.), *שָׂרְפִים pl. m.*, etc.

(ii.) The Construct form of *פעול* is *פעול* or *פעל*, as in *שֵׁתָם Nu. xxiv. 3*.

(β.) Participles of the Passive Voices (II., IV., VI.) generally retain the  $\frac{\text{—}}{\text{—}}$  of the 2<sup>d</sup> Root-letter (except when 'i.c.' and in the  $\frac{\text{—}}{\text{—}}$  form).

(γ.) The *Hiph.* Partic. sometimes drops the  $\text{—}$ . See Appendix, p. 353.

(δ.) (i.) The Participle *כל* *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of *פעל* form, [*כלָה* Sing. *f.*, *כלִים* Plu. *m.*, *כלוֹת* Plu. *f.*], whence

(ii.) Constr. forms—*פעל* s. *m.*, [*פעלת* s. *f.*, *פעלי* pl. *m.*, *פעלות* pl. *f.*].

(iii.) There is also the Participle *Kal* of *פעל* form, as *מלא* *full, full of*, (Sing. *m.*), [*פעלה* Sing. *f.*, *פעלים* Pl. *m.*, *פעלות* Pl. *f.*], whence

(iv.) Constr. forms—*פעל* s. *m.* [|| *פעלת* s. *f.* || *פעלי* pl. *m.*, *פעלות* pl. *f.*]

(ε.) The Singular Participle sometimes receives an 'added' *י*, as in *אשרי* *binding* (Sing. *m.*) [from *אשר*], Gen. xlix. 11; so in *משפילי* [from *משפיל*] Ps. cxliii. 6; *אהבתי* [from *אהבת*] Hos. x. 11, and *מלאתי* [from *מלאה*, Constr. form of *מלאה* (δ. iii.)] Is. i. 21; *גנבתי* [from *גנבת* (for *גנובת* Pt. I. § 14) Constr. form of *גניבה*] Gen. xxxi. 39.

\* Or with — as in *בערה*, *מרקדה*, *מתנברה*. [*בערה* is s. *m.* with ה.]

† In Pause, sometimes the same (thus, *נפלת*, *אמנת*); and sometimes :  $\text{—}$   $\text{—}$  as in : *יושבת*, *עומדת*.

‡ Also, some few times without the *מ*; thus, *אפל* Ex. iii. 2; *לקח* 2 K. ii. 10.

§ Also *מ* instead of *מ* (δ).

|| Also [§ 56 (i.)] *יראת* s. *f.*, *יראי* pl. *m.*, (fr. *ירא*); so *קצרי* (fr. *קצר*).

¶ And *פעל*,—thus *פעא* when the 3<sup>d</sup> Rt-letter is א, as *ירא* fr. *ירא*.





SUPPLEMENT TO TABLE XIV.

N.B. DAGESH LENE is to be put in a 2<sup>d</sup> Rt-letter which is one of the 6 בודכת 6, WHENEVER THE 1<sup>st</sup> RT-LETTER HAS SHVA-QUIESCENT [Pt. I, § 47 (2)];—as in the following FUTURE forms of *Kal*, *Hiph-ël* and *Hoph-äl*, and in the PAST-Tense forms of *Niph-äl*, *Hiph-ël* and *Hoph-äl*, as also in the INFIX, PARTIC., and IMPER. forms given below.

HOPH-ÄL. PAST.	HIPH-ËL. PAST.	NIPH-ÄL. PAST.	HOPH-ÄL. FUTURE.	HIPH-ËL. FUTURE.	KAL. FUTURE.
הִתְקַבֵּל	הִתְקַבֵּל	נִתְקַבֵּל	יִתְקַבֵּל	יִתְקַבֵּל (בִּי)	יִתְקַבֵּל 3 s. m.
הִתְקַבְּהוּ	הִתְקַבְּהוּ	נִתְקַבְּהוּ	תִּתְקַבְּבוּ	תִּתְקַבְּבוּ (בִּי)	תִּתְקַבְּבוּ 3 s. f.
הִתְקַבְּתָּ	הִתְקַבְּתָּ	נִתְקַבְּתָּ	תִּתְקַבְּתִי	תִּתְקַבְּתִי (בִּי)	תִּתְקַבְּתִי 2 s. m.
הִתְקַבְּתֶּם	הִתְקַבְּתֶּם	נִתְקַבְּתֶּם	תִּתְקַבְּתֶיךָ	תִּתְקַבְּתֶיךָ (בִּי)	תִּתְקַבְּתֶיךָ 2 s. f.
הִתְקַבְּתִי	הִתְקַבְּתִי	נִתְקַבְּתִי	אֲתִתְקַבֵּב	אֲתִתְקַבֵּב (בִּי)	אֲתִתְקַבֵּב 1 s.
הִתְקַבְּבוּ	הִתְקַבְּבוּ	נִתְקַבְּבוּ	יִתְקַבְּבוּ	יִתְקַבְּבוּ	יִתְקַבְּבוּ 3 pl. m.
הִתְקַבְּתֶם	הִתְקַבְּתֶם	נִתְקַבְּתֶם	תִּתְקַבְּבֶנּוּ	תִּתְקַבְּבֶנּוּ	תִּתְקַבְּבֶנּוּ 3 pl. f.
הִתְקַבְּתֶן	הִתְקַבְּתֶן	נִתְקַבְּתֶן	תִּתְקַבְּבוּ	תִּתְקַבְּבוּ	תִּתְקַבְּבוּ 2 pl. m.
הִתְקַבְּבוּ	הִתְקַבְּבוּ	נִתְקַבְּבוּ	תִּתְקַבְּבֶנּוּ	תִּתְקַבְּבֶנּוּ	תִּתְקַבְּבֶנּוּ 2 pl. f.
			נִתְקַבְּבוּ	נִתְקַבְּבוּ (בִּי)	נִתְקַבְּבוּ 1 pl.

INFINITIVES:—הִתְקַבֵּל (& הִתְקַבֵּב etc.) *Hiph-ël*, הִתְקַבֵּל etc. *Hoph-äl*.  
 PARTICIPLES (s. m.):—הִתְקַבֵּל *Niph-äl*, הִתְקַבֵּב *Hiph-ël*, הִתְקַבֵּל *Hoph-äl*;  
 IMPERATIVE:—*Hiph-ël* הִתְקַבֵּב 2 s. m. (& הִתְקַבֵּב § 141), הִתְקַבֵּב 2 s. f., הִתְקַבֵּב 2 pl. m., הִתְקַבֵּב 2 pl. f.

TABLE XV.

The INFIN. with Pronoun-Affixes (*Possessive*): (i.) КАЛ, (ii.) НІРН-АЛ, (iii.) РҮ-ЭЛ, (iv.) РҮ АЛ, (v.) НІРН-ІЛ, (vi.) НОРН-АЛ, (vii.) ШІПРҮ-ЭЛ.

our	f.	m.	your	f.	m.	their	my	f.	m.	thy	her	his	
פּקֹדְנוּ	לְנוּ	לְכֶם	פּקֹדְכֶם	לְנוּ	לְכֶם	פּקֹדְכֶם	פּקֹדִי	פּקֹדְךָ	* פּקֹדְךָ	מִי	פּקֹדְךָ	פּקֹדְךָ	(i.) visiting.
הִפְקֹדְנוּ	לְנוּ	לְכֶם	הִפְקֹדְכֶם	לְנוּ	לְכֶם	הִפְקֹדְכֶם	הִפְקֹדִי	הִפְקֹדְךָ	+ הִפְקֹדְךָ	מִי	הִפְקֹדְךָ	הִפְקֹדְךָ	(ii.) being visited.
פּקֹדְנוּ	לְנוּ	לְכֶם	פּקֹדְכֶם	לְנוּ	לְכֶם	פּקֹדְכֶם	פּקֹדִי	פּקֹדְךָ	+ פּקֹדְךָ	מִי	פּקֹדְךָ	פּקֹדְךָ	(iii.) visiting (Intens.).
פּקֹדְנוּ	לְנוּ	לְכֶם	פּקֹדְכֶם	לְנוּ	לְכֶם	פּקֹדְכֶם	פּקֹדִי	פּקֹדְךָ	פּקֹדְךָ	מִי	פּקֹדְךָ	פּקֹדְךָ	(iv.) being visited. (Int.)
הִפְקֹדְנוּ	לְנוּ	לְכֶם	הִפְקֹדְכֶם	לְנוּ	לְכֶם	הִפְקֹדְכֶם	הִפְקֹדִי	הִפְקֹדְךָ	הִפְקֹדְךָ (p. 71)	מִי	הִפְקֹדְךָ	הִפְקֹדְךָ	(v.) causing to visit.
הִפְקֹדְנוּ	לְנוּ	לְכֶם	הִפְקֹדְכֶם	לְנוּ	לְכֶם	הִפְקֹדְכֶם	הִפְקֹדִי	הִפְקֹדְךָ	הִפְקֹדְךָ	מִי	הִפְקֹדְךָ	הִפְקֹדְךָ	(vi.) being caused to visit.
הִתְפַּקְדְנוּ	לְנוּ	לְכֶם	הִתְפַּקְדְכֶם	לְנוּ	לְכֶם	הִתְפַּקְדְכֶם	הִתְפַּקְדִי	הִתְפַּקְדְךָ	הִתְפַּקְדְךָ	מִי	הִתְפַּקְדְךָ	הִתְפַּקְדְךָ	(vii.) visiting himself.

\* \* For the 'SLIGHT'-vowel under the p sometimes, in the above, see Note (II.) on page 89.—For other *Affix*-forms see Tab. VIII.

\* [Also פּקֹדְךָ *thy* (m.) *eating*, Gen. ii. 17, (the  $\text{—}$  under N as in Pt. I., § 24). So others].—In Pause, : פֹּדְךָ as in : פֹּדְךָ *Thy judging*, Ps. li. 6.

† [Instead of פֹּדְךָ, there is sometimes  $\text{—}$  before a Guttural; thus פֹּדְךָ, as in פֹּדְךָ]. In Pause : פֹּדְךָ.

† [Also פֹּדְךָ *your* (m.) *eating*, Gen. iii. 5; and so others]. Also פֹּדְךָ *at your* (m.) *approaching*, D. xx. 2; פֹּדְךָ *your* (m.) *refusing*, Is. xxx. 12 (and so פֹּדְךָ *their* (m.) *refusing*, Am. ii. 4). Also פֹּדְךָ *on your* (m.) *meeting* [lit., *finding*], Gen. xxxii. 20.







N.B. Some of the words below are merely *Paradigm-forms*.

[\*\* The PĪ-ĒL, PŪ-ĀL, & HIRHĀ-ĒL, are as in Tab. XIV.]

(VI.) HOPH-ĀL.	(V.) HIRH-ĒL.	(II.) NIPH-ĀL.	(I.) KAL.
הַעֲמֹר	הַעֲמֹר	הַעֲמֹר, נַעֲמֹר	עֲמַר INF. ABS.
הַעֲמֹרָה	הַעֲמֹרָה	הַעֲמֹרָה, נַעֲמֹרָה	עֲמַרָה { Const., and with מ ל מ כ כ
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	... עֲמַר, w. Pron. Affs.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	PAST.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַר 3 s. m.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרָה 3 s. f.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרְתָּ 2 s. m.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרְתְּ 2 s. f.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרְתִּי 1 s.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרְנוּ 3 pl.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרְתֶּם 2 pl. m.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	עֲמַרְתֶּן 2 pl. f.
הַעֲמֹרֹת	הַעֲמֹרֹת	הַעֲמֹרֹת, נַעֲמֹרֹת	נַעֲמַרְנוּ 1 pl.
מַעֲמֹר	מַעֲמֹר	נַעֲמַרְנוּ	עֲמַר (2) PARTICIPLES.







## TABLE XVI (2).

Variations when the 2<sup>d</sup> Root-letter is **ס**, **ה**, **ח**, or **ע**:—[**ר**, next page].

(a.) The forms are the same as in Tab. XIV., except as regards—

- (1) the COMPOUND form of *Shva Moving* under 2<sup>d</sup> Root-letter (§ 168 (iv).);
- (2) a 'Slight'-vowel under the 1<sup>st</sup> Root-letter which may agree with the Compound Shva following it [§ 168 (v.)].
- (3) the absence of Dag. F. from 2<sup>d</sup> Root-letter in *Pl.*, *Pū.*, *Hithp.*; and
- (4) the 'Compensation' *sometimes* made for that Dagesh Forte [§ 168 (iii.)];

(β.) The Vowel-change referred to in (4) above is—

- (i.) (a) generally made before **ס**, as in **לְפָאֵר** [לְפָאֵר] **לְפָאֵר** [לְפָאֵר], **מִאֵן** [מִאֵן] **מִאֵן** [מִאֵן], **מִנָּהָל** [מִנָּהָל], etc.; but (b) *sometimes* not made, as **יָאֵר**, etc.;
- (ii.) (a) often NOT made before **ח** or **ע** in *Pl.* & *Hithp.*; but (b) generally made before those two letters in *Pū.*;
- (iii.) GENERALLY NOT MADE before **ח** in *Pl.*, *Pū.*, *Hithp.*

(γ.) The following illustrate sufficiently the peculiarities of these Verbs.

[Obs.—Some of the forms below are merely *Paradigm-forms*.

N.B.—For the 'Compensation,' of (4) above, see the forms within ( ).]

HITHP. (of הָעָר).	PŪ-ĀL (of הָחַם).	PĪ-ĒL.	NIPH-ĀL.	KAL.
(Tab. XIV.) ...הַתְּנַעֲרוּ (ָ)	(-ע-) רָחֲמוּ	צַעֲקוּ (ָ)	(Tab. XIV.) ...הִצְעַקְוּ	(Tab. XIV.) INF. ...צַעֲקוּ w. Aff. PAST.
(ָ) הַתְּנַעֲרָה	(-ע-) רָחַם	צַעֲקָה (ָ)	נִצְעַקָה	צַעֲקָה 3 s. m.
(ָ) הַתְּנַעֲרָה	(-ע-) רָחַמָה	צַעֲקָה (ָ)	נִצְעַקָה	צַעֲקָה 3 s. f.
(ָ) הַתְּנַעֲרוּ	(-ע-) רָחֲמוּ	צַעֲקוּ (ָ)	נִצְעַקוּ	צַעֲקוּ 3 pl.
(ָ) מִתְּנַעֵר	(-ע-) מִרְחַם	מִצַּעֲקָה (ָ)	(Tab. XIV.)	(Tab. XIV.) PARTIC. IMPER.
(ָ) הַתְּנַעֵר		צַעֲקָה (ָ)	(Tab. XIV.)	(Tab. XIV.) 2 s. m.
(ָ) הַתְּנַעֲרִי		צַעֲקִי (ָ)	הִצְעַקִי	צַעֲקִי 2 s. f.
(ָ) הַתְּנַעֲרוּ		צַעֲקוּ (ָ)	הִצְעַקוּ	צַעֲקוּ 2 pl. m. FUT.
(ָ) יִתְנַעֵר	(-ע-) יִרְחַם	יִצַּעֲקָה (ָ)	(Tab. XIV.)	(Tab. XIV.) 3 s. m.
(ָ) יִתְנַעֲרִי	(-ע-) יִרְחַמִי	יִצַּעֲקִי (ָ)	יִתְצַעֲקוּ	יִתְצַעֲקִי 2 s. f.
(ָ) יִתְנַעֲרוּ	(-ע-) יִרְחַמוּ	יִצַּעֲקוּ (ָ)	יִצַּעֲקוּ	יִצַּעֲקוּ 3 pl. m.
(ָ) יִתְנַעֲרוּ	(-ע-) יִרְחַמוּ	יִתְצַעֲקוּ (ָ)	יִתְצַעֲקוּ	יִתְצַעֲקוּ 2 pl. m.

\*\* For  $\bar{—}$  before **ח** (& **ה**) in *Hithp.* Pause-forms, see § 166 (c, d). Thus, : **תְּנַחֵם** 3 s. m. Fut., and : **וַתְּנַחֵם** 1 s. with **ו** Conv. So, : **וַתְּנַחֵמְתִּי** 1 s. (ת dropped), and : **וַתְּנַחֵמוּ** 3 pl. (2<sup>d</sup> Root-letter **ה**), Past with **ו** Conv.

APPENDIX TO TABLE XVI (2).

VARIATIONS WHEN THE 2<sup>nd</sup> ROOT-LETTER IS ר.

The forms are as in Tab. XVI., except in *Pr-él*, *Pū-ál*, and *Hithpā-él*.

(VII.) HITHPĀ-ĒL.	(IV.) PŪ-ĀL.	(III.) PĪ-ĒL.	
הִתְפַּרֵּךְ, בִּי, בִּי, לְ, מִהִתְפַּרֵּךְ הִתְפַּרְכוּ...		פָּרַךְ, בִּי, בִּי, לְ, מִפָּרַךְ פָּרְכוּ...	INF. ABS. & Constr., & with פ כ ל מ . With Pron. Aff.
(or ר) הִתְפַּרֵּךְ	פָּרַךְ	פָּרַךְ, פָּרַךְ	PAST.
הִתְפַּרְכָּה	פָּרְכָה	פָּרְכָה	3 s. m.
הִתְפַּרְכֶּת	פָּרְכֶת	פָּרְכֶת	3 s. f.
הִתְפַּרְכֶּת	פָּרְכֶת	פָּרְכֶת	2 s. m.
הִתְפַּרְכְּתִי	פָּרְכְּתִי	פָּרְכְּתִי	2 s. f.
הִתְפַּרְכוּ	פָּרְכוּ	פָּרְכוּ	1 s.
הִתְפַּרְכֶּתֶם	פָּרְכֶתֶם	פָּרְכֶתֶם	3 pl.
הִתְפַּרְכֶּתוּ	פָּרְכֶתוּ	פָּרְכֶתוּ	2 pl. m.
הִתְפַּרְכְּנוּ	פָּרְכְּנוּ	פָּרְכְּנוּ	2 pl. f.
			1 pl.
			PARTICIPLE.
מִתְפַּרֵּךְ	מִפָּרַךְ	מִפָּרַךְ	IMPERATIVE.
הִתְפַּרֵּךְ		פָּרַךְ	2 s. m.
הִתְפַּרְכִּי		פָּרְכִי	2 s. f.
הִתְפַּרְכוּ		פָּרְכוּ	2 pl. m.
הִתְפַּרְכְּנָה		פָּרְכְּנָה	2 pl. f.
			FUTURE.
יִתְפַּרֵּךְ	יִפָּרַךְ	יִפָּרַךְ	3 s. m.
תִּתְפַּרֵּךְ	תִּפָּרַךְ	תִּפָּרַךְ	3 s. f.
תִּתְפַּרֵּךְ	תִּפָּרַךְ	תִּפָּרַךְ	2 s. m.
תִּתְפַּרְכִּי	תִּפָּרְכִי	תִּפָּרְכִי	2 s. f.
אֲתִפַּרֵּךְ	אֲפָרַךְ	אֲפָרַךְ	1 s.
יִתְפַּרְכוּ	יִפָּרְכוּ	יִפָּרְכוּ	3 pl. m.
תִּתְפַּרְכְּנָה	תִּפָּרְכְּנָה	תִּפָּרְכְּנָה	3 pl. f.
תִּתְפַּרְכוּ	תִּפָּרְכוּ	תִּפָּרְכוּ	2 pl. m.
תִּתְפַּרְכְּנָה	תִּפָּרְכְּנָה	תִּפָּרְכְּנָה	2 pl. f.
נִתְפַּרֵּךְ	נִפָּרַךְ	נִפָּרַךְ	1 pl.







## TABLE XVI (3). [§ 181].

The forms are as in Tab. XIV., except as regards—

(A) the 'Furtive'  $\bar{\text{—}}$  (§ 168, ii.; & Pt. I., § 60) at the end of a word after any Long Vowel except  $\bar{\text{—}}$ ; thus, e.g., in the Infin. forms, (i.) *K.* שָׁלַח, לְשַׁלְּחַ, (ii.) *Nφ.*\* לְהַבְרִיעַ, (iii.) *Pt.* הַבְרִיעַ, (v.) *Hφ.\** הַבְרִיעַ, (vi.) *Hθ.\** הַבְרִיעַ, (vii.) *Hθ.\** הַבְרִיעַ; and so in the Partic's. *K.* שֹׁלֵחַ (1), שֹׁלֵחַ (2),—& שֹׁלֵחַ [§ 139 (γ) & (δ, iii.)], *Pt.* מְשַׁלְּחַ, *Hφ.* מְשַׁלְּחַ, *Hθ.* מְשַׁלְּחַ;

(B) the replacing, sometimes, a Long Vowel by  $\bar{\text{—}}$  so as to dispense with the 'Furtive'  $\bar{\text{—}}$ . This is not very common in *K.* Inf. Constr., as שֹׁלַח once (usually שָׁלַח) בְּגוֹעַ, Nu. xx. 3 (but, p. : לְגוֹעַ Nu. xvii. 28), and in Partic. (1) [§ 139 (γ)] as נִמְעַ once (Ps. xciv. 9), רָקַע twice, רָקַע three times [ע $\bar{\text{—}}$  for ע $\bar{\text{—}}$ ]. But there is

N.B. generally  $\bar{\text{—}}$  [for  $\bar{\text{—}}$  followed by 'Furtive'  $\bar{\text{—}}$ ] in the

(α.) Inf. Constr. *Nφ.* & *Pt.*; as הִלְקַח, בְּהִבְנֶנָּע, שִׁלַּח, בְּשִׁלַּח, בְּבִלְעַ, etc.;

(β.) Imper. & Fut. *Nφ.*, *Pt.* & *Hφ.*; as הִאֲנַח, יִאֲנַח, שִׁלַּח, יִשְׁלַח, הִצְלַח, הוֹרַע (&  $\bar{\text{—}}$  Ps. xc. 12), וַיִּצְלַח (&  $\bar{\text{—}}$  1 Chr. xxix. 23), אֵל תִּשְׁמַע, וַיִּשְׁמַע, אֵל יִבְטַח [for the  $\bar{\text{—}}$  form of fut. *Hφ.*, see § 162 (e, ii.)];

(γ.) *Pt.* Past; as וּבַח, בִּפְתַח, בִּבְלַע, etc. [In p.,  $\bar{\text{—}}$  returns, as in : בִּפְתַח : בִּבְלַע].

(δ.) We find הִתְגַּלַּע, הִתְהוֹרַע, *Hθ.* Inf. (but also לְהִשְׁתַּבַּח, † וַעֲשֵׂה שְׂתַבַּח, † וְהִתְנַחַּם), and Fut. יִתְנַחַּם.

[Obs. (i.) ( $\bar{\text{—}}$   $\bar{\text{—}}$ ) remains in Inf's *Abs.*, Partic's., and in Pause generally. §

(ii.) *Hθ.* Pause-forms|| have  $\bar{\text{—}}$  to the 2<sup>d</sup> Root-letter regularly; see § 166 (c); thus, : יִתְגַּלַּע : יִתְהוֹרַע : יִתְנַחַּם [Sect. XVI.], וְתִבְלַע, etc.]. Also,

(C) 2 s. *f.* Past forms (cp. בִּקְרַת, etc.). Here 3<sup>rd</sup> Root-letter generally¶ takes  $\bar{\text{—}}$  instead of  $\bar{\text{—}}$ , the  $\bar{\text{—}}$  remaining unchanged; thus, שִׁבְחַת, לְקַחַת, שְׁמַעַת, וְדַעַת, שְׁמַעַת, etc.; and so in other Voices, as in *Hφ.\** הִבְנִיעַת (for הִבְנִיעַת, see Sect. XVI.), *Hθ.* הִמְלִיחַת; and, lastly,

(D) instead of the  $\bar{\text{—}}$   $\bar{\text{—}}$  form of the Participles s. *f.* [see § 139 (β), p. 83], these Verbs have  $\bar{\text{—}}$   $\bar{\text{—}}$ ; thus, פִּרְחַת, שְׁמַעַת (p. : שְׁמַעַת), etc.

Note.—These Verbs generally take  $\bar{\text{—}}$  to 2<sup>nd</sup> Root-letter in Imp. & Fut. *Kal*; and in 2 pl. *f.* Imp. (3 & 2 pl. *f.* Fut.) *Pt.*, *Hφ.*, & *Hθ.*

\* *Nφ.*, *Hφ.*, *Hθ.*, *Hθ.*, are abbrev. terms for *Niph-āl*, *Hiph-ūl*, *Hoph-āl*, *Hithpā-ēl*.

† For transposition of ת (of הִתְ) & 1<sup>st</sup> Root-letter, see Tab. XIV. (\* \*).

‡ So in רָעַץ (for רָעַץ), the  $\bar{\text{—}}$  being *Defective Shurik* [Pt. I., § 14].

§ But פ $\bar{\text{—}}$  & ע $\bar{\text{—}}$  occur sometimes in Pause, and often with less Disjunctive (besides *Conjunctive*) Accents. See (α—δ) הִאֲנַח (Imper. *Nφ.*), נִבְרַע, תִּבְרַע, וְיִבְרַע, וַיִּשְׁבַּע, and נִתַּח (*Pt.* Past), וַיִּפְלַח, וַיִּפְתַּח, וַיִּבְלַע, etc.

|| Except Inf's. and 'Partic's. s. *m.* These always have the ( $\bar{\text{—}}$   $\bar{\text{—}}$ ) form in Pause.

¶ Some Bibles have  $\bar{\text{—}}$  to the 3<sup>d</sup> Root-letter, as in וְלִקְחַת 1 K. xiv. 3, שְׁבַחַת Jer. xiii. 25.

NOTE.

The Student will be better able to understand the concise statements of the preceding page by reference to the

PARADIGM

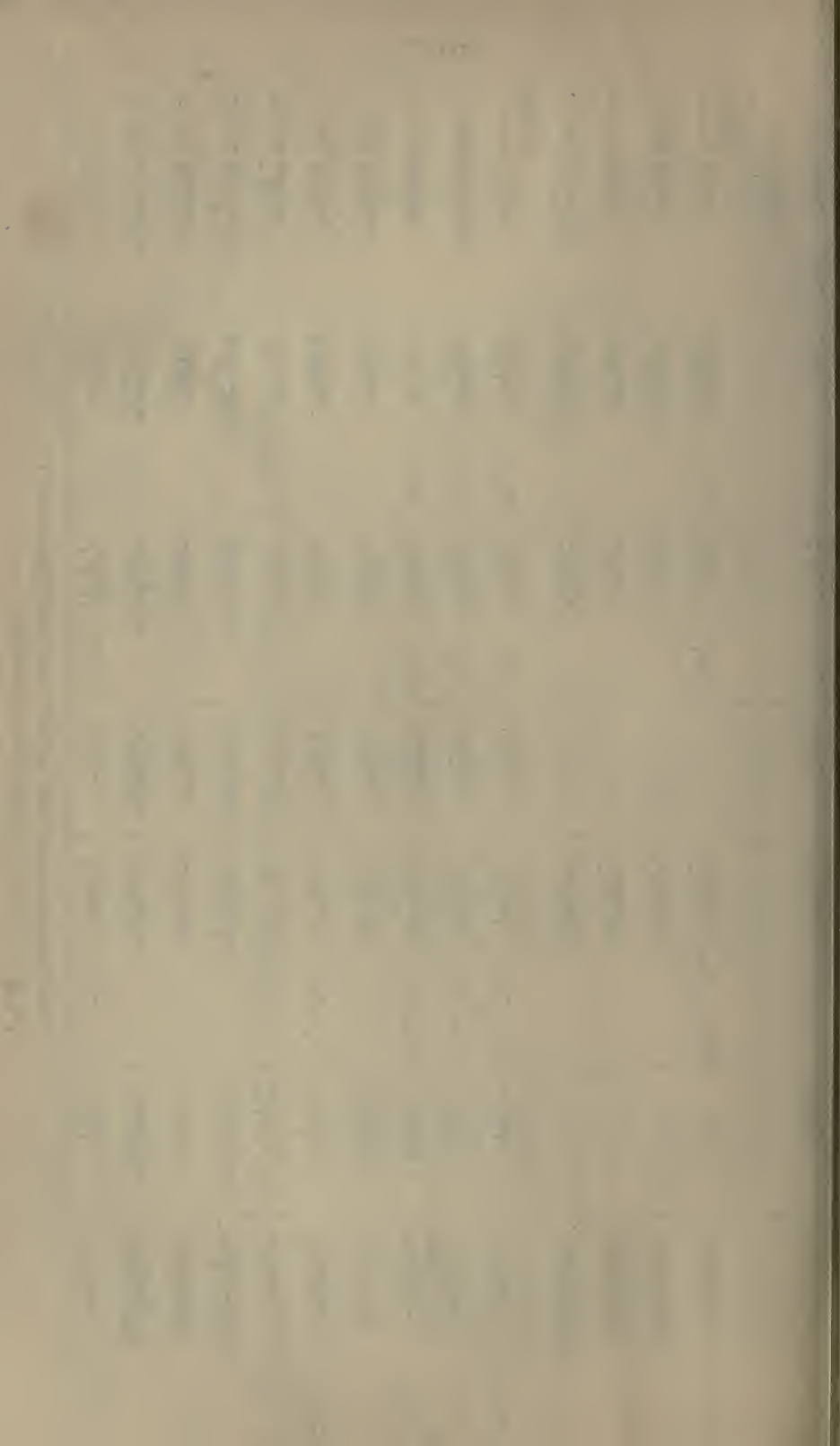
on the following two pages.

about the business of the world, of the industry  
 and of the progress of the human mind.  
 I am, Sir, your obedient servant,  
 J. G.











My dear Mother

I received your letter of the 10th and was glad to hear from you. I am well and hope these few lines will find you the same. I have not much news to write at present. The weather here is very pleasant now. I have been out for a walk every day. I have also been reading some of the new books that have come out. I have not time to tell you what they are. I have also been thinking of you very much. I hope you are all well and happy. I have not much news to write at present. I have been out for a walk every day. I have also been reading some of the new books that have come out. I have not time to tell you what they are. I have also been thinking of you very much. I hope you are all well and happy.

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## TABLE XVII.

Verbs נ"ב, *i.e.* whose 1<sup>st</sup> Root-letter is נ [See also next page].

These are generally as in Tab. XVI (1), with the following exceptions:—

- (1) The INF. Construct *Kal* often has  $\text{ֿ}$  under the 1<sup>st</sup> Root-letter, as in—

אָהוּ\* , בָּאָהוּ\* , בָּאָבֵל , לְאָבֵל † , מְאָבֵל

- (2) The FUTURE *Kal*, of some of them,

(a.) has the נ Quiescent after  $\text{ֿ}$  given to the prefixes ו י ת ; thus,—

אָבֵל , תֵּאבֵל , תֵּאבְּלֵי , יֵאבֵל , תֵּאבְּלֵנָה , תֵּאבְּלֵי , נֵאבֵל

- (β.) In the case of the 1 s. Fut. *K.*, the נ of the Root is *dropped* (after the prefix נ bearing  $\text{ֿ}$ ); thus, אָבֵל instead of אָאָבֵל.

N.B.—The נ of the Root is also dropped (rarely) in other forms, thus, וְיִאָמְרוּ for וְיִאָמְרוּ [(δ)] 2 S. vi. 1, וְיִאָמְרוּ for וְיִאָמְרוּ [(γ)] Ps. civ. 29, etc.

- (γ.) We have  $\text{ֿ}$  in יֵאָהוּ 3 s. *m.*, תֵּאָהוּ 3 s. *f.*, † אָהוּ 1 s. So in Pause, : אָבֵל , : תֵּאבֵל , † : אָבֵל : , נֵאבֵל , and : אָבֵלָה & : נֵאבֵלָה (fr. אָבֵלָה 1 s. & נֵאבֵלָה 1 pl.) with ה , and : יֵאָבֵלֵי 3 pl. *m.*, etc.

- (δ.) The  $\text{ֿ}$  in such forms as וְיֵאָמְרוּ , is for the  $\text{ֿ}$  of (γ.); for,

N.B.—the Long-Vowel  $\text{ֿ}$  is shortened when the Accent is removed from the  $\text{ֿ}$  of יֵאָמְרוּ etc.

- (ε.) Many Verbs whose 1<sup>st</sup> Root-letter is נ are conjugated according to Tab. XIV., rather than as above, except that the נ of the Root takes  $\text{ֿ}$  and the prefixes ו י ת נ take  $\text{ֿ}$  generally. This is so in Verbs ‘Fut ( $\text{ֿ}$ )’ as well as in Verbs ‘Fut. ( $\text{ֿ}$ )’ [p. 85 (§, §)]; thus,—  
etc. , יֵאָמְרוּ , תֵּאָמְרוּ , נֵאָמְרוּ (i.)  
etc. , יֵאָהֲבוּ , תֵּאָהֲבוּ (ii.)

N.B.—The Fut. forms in (β, N.B.) and (ε, i.) are of the same Verb.

So those of אָהוּ in (γ.) and יֵאָהוּ 3 s. *m.*, תֵּאָהוּ 3 s. *f.*; also of אָהֵב we find אָהֵב 1 s., and אָהֵב (for אָהֵב) 1 s. in Pause.

- (3) In the IMPER. *K.*—(i.) the נ generally has  $\text{ֿ}$  in 2 s. *m.*, as in אָמְרוּ , יֵאָהֲבוּ , etc.; but, (ii.) in the 2 s. *f.*, and 2 pl. *m.*, the ‘Slight’-vowel is, generally,  $\text{ֿ}$  as in Tab. XIV.; thus, אָמְרוּ , אָמְרוּ , etc. But  $\text{ֿ}$  before ה or ח , as in אָהֲבוּ , אָהֲבוּ . || (iii.) The 2 s. *m.* Imper. *K.* with the ה of § 141 (γ) generally takes  $\text{ֿ}$  (θ) as in אָבֵלָה eat thou (*m.*) G. xxvii. 19; but also  $\text{ֿ}$ , as in אָקְפָה Nu. xi. 16.

\* Also with נ, as in אָבֵל , בָּאָבֵל . So in אָמְרוּ (ֿ, θ), and הֵאָמְרוּ ; but also בָּאָמְרוּ , and הֵאָמְרוּ .

† Also (i.) לְאָמְרוּ (as well as לְאָמְרוּ). (ii.) The common word לְאָמְרוּ is Inf. *Kal* of אָמְרוּ with ל prefixed (for לְאָמְרוּ). This word is rendered “saying” in the E.V.; thus, G. xxiii. 8, “And he communed with them (לְאָמְרוּ) saying; etc.”

‡ This 1 s. Fut. *K.* is the same in form as אָבֵל , the s. *m.* Partic. *K.*, and the context alone can decide between them.

§ Once אָמְרוּ Jer. x. 17, with a Real short-vowel followed by  $\text{ֿ}$  Quiescent.

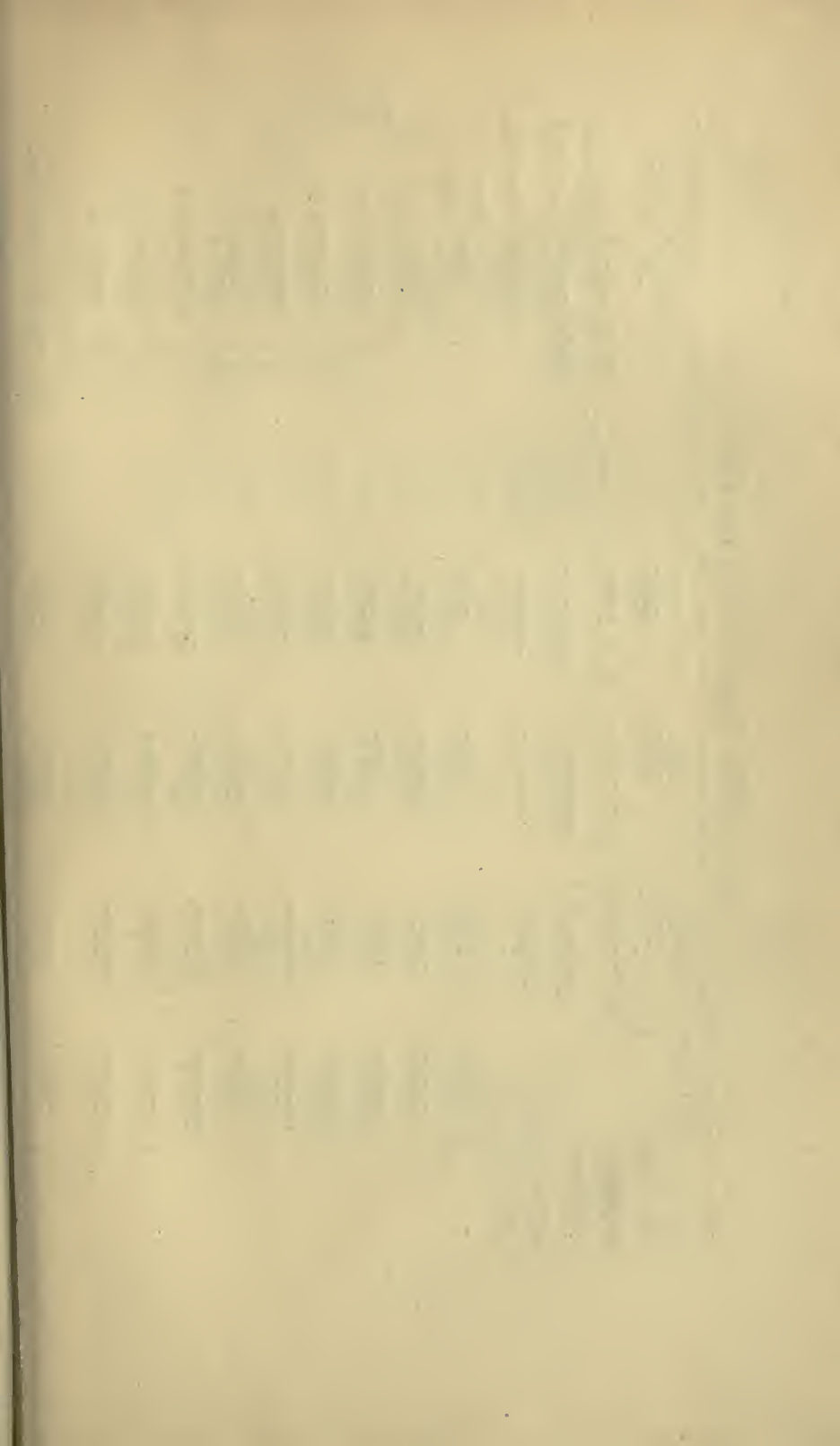
|| אָהֲבוּ 2 s. *f.* (Ruth iii. 15. Other Bibles have אָהֲבוּ.)

(TABLE XVII). PARADIGM. VERBS פ' א [pp. 128-130\*\*.]

III. PĪ-ĒL, IV. PŪ-ĀL, VII. HITHPĀ-ĒL, are the same as in Tab. XIV.  V. HĪPH-ĪL, VI. HOPH-ĀL, are as in Tab. XVI (1).	II. NĪPH-ĀL. הֶאֱכַל (הֶאֱכַל) הֶאֱכַל, בְּ, בְּ } לְ מֵהֶאֱכַל } הֶאֱכְלוּ ... נֶאֱכַל נֶאֱכַלְהָ § נֶאֱכַלְתָּ נֶאֱכַלְתָּ נֶאֱכַלְתִּי נֶאֱכְלוּ § (נֶאֱכְלוּ) נֶאֱכַלְתֶּם נֶאֱכַלְתֶּן נֶאֱכַלְנוּ נֶאֱכַל	I. KAL. אָכַל INFIN. Abs. אָכַל * , בְּ, בְּ, לְ, מֵאָכַל } (Also אָכַל, אָכַל, ... See also ) & w. מ ב ל כ p. xxiii, Notes (*) & (†). אָכְלוּ w. Pron. Affs. אָכַל PAST. אָכַל 3 s. m. אָכַלְתָּ 3 s. f. אָכַלְתָּ 2 s. m. אָכַלְתָּ 2 s. f. אָכַלְתִּי 1 s. אָכְלוּ 3 pl. אָכַלְתֶּם 2 pl. m. אָכַלְתֶּן 2 pl. f. אָכַלְנוּ 1 pl. אָכַל PARTIC. אָכַל (1) s. m. אָכַל (2) s. f. אָכַל IMPER. אָכַל 2 s. m. אָכְלִי 2 s. f. אָכְלוּ 2 pl. m. אָכְלֶנָּה 2 pl. f. יֵאָכַל FUTURE. יֵאָכַל 3 s. m. תֵּאָכַל 3 s. f. תֵּאָכַל 2 s. m. תֵּאָכְלִי 2 s. f. אָכַלְהָ (לְהֵ, לְהֵ) 1 s. יֵאָכְלוּ 3 pl. m. תֵּאָכְלֶנָּה 3 pl. f. תֵּאָכְלוּ 2 pl. m. תֵּאָכְלֶנָּה 2 pl. f. נֵאָכַלְהָ (לְהֵ, לְהֵ) 1 pl.
These forms and the Imper. & Fut. Nφ. are as in Tab. XVI (1).	אָהַב § אָהַבִּי § אָהַבוּ § אָהַבְנָה יֵאָהַב § (etc. יֵאָהַב) תֵּאָהַב § תֵּאָהַב § תֵּאָהַבִּי § (תֵּאָהַבִּי) אָהַבְנָה § (אָהַבְנָה) יֵאָהַבוּ § (יֵאָהַבוּ) תֵּאָהַבְנָה § תֵּאָהַבוּ § (תֵּאָהַבוּ) תֵּאָהַבְנָה § נֵאָהַב § (נֵאָהַב)	אָהַבְנָה † (p. xxiii (3), אָהַבְנָה) אָהַבִּי (p. xxiii, Note (§), אָהַבִּי) אָהַבוּ אָהַבְנָה יֵאָהַב (לְ) תֵּאָכַל (לְ) תֵּאָכַל (לְ) תֵּאָכְלִי (לְהֵ, לְהֵ) יֵאָכְלוּ (לְהֵ, לְהֵ) תֵּאָכְלוּ (לְהֵ, לְהֵ) תֵּאָכְלֶנָּה (לְהֵ, לְהֵ) נֵאָכַלְהָ (לְהֵ, לְהֵ)

\* With ה, —אָכַלְהָ, אָהַבְנָה, comp. § 137 (4, iii) [p. 80]. † p. (—אָ). ‡ p. (—אָ). § p. (—אָ).  
 || For some contracted forms see § 191, & p. 130\*\*. For some irregular, or 'borrowed,' forms see § 190 (β, ii), and p. 130\*\*.









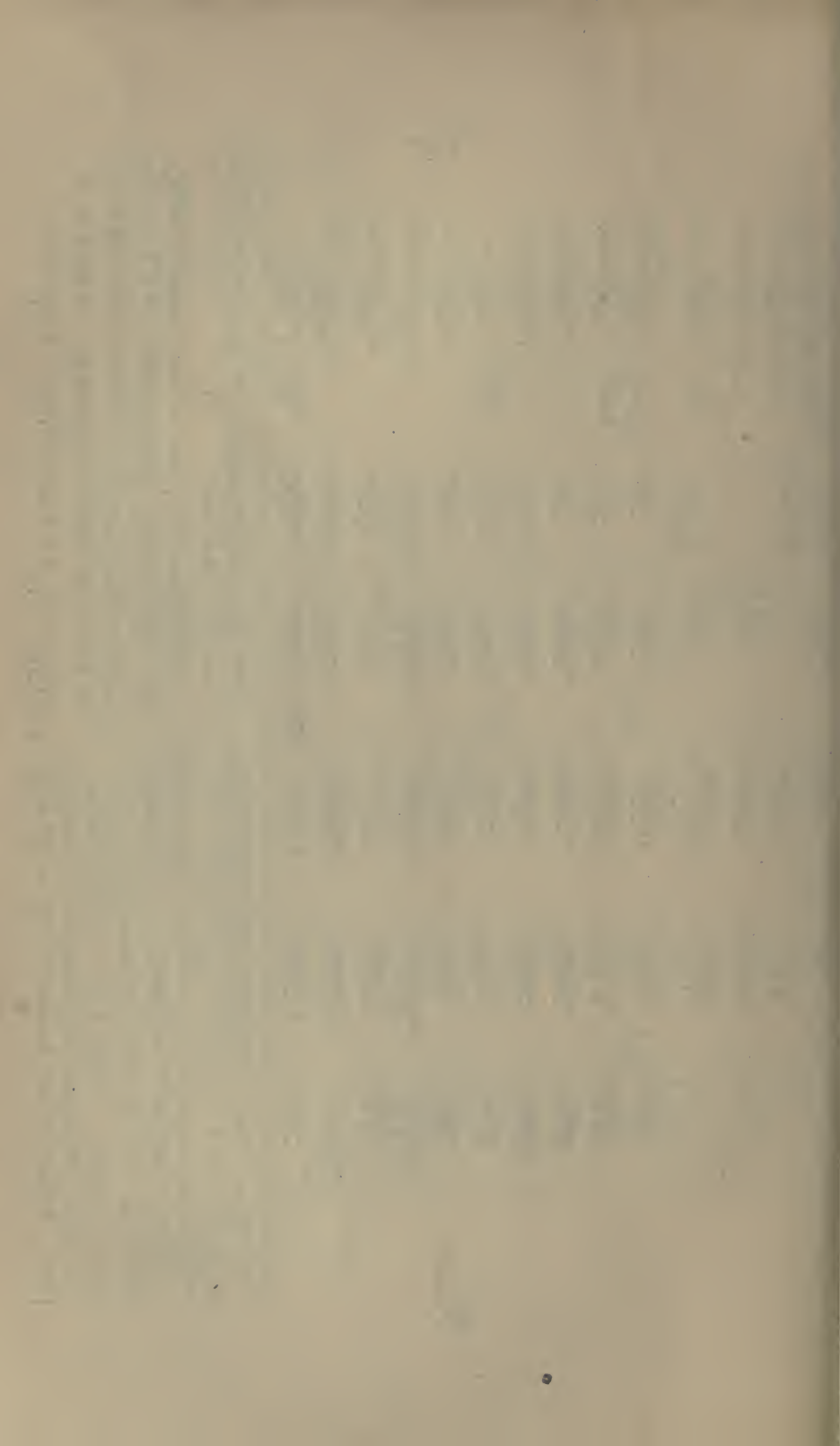




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(a.) Verbs נ"פ, and with פ for 3<sup>rd</sup> Rt.-letter, take  $\text{---}$  instead of  $\text{---}$  in the Inf. Constr. *K.*; thus (fr. נגע) נגע in נגע, נגע, נגע. [But also נגע, נגע, נגע. See also Tab. XVI (3).

(β.) The 2 s. m. Imper. *Hφ.* נגע with the ה of § 141 (γ, s) is נגע (or נגע, Pt. I., § 12). For the 1 s. and 1 pl. Fut. *K.*, etc., w. the ה of § 144, see § 211.

(γ.) (i.) The Verb לקח to take drops its ל, as the ך of נגש is dropped in Tab. XIX. [See col. A.]. (ii.) This is not so in other Verbs beginning with ל. (iii.) The Dagesh Forte placed in the ך after a vowel, to stand for the omitted 1<sup>st</sup> Rt.-letter, is dropped (see column A) when the ך has  $\text{---}$ . (iv.) But the Dagesh Forte reappears in the ך when the word is in Pause. (v.) This Verb in *Niph.* and *Pū.* is like Tab. XIV., [except that in לקחה Gen. ii. 23 (3 s. f. Past *Pū.*) the ך is without Dagesh Forte, and has  $\text{---}$  instead of  $\text{---}$ ]. (vi.) In *Hoph.*, יקח (p. : יקח) and יקח, the 3 s. m. and 3 s. f. Fut., are as in Tab. XIX.

(δ.) (i.) Col. B exhibits the *Kal* of נתן to give. (ii.) This Verb has *Niph.* as in Tab. XIX., also

נתן Inf. (Abs.) לנתן (w. ל), [Past 2 pl. m. נתתם, 1 pl. נתתי, cp. § 183 & § 216] *Hoph.* Fut. 3 s. m. ינתן.

1 Also קח twice, (probably).  
2 Also לקח three times. 3 Also לקח once. 4 נתן once, and נתן once.—נתן even before (״); [נתן, 1 K. xvii. 14, is *Kthiv* for נתן *Kri*]; but נתן when the Accent is removed from last syllable, as in Gen. xv. 7, Ex. v. 21. נתן (with ן added) 1 K. vi. 19. נתן 2 S. xxii. 41. נתן Ps. viii. 2. (by many supposed to be Inf.) must be Imper., there as elsewhere. נתן once.

(B.) KAL.

נתן  
{תת, ב', ב', ב', ב',  
{לתת, מתת  
...נתן

(p. : ן) נתן

(p. : ן) נתנה

& נתת, נתתה

נתת

(p. : תי) נתתי

נתנו

נתתם

[נתתן]

נתנו

נתן

נתן

נתן, נתנה

(p. : תי) נתתי

נתנו

[נתנתה]

ינתן, ינתן

ינתן, ינתן

ינתן

ינתתי

(p. : ן) ינתנה

ינתנו

[ינתנתה]

ינתנו

[ינתנתה]

ינתן, ינתנה

(A.) KAL.

לקח INF. Abs.

{קחת, ב', ב', ב', ב',  
{לקחת, מקחת  
...קחתו

PAST.

(p. : ח) לקח 3 s. m.

לקחה 3 s. f.

לקחת 2 s. m.

לקחת 2 s. f.

(p. : חתי) לקחתי 1 s.

(p. : חו) לקחתי 3 pl.

לקחתם 2 pl. m.

[לקחתן] 2 pl. f.

לקחנו 1 pl.

PARTICIPLE.

לקח (1)

לקוח (2)

IMPERATIVE.

קח (p. : קח) 2 s. m.

קחי 2 s. f.

קחו (p. : קחו) 2 pl. m.

[קחנה] 2 pl. f.

FUTURE.

יקח 3 s. m.

יקחה 3 s. f.

יקחת 2 s. m.

יקחתי 2 s. f.

יקחה 1 s.

(p. : יקחו) יקחו 3 pl. m.

[יקחנה] 3 pl. f.

(p. : יקחו) יקחו 2 pl. m.

[יקחנה] 2 pl. f.

יקח, יקחה 1 pl.



1. 1875  
2. 1876  
3. 1877  
4. 1878  
5. 1879  
6. 1880  
7. 1881  
8. 1882  
9. 1883  
10. 1884  
11. 1885  
12. 1886  
13. 1887  
14. 1888  
15. 1889  
16. 1890  
17. 1891  
18. 1892  
19. 1893  
20. 1894  
21. 1895  
22. 1896  
23. 1897  
24. 1898  
25. 1899  
26. 1900

1875-1900









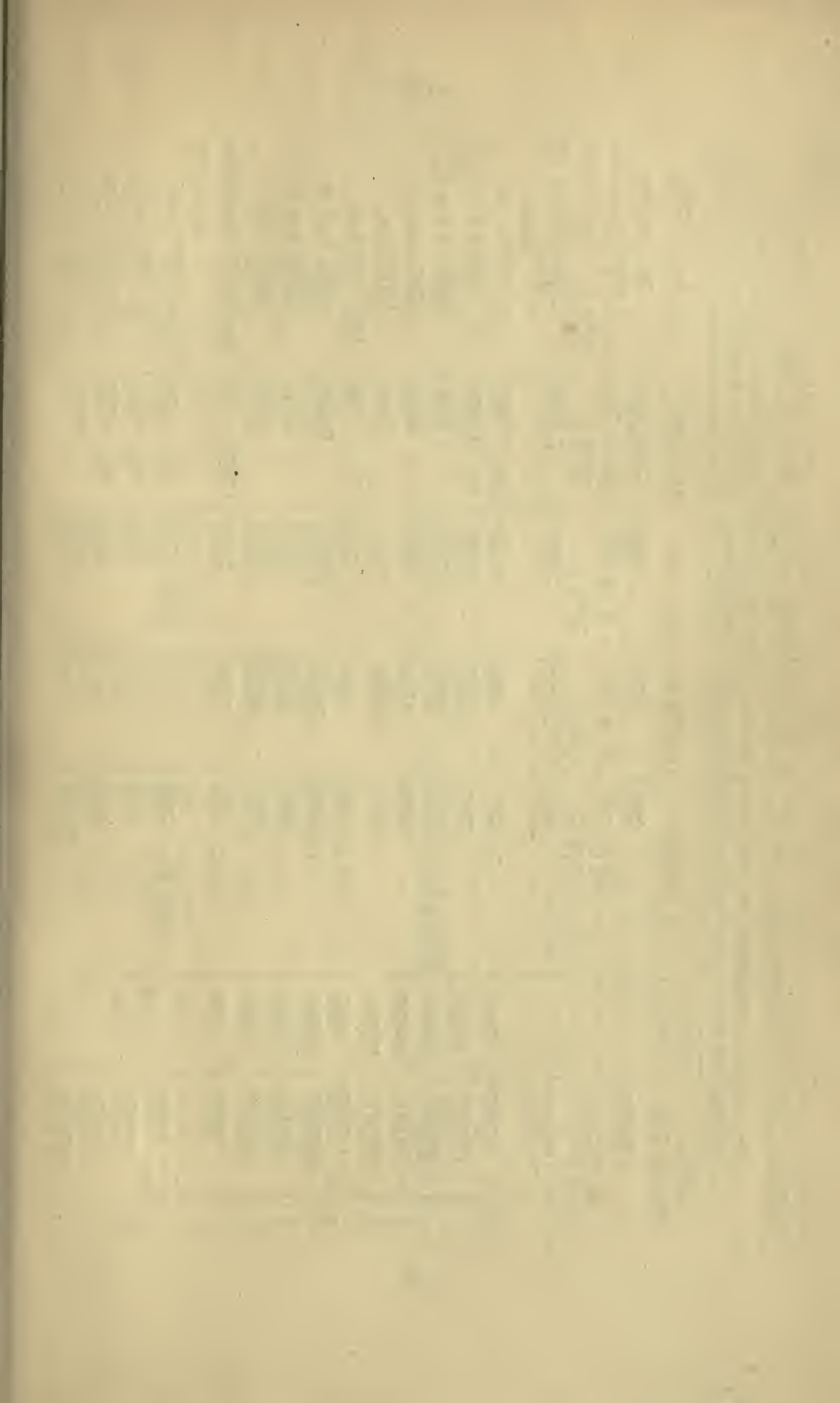


TABLE XXI. Variations when the 2<sup>nd</sup> & 3<sup>rd</sup> Rt.-letters are the same (כפוליים). [p. 180].

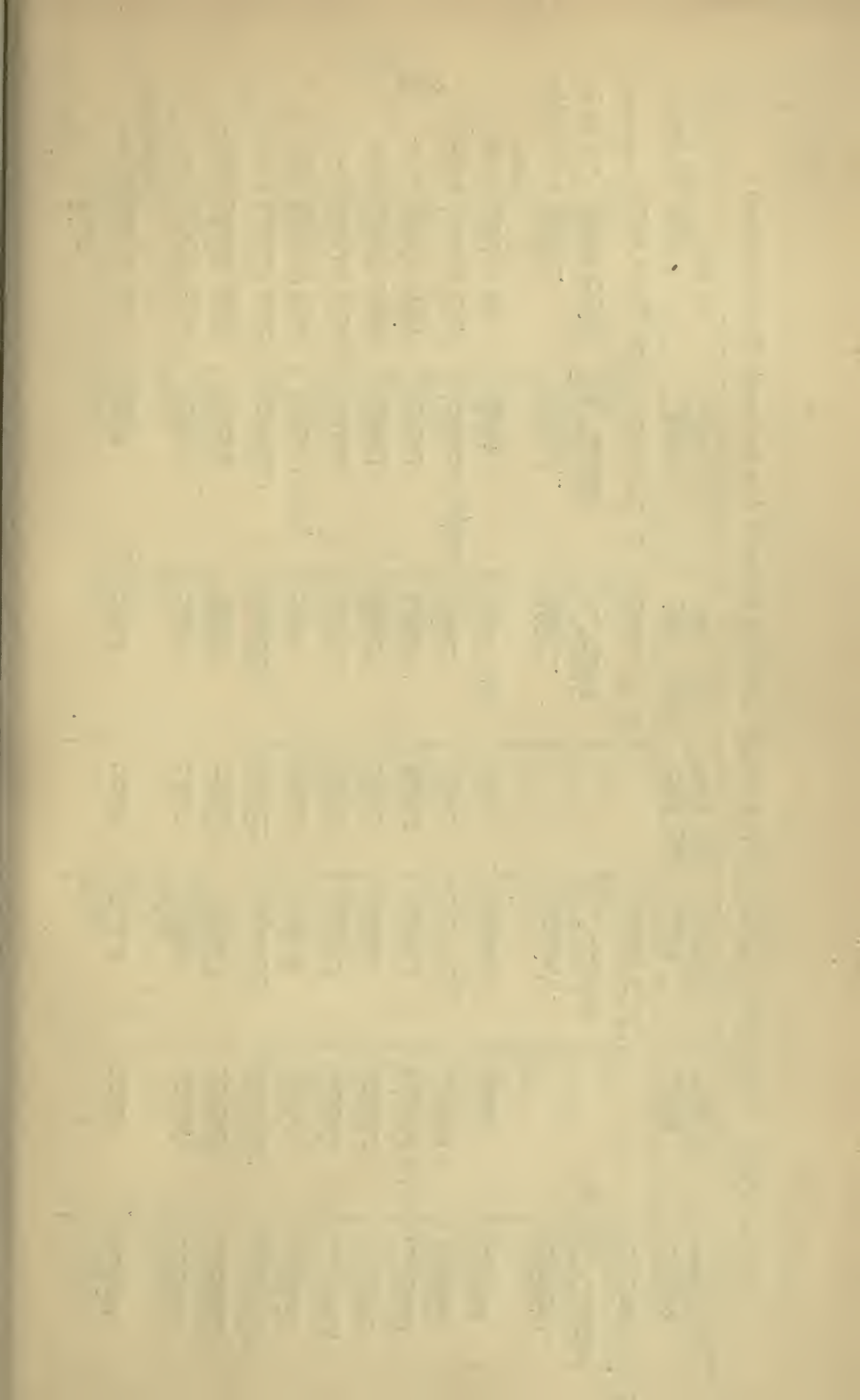
N.B.—(1) It will be understood that some words given here, as from כבב, are merely Paradigm-forms. (2) So for כדד. (3) י may occur where — is given below, and conversely. (4) Forms like those in Table XIV need not be given here.

(VII.) HITH. (of כדד)	(VI.) HOPH-AL.	(V.) Hiphil.	(IV.) PŪ-AL.	(III.) PĪ-ĒL.	(II.) Niph.	(I.) KAL (of כבב.)
התגדר	הוסב	הסב	סבב	סבב	הסב, הסוב	כב
(same.)	הוסבה	הסבה, כי, ל, מהסב	סבבה, כי, ל, מהסב	סבבה, כי, ל, מהסב	הסבה, כי, ל, מהסב	כב INF. ABS.
...	הוסבת	הסבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	הסבת, כי, ל, מהסבת	כב* 1 כי, ל, מהסב } Constr. and ב ב ל w. מ } w. מ ל
התגדר	הוסבת	הסבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	הסבת, כי, ל, מהסבת	...כב* W. Pron. Abs.
התגדרה	הוסבת	הסבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	הסבת, כי, ל, מהסבת	PAST.
התגדרת	הוסבת	הסבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	הסבת, כי, ל, מהסבת	כב 3 s. m.
התגדרתי	הוסבת	הסבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	הסבת, כי, ל, מהסבת	כב* 3 s. f.
התגדרו	הוסבתם	הסבתם, כי, ל, מהסבתם	סבבתם, כי, ל, מהסבתם	סבבתם, כי, ל, מהסבתם	הסבתם, כי, ל, מהסבתם	כב* 2 s. m.
התגדרתם	הוסבתם	הסבתם, כי, ל, מהסבתם	סבבתם, כי, ל, מהסבתם	סבבתם, כי, ל, מהסבתם	הסבתם, כי, ל, מהסבתם	כב* 2 s. f.
התגדרתו	הוסבתו	הסבתו, כי, ל, מהסבתו	סבבתו, כי, ל, מהסבתו	סבבתו, כי, ל, מהסבתו	הסבתו, כי, ל, מהסבתו	כב* 1 s.
התגדרנו	הוסבתנו	הסבתנו, כי, ל, מהסבתנו	סבבתנו, כי, ל, מהסבתנו	סבבתנו, כי, ל, מהסבתנו	הסבתנו, כי, ל, מהסבתנו	כב* 3 pl.
מתגדר	מוסב	מוסב	מוסב	מוסב	מוסב	כב* 2 pl. m.
התגדר, —	הוסב	הסב, כי, ל, מהסב	סבב, כי, ל, מהסב	סבב, כי, ל, מהסב	הסב, כי, ל, מהסב	כב* 2 pl. f.
התגדרי	הוסבה	הסבה, כי, ל, מהסבה	סבבה, כי, ל, מהסבה	סבבה, כי, ל, מהסבה	הסבה, כי, ל, מהסבה	כב* 1 pl.
התגדרי	הוסבת	הסבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	סבבת, כי, ל, מהסבת	הסבת, כי, ל, מהסבת	כב* 2 s. m.
התגדרו	הוסבתם	הסבתם, כי, ל, מהסבתם	סבבתם, כי, ל, מהסבתם	סבבתם, כי, ל, מהסבתם	הסבתם, כי, ל, מהסבתם	כב* 2 s. f.
התגדרנו	הוסבתנו	הסבתנו, כי, ל, מהסבתנו	סבבתנו, כי, ל, מהסבתנו	סבבתנו, כי, ל, מהסבתנו	הסבתנו, כי, ל, מהסבתנו	כב* 2 pl. m.
התגדרנו	הוסבתנו	הסבתנו, כי, ל, מהסבתנו	סבבתנו, כי, ל, מהסבתנו	סבבתנו, כי, ל, מהסבתנו	הסבתנו, כי, ל, מהסבתנו	כב* 2 pl. f.

[See also IV. below.]











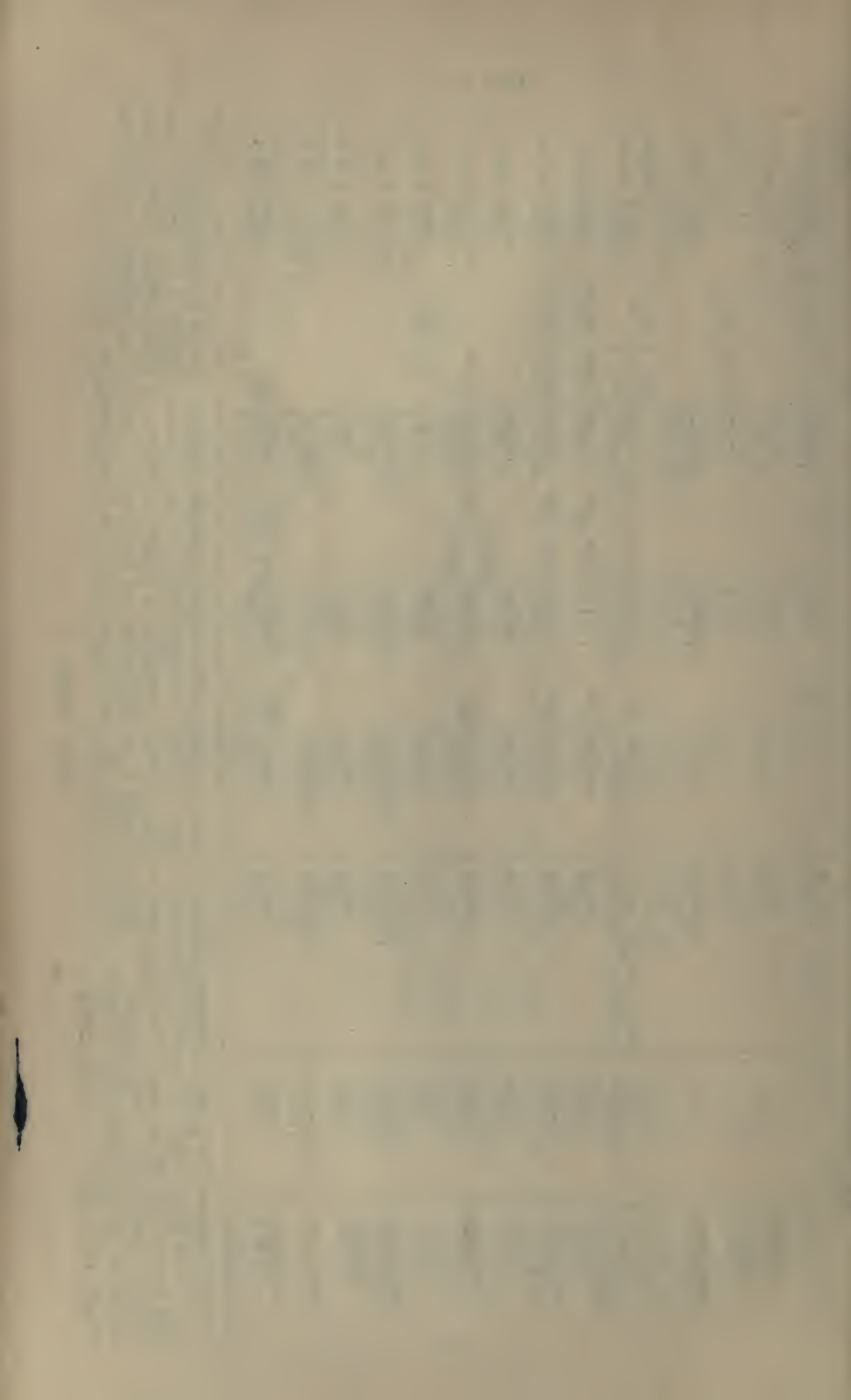




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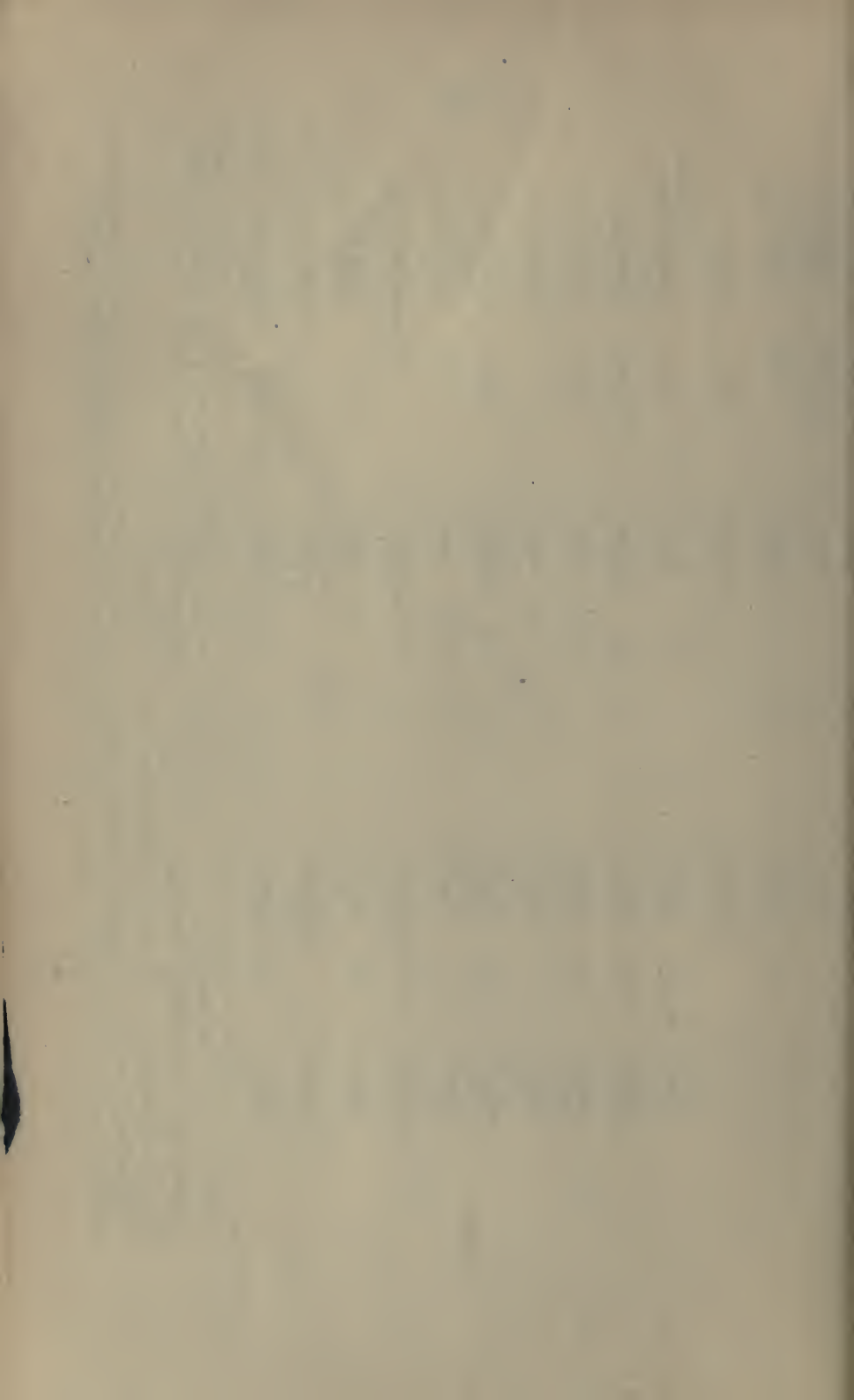




SUPPLEMENT TO TABLE XXIII.—N.B. Several of the words below are merely *Paradigm-forms*.

VI. НОФЪ-ЪЛ.	V. НІРЪ-ЪЛ.	III. ПЪ-ЪЛ, IV. ПÛ-ЪЛ, VII. НІМРЪ-ЪЛ, are as in Table XXIII.	II. НІРЪ-ЪЛ.	I. КАЛ.
העלה (ה)	העלה	העלה	העלה	עלה
העלות	העלות	העלות	העלות	עלות
למהעלות	למהעלות	למהעלות	למהעלות	למהעלות
העלתו	העלתו	העלתו	העלתו	עלתו
העלה	העלה	העלה	העלה	עלה
העלתה	העלתה	העלתה	העלתה	עלתה
העלית	העלית	העלית	העלית	עלית
העלית	העלית	העלית	העלית	עלית
העליתי	העליתי	העליתי	העליתי	עליתי
העליו	העליו	העליו	העליו	עליו
העליהם	העליהם	העליהם	העליהם	עליהם
העליהן	העליהן	העליהן	העליהן	עליהן
העלינו	העלינו	העלינו	העלינו	עלינו
מעלה	מעלה	מעלה	מעלה	עלה







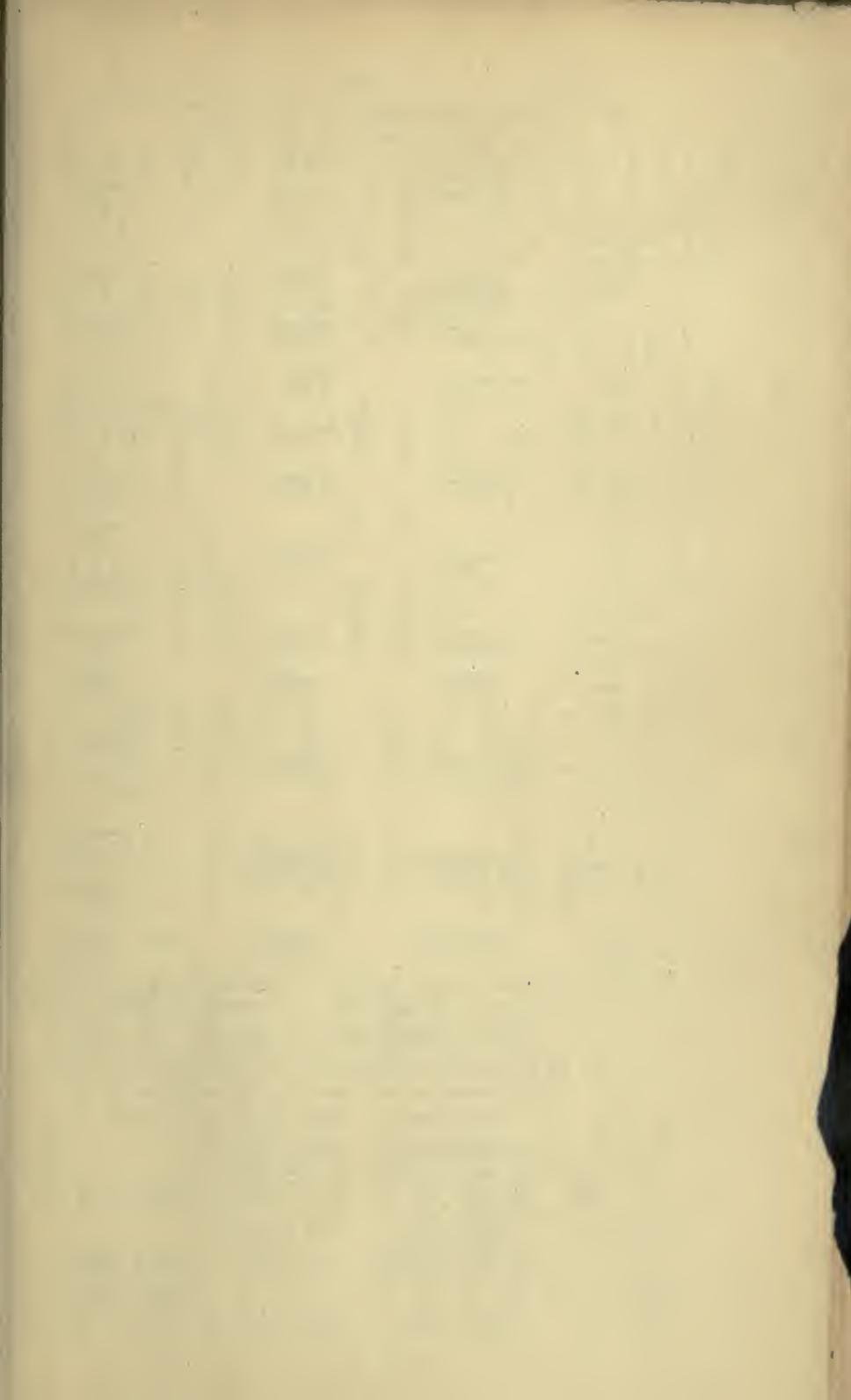


TABLE XXIV.—INFINS. WITH PRON.-AFFS. (OBJECTIVE, ETC.).

(\* \* \* Each Infin. here has the pref. ל of בכלם).

	HIPH-İL.	PI-İL.	KAL.
	לְהַפְקִיד	לְפַקֵּד	לְפַקֵּד
Pronouns Obj. etc.	<i>to cause to visit.</i>	<i>to visit (Intens.)</i>	<i>to visit.</i>
<i>him</i>	לְהַפְקִידוֹ	לְפַקְדוֹ	לְפַקְדוֹ
<i>her</i>	לְהַפְקִידָהּ	לְפַקְדָהּ	לְפַקְדָהּ
<i>thee (m.)</i>	{ לְהַפְקִידְךָ לְךָ	{ לְפַקְדְךָ לְךָ	{ לְפַקְדְךָ לְךָ (—קְדָהּ)
<i>thee (f.)</i>	לְהַפְקִידֶיךָ	לְפַקְדֶיךָ	לְפַקְדֶיךָ
<i>me</i>	לְהַפְקִידַנִי	לְפַקְדַנִי	{ לְפַקְדַנִי לְךָ (נִי)
<i>them (m.)</i>	לְהַפְקִידֵם	לְפַקְדֵם	לְפַקְדֵם
<i>them (f.)</i>	לְהַפְקִידוֹן	לְפַקְדוֹן	לְפַקְדוֹן
<i>you (m.)</i>	לְהַפְקִידְכֶם	לְפַקְדְכֶם	{ לְפַקְדְכֶם לְפַקְדְכֶם
<i>you (f.)</i>	לְהַפְקִידְכֶן	לְפַקְדְכֶן	{ לְפַקְדְכֶן לְפַקְדְכֶן
<i>us</i>	לְהַפְקִידֵנוּ	לְפַקְדֵנוּ	לְפַקְדֵנוּ (נֵנוּ)

NOTE:—(a) Instead of the ׀ (ֵ) of the 1<sup>st</sup> (and sometimes the 2<sup>d</sup>) Rt-letter in the *Kal*, there may be (i) — as in such forms as לְסַעְדָהּ, לְסַעְדוֹ; לְסַעְדְכֶם; (ii) ׀ as in לְחַנְנָהּ; (iii) — as in לְשַׁמְנֵנוּ.

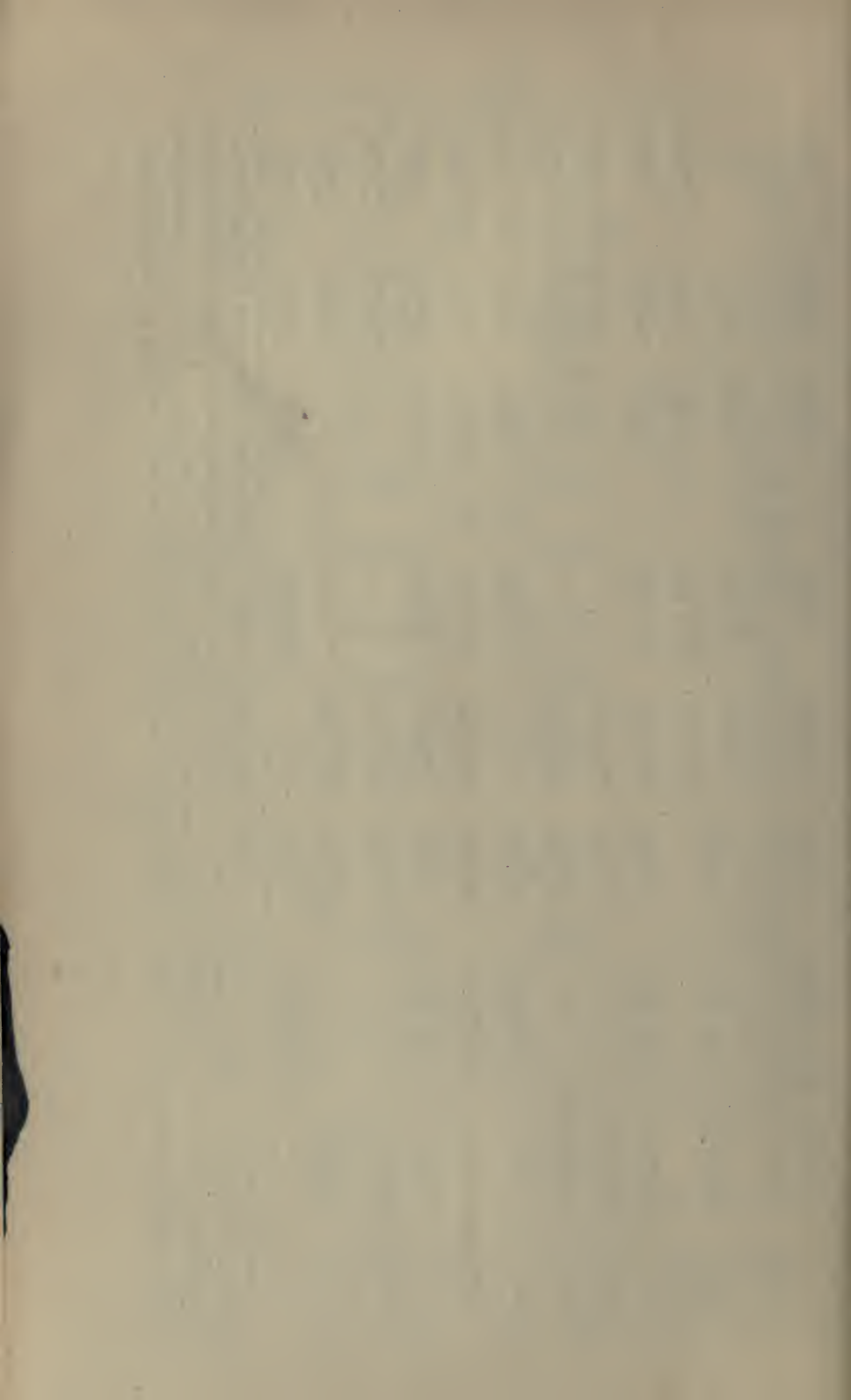
(β) The few forms from other Voices will be understood from those above.

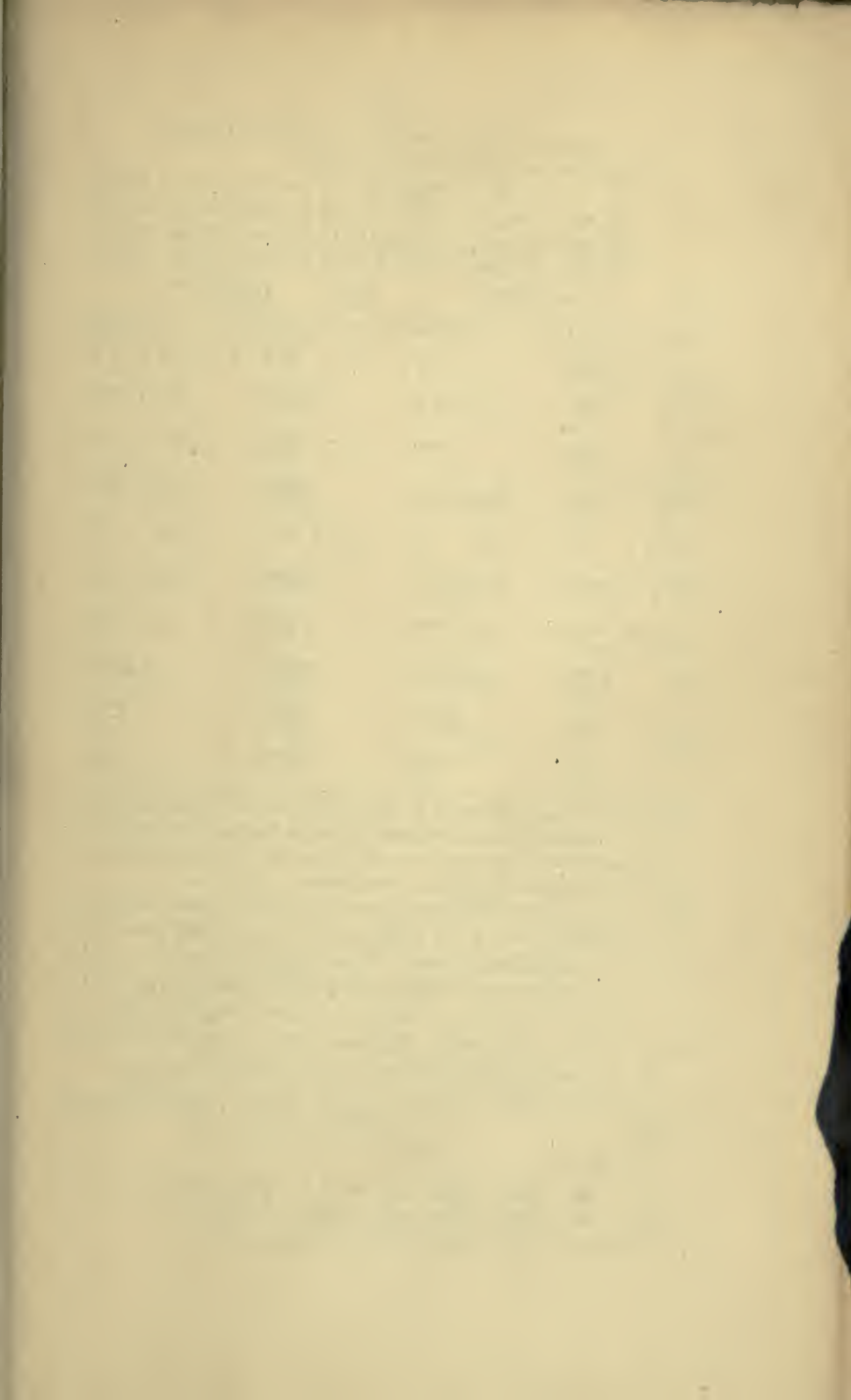
(γ) So for forms from some other Verbs. But we may add those in (δ):—

- (δ) (1) לְעָזַב *to forsake*, (him) לְעָזְבוֹ, (*thee m.*) לְעָזְבְךָ, etc.  
 (2) לְרָשַׁח *to possess*, (him) לְרָשָׁחוֹ, etc.  
 (3) לְקַחַת *to take*, (him) לְקַחְתוֹ, etc.  
 (4) לְשַׂוֵּם *to put*, (him) לְשַׂוְמוֹ, etc. [לְשַׂוְמוֹ, לְשַׂוְמוֹ]  
 לְהַקִּימוֹ *to raise*, (him) לְהַקִּימוֹ, etc.  
 (5) לְסַב *to go round*, (him) לְסַבּוֹ, etc. [לְסַבּוֹ, לְסַבּוֹ, etc.—  
 לְהַסְבּוֹ, לְהַסְבּוֹ, etc.].  
 (6) לְקַנּוֹחַ *to buy*, (him) לְקַנְתוֹ, etc. [לְעֵשְׂתוֹ, לְעֵשְׂתוֹ, etc.].

Pronouns Obj., etc.	we visited.	ye (f.) & ye (m.) visited.	they visited.	I visited.	thou (f.) visitedst.	thou (m.) visitedst.	she visited.	he visited.
	פָּקַדְנוּ	פָּקַדְתֶּם & פָּקַדְתֶּן	פָּקַדְוּ	פָּקַדְתִּי	פָּקַדְתְּ	פָּקַדְתָּ	פָּקַדְתְּ	פָּקַדְתְּ
him	פָּקַדְתָּהוּ	פָּקַדְתֶּהוּ	פָּקַדְתֶּהוּ	פָּקַדְתֶּהוּ	פָּקַדְתֶּהוּ	פָּקַדְתֶּהוּ	פָּקַדְתֶּהוּ	פָּקַדְתֶּהוּ
her	פָּקַדְתָּהָ	פָּקַדְתֶּהָ	פָּקַדְתֶּהָ	פָּקַדְתֶּהָ	פָּקַדְתֶּהָ	פָּקַדְתֶּהָ	פָּקַדְתֶּהָ	פָּקַדְתֶּהָ
thee (m.)	פָּקַדְתָּךְ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ
thee (f.)	פָּקַדְתָּךְ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ	פָּקַדְתֶּךָ
me	—	פָּקַדְתָּנִי	פָּקַדְתֶּנִי	—	—	—	—	—
them (m.)	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם	פָּקַדְתֶּנּוּם
them (f.)	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן	פָּקַדְתֶּנּוּן
you (m.)	פָּקַדְתֶּכֶם	—	פָּקַדְתֶּכֶם	פָּקַדְתֶּכֶם	—	—	פָּקַדְתֶּכֶם	פָּקַדְתֶּכֶם
you (f.)	פָּקַדְתֶּכֶן	—	פָּקַדְתֶּכֶן	פָּקַדְתֶּכֶן	—	—	פָּקַדְתֶּכֶן	פָּקַדְתֶּכֶן
us	—	פָּקַדְתֶּמֶנּוּ	פָּקַדְתֶּמֶנּוּ	—	פָּקַדְתֶּמֶנּוּ	פָּקַדְתֶּמֶנּוּ	פָּקַדְתֶּמֶנּוּ	פָּקַדְתֶּמֶנּוּ

Note :—(α) The פָּקַדְתָּ forms [§ 138 (A)] retain the פָּ as in פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ, etc., fr. פָּקַדְתָּ, fr. פָּקַדְתָּ, which belong to a פָּקַדְתָּ form [דָּקַדְתָּ].—(β) As belonging to the פָּקַדְתָּ form, some take such forms as פָּקַדְתָּךְ, פָּקַדְתָּנִי, פָּקַדְתָּנוּ, I have begotten thee (m.), פָּקַדְתָּךְ, thou (m.) hast begotten us, פָּקַדְתָּנִי, thou (f.) hast born me; and פָּקַדְתָּנִי & פָּקַדְתָּנוּ I asked him (cp. פָּקַדְתָּנוּ 1 s. Past II φ, with פָּקַדְתָּ him).—(γ) There are a few other forms of Affixes; thus (i) פָּקַדְתָּנִי, (ii) פָּקַדְתָּנוּ (for פָּקַדְתָּנוּ in p.) as in פָּקַדְתָּנוּ G. xxxvii. 33, (iii) פָּקַדְתָּנוּ, (iv) פָּקַדְתָּנוּ as in פָּקַדְתָּנוּ for פָּקַדְתָּנוּ.





## (TABLE XXVI) PARTICIPLES WITH PRON.-AFFIXES.

The Student may make *complete* Tables by replacing

- (i)  $\text{רָו}$  in 'App<sup>x</sup> (C) to Tab. XIV' by the forms in column (i) below,  
 (ii)  $\text{רָת}$  in 'App<sup>x</sup> (B) to Tab. XIV' by the forms in column (ii) below,  
 (iii)  $\text{רָים}$  in 'App<sup>x</sup> (B) to Tab. XIV' by the forms in column (iii) below,  
 (iv)  $\text{רָת}$  in 'App<sup>x</sup> (B) to Tab. XIV' by the forms in column (iv) below :-

PARTIC. PLU.		PARTIC. SING.	
(iv.) (f.)	(iii.) (m.)	(ii.) (f.)	(i.) (m.)
$\text{רָו}$	$\text{רָיו}$	$\text{רָתוֹ}$ §	$\text{רָו}$ (רָתוֹ)
$\text{רָת}$	$\text{רָתוֹ}$	$\text{רָתָהּ}$	$\text{רָתָהּ}$ (רָתָהּ)
$\text{רָים}$	$\text{רָיָם}$	$\text{רָתָהּ}$ (רָתָהּ)	$\text{רָתָהּ}$ * (רָתָהּ)
$\text{רָת}$ (רָתָהּ)	$\text{רָתָהּ}$ (רָתָהּ)	$\text{רָתָהּ}$	$\text{רָתָהּ}$ † (רָתָהּ)
$\text{רָת}$ (רָתָהּ)	$\text{רָתָהּ}$ (רָתָהּ)	$\text{רָתָהּ}$	$\text{רָתָהּ}$ ‡ (רָתָהּ)
$\text{רָתָם}$ (רָתָם)	$\text{רָתָם}$	$\text{רָתָם}$	$\text{רָתָם}$ (רָתָם)
$\text{רָתָן}$ (רָתָן)	$\text{רָתָן}$	$\text{רָתָן}$	$\text{רָתָן}$
$\text{רָתָם}$	$\text{רָתָם}$	$\text{רָתָם}$	$\text{רָתָם}$ * (רָתָם)
$\text{רָתָן}$	$\text{רָתָן}$	$\text{רָתָן}$	$\text{רָתָן}$ * (רָתָן)
$\text{רָתָנוּ}$	$\text{רָתָנוּ}$	$\text{רָתָנוּ}$	$\text{רָתָנוּ}$

Note.—(a) The Passive Participles in 'App<sup>x</sup> (B) to Tab. XIV' cannot strictly have Objective Affixes. [For Decl. of forms in  $\text{רָת}$  see Tab. VI (i).]

(b) The Hebrew Participles, as *Nouns*, may be 'in Constr.', and may have Possessive Pron. Affixes. For instance,

(γ) the Partic. (of  $\text{פָּעַל}$  form)  $\text{יִרְאֵה}$  *one (m.) fearing, or a fearer*, 'in Constr.' is  $\text{יִרְאֵה}$  *a fearer of* (and so  $\text{יִרְאֵים}$  *fearers (m.)* is i.e.  $\text{יִרְאֵי}$  *fearers of*).—Of  $\text{יִרְאֵה}$  *one (f.) fearing, or a fearer (f.)*, the Construct form would be  $\text{יִרְאֵת}$  (and that of  $\text{יִרְאֵת}$  would be  $\text{יִרְאֵת}$ ). [See also § 139 (δ, iv.)]

(δ) The Partic. of  $\text{פָּעַל}$  form takes the Affs. thus,—Sing.  $\text{פָּעֵלוֹ}$ ,  $\text{פָּעֵלָהּ}$ , etc., Plu.  $\text{פָּעֵלָיו}$ ,  $\text{פָּעֵלָיהּ}$ , etc. So we have  $\text{יִרְאֵיוֹ}$  *those (m.) fearing him, or his fearers*,  $\text{יִרְאֵיהֶּן}$  *those fearing thee (m.)*, or *thy fearers*.

\* The 'Slight'-vowel of 2<sup>d</sup> Rt-letter here is  $\text{ֵ}$  (ֵ or ֶ); thus,  $\text{נִתְּנָהּ}$  (אִתְּנָהּ), אִתְּנָהּ).

† Also  $\text{רָתָהּ}$ .

‡  $\text{רָתָהּ}$ ,  $\text{רָתָהּ}$ .  $\text{עִשָּׂהּ}$  fr.  $\text{עִשָּׂה}$ , &  $\text{רָאֵנִי}$  (once) fr.  $\text{רָאֵה}$ ,—in which the  $\text{הּ}$  is dropped as, also, in  $\text{עִשָּׂה}$  and  $\text{עִשָּׂהּ}$  (p.  $\text{עִשָּׂה}$ ), etc., fr.  $\text{עִשָּׂה}$ .

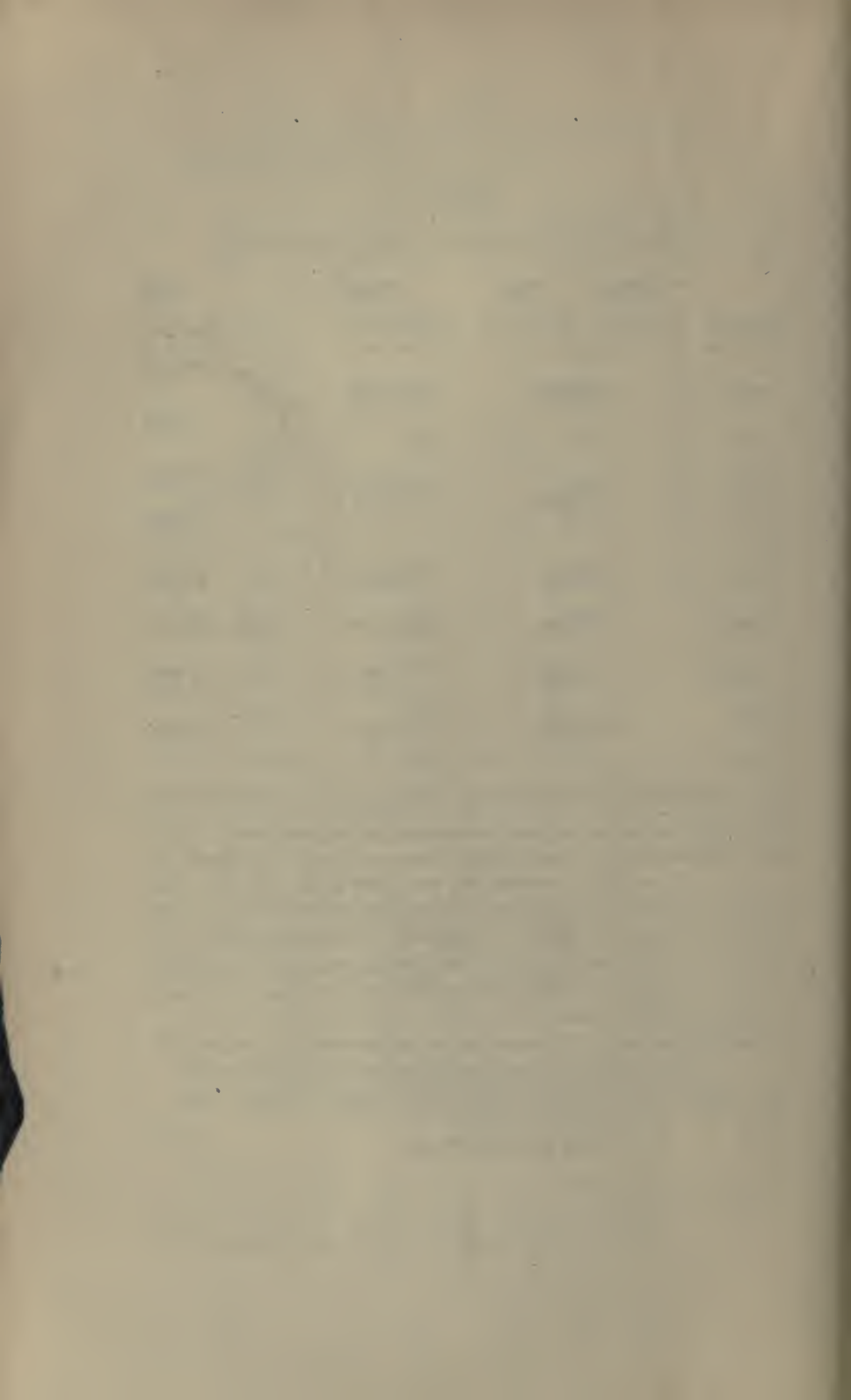
§ Also with  $\text{ֵ}$ . Thus, fr.  $\text{מִיִּנְקָתָהּ}$ ,  $\text{מִיִּנְקָתוֹ}$ , etc.

(TABLE XXVII) IMPERATIVES K. WITH PRON.-AFFIXES.

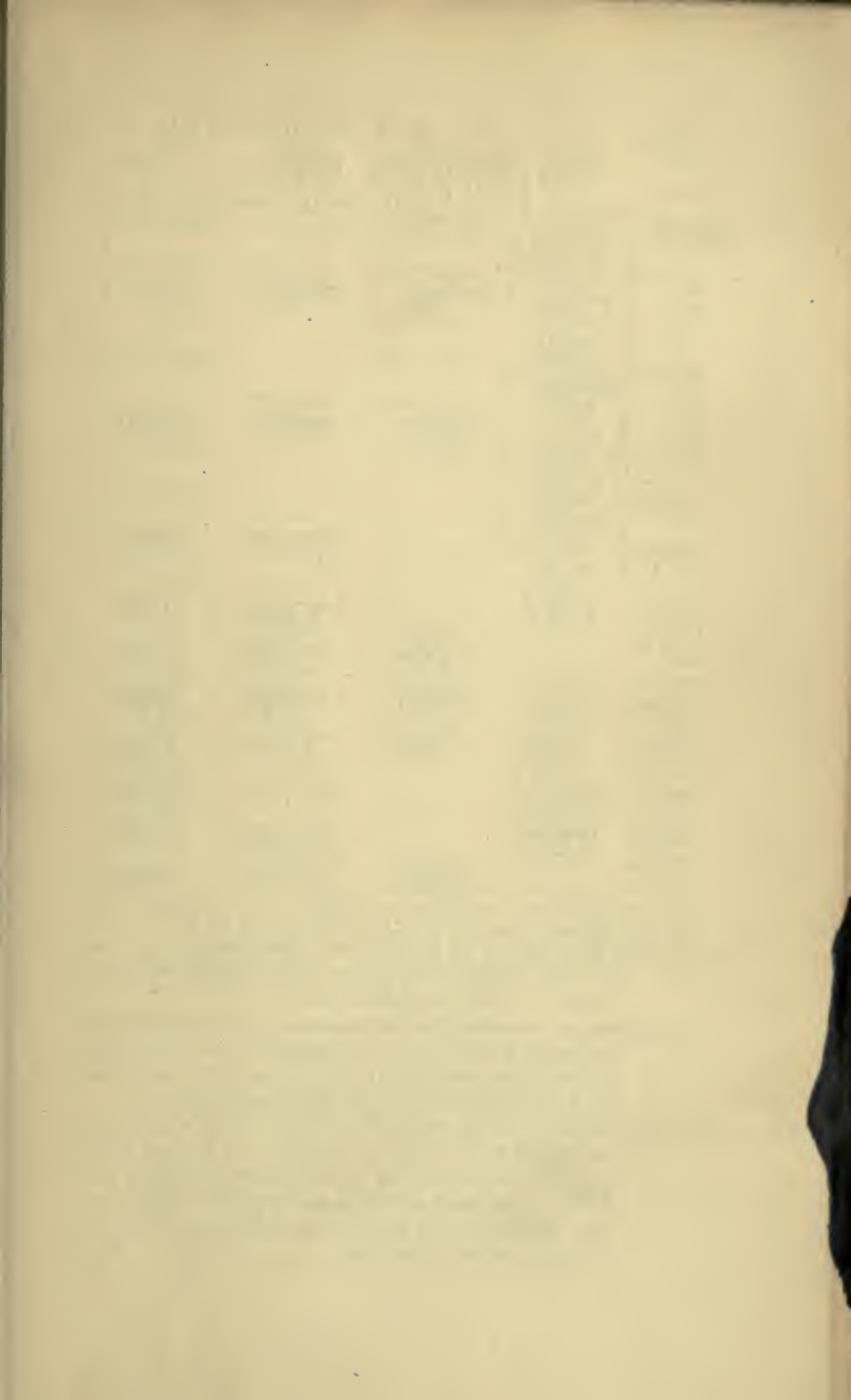
Pronouns Obj., etc.	פְּקֹדְנָה <i>visit ye (f.)</i>	פְּקֹדוּ <i>visit ye (m.)</i>	פְּקֹדֵי <i>visit thou (f.)</i>	פְּקֹד <i>visit thou (m.)</i>
<i>him</i>		פְּקֹדוּהוּ	פְּקֹדֵיהוּ	{ פְּקֹדוּהוּ (נִי) פְּקֹדוּ
<i>her</i>		פְּקֹדֶיהָ	פְּקֹדֶיהָ	{ פְּקֹדֶיהָ (נָה) פְּקֹדֶיהָ
<i>me</i>		פְּקֹדֵנִי	פְּקֹדֵנִי	פְּקֹדֵנִי
<i>them (m.)</i>		פְּקֹדוֹם	פְּקֹדֵימ	פְּקֹדֵמ (מֹו)
<i>them (f.)</i>		פְּקֹדוֹן	פְּקֹדוֹן	פְּקֹדוֹן
<i>us</i>		פְּקֹדוֹנוּ	פְּקֹדֵינוּ	פְּקֹדֵנוּ

\* \* \* The forms given above are for Verbs 'Fut (—)' [§§ 141 (a, †), & 162 (b, §)].

- Note:—(a) In Verbs 'Fut (—),' the 2<sup>d</sup> Rt-letter has  $\text{־}$  (lengthened from  $\text{—}$ ); and so (b) with one of the letters אהע (or ה consonantal) as 3<sup>d</sup> or 2<sup>d</sup> Rt-letter, we have מְשַׁחֵהוּ *anoint thou (m.) him*, אֲהַבֶּהָ *love thou (m.) her*, נִאֲלָהָ *redeem thou (m.) her (or it f.)*, סְעֲרֵנִי *support Thou me*; and so קְרֹאֲנָהּ *proclaim thou (m.) it (f.)*, קְרֹאֵהוּ *call ye upon Him*, שְׁמַעֵנִי *hear ye me*, etc.; and so from קָח (r. לָקַח) קְחֵנִי *take (or fetch) thou (m.) him*, קְחֵנָהּ *take thou (m.) it (f.)*, קְחֵמָם *take (or fetch) them (m.)*—whence קְחֵמָם G. xlvi. 9.
- (γ) In Nu. xxiii. 13 קְבֹלְנִי *curse thou (m.) him* is an irregular form from קָבַח with 'Epenthetic נ' (as it is called) between the Verb and the Affix.
- (δ) In other Voices, the only change is in the 'syllable of junction'; thus, the Pī. פְּקֹד gives פְּקֹדוּ, etc., the Hφ. הַפְּקֹד gives הַפְּקֹדוּ, etc.







Pronouns Obj., etc.	נִפְקָד { תִּפְקְדוּ }		תִּפְקְדְנָה	יִפְקְדוּ
	<i>we will visit.</i>	<i>ye (f.) will visit.</i>	<i>ye (m.) will visit.</i>	<i>they (f.) will visit. they (m.) will visit.</i>
<i>him</i>	נִפְקְדֵנוּ			
	נִפְקְדֵהוּ	תִּפְקְדֵהוּ	תִּפְקְדֵהוּ	יִפְקְדֵהוּ
	נִפְקְדוּ			
<i>her</i>	נִפְקְדֵנָה			
	נִפְקְדֶהָ	תִּפְקְדֶהָ	תִּפְקְדֶהָ	יִפְקְדֶהָ
	נִפְקְדוּ			
<i>thee (m.)</i>	נִפְקְדֶדָּךְ	_____	תִּפְקְדֶדָּךְ	יִפְקְדֶדָּךְ
	נִפְקְדֶדְךָ	_____	_____	_____
<i>thee (f.)</i>	נִפְקְדֶדְךָ	_____	תִּפְקְדֶדְךָ	יִפְקְדֶדְךָ
<i>me</i>	_____	תִּפְקְדֵנִי	תִּפְקְדֵנִי	יִפְקְדֵנִי
<i>them (m.)</i>	נִפְקְדֵם	תִּפְקְדֵם	תִּפְקְדֵם	יִפְקְדֵם
<i>them (f.)</i>	נִפְקְדֵנָן	תִּפְקְדֵנָן	תִּפְקְדֵנָן	יִפְקְדֵנָן
<i>you (m.)</i>	נִפְקְדֵכֶם	_____	תִּפְקְדֵכֶם	יִפְקְדֵכֶם
<i>you (f.)</i>	נִפְקְדֵכֶן	_____	תִּפְקְדֵכֶן	יִפְקְדֵכֶן
<i>us</i>	_____	תִּפְקְדֵנוּ	תִּפְקְדֵנוּ	יִפְקְדֵנוּ

\*\*\* The forms given above are for Verbs 'Fut (-)' [§ 141 (a, †)].

Note:—(a) In Verbs 'Fut (-)' the 2<sup>d</sup> Rt-letter has  $\text{־}$  (lengthened from  $\text{־}$ ); thus, from יִלְבַּשׁנִי, יִלְבַּשְׁנִי *he (or it m.) will clothe me*, יִלְבַּשְׁם [see ε (vii, 2)] *he shall put on them (m.) [as clothes]*; and so,

(β) with one of the letters אהע, or ה consonantal, for 3<sup>d</sup> or 2<sup>d</sup> Rt-letter we have יִשְׁלַחֵנִי & יִשְׁלַחֵהוּ *he will send him*, יִשְׁלַחֶהָ *he will send thee (m.)*, יִשְׁלַחֵנִי *he will send me*, יִיָּאֲהֵבֵנִי [ε, vi] *he will love me*, etc.; and so, from יִקַּח (י. לקח) יִקַּחֵהוּ *he will take him*, יִקַּחֶהָ *he will take her*, etc.

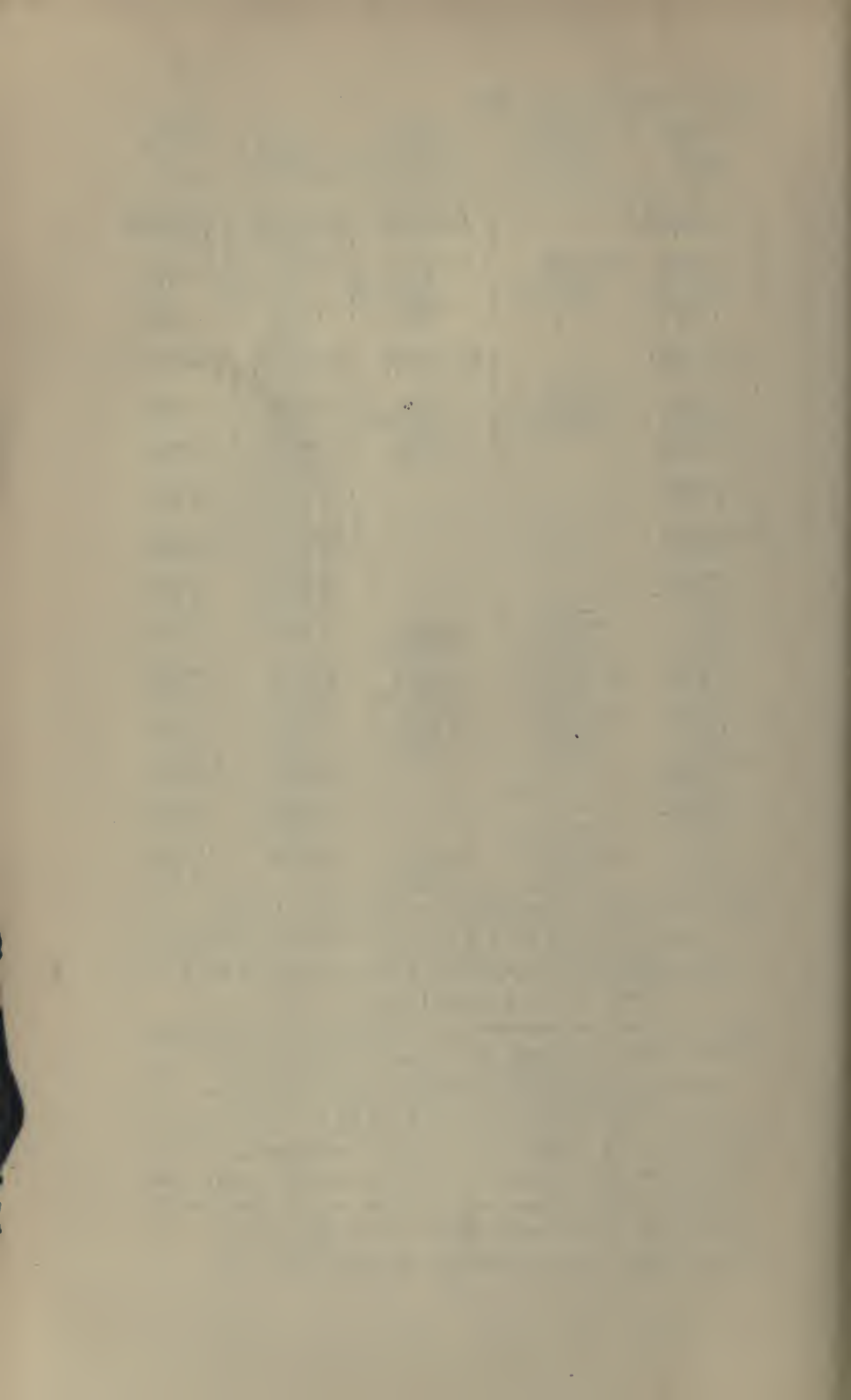
(γ) The ך of § 145 stands sometimes between the Verb and a Pron.-Affix; thus יִעֲבְרֵנָהוּ Jer. v. 22 *they (m.) shall pass over it (m.)*, יִעֲבְרֵנִי (etc.) from יִלְבְּדֵנִי Pr. v. 22 *they (m.) will take him* from יִלְבְּדֵנִי (etc.) Pr. i. 28 *they (m.) shall call-upon me* from יִקְרָאֵנִי (etc.). So also in the Pi-él יִשְׂרְתוּנֶדָּךְ Is. lx. 7 *they (m.) shall minister-unto thee (f.)*. [ך־ for ך־ as in Pt. I, § 55 (9, δ)].

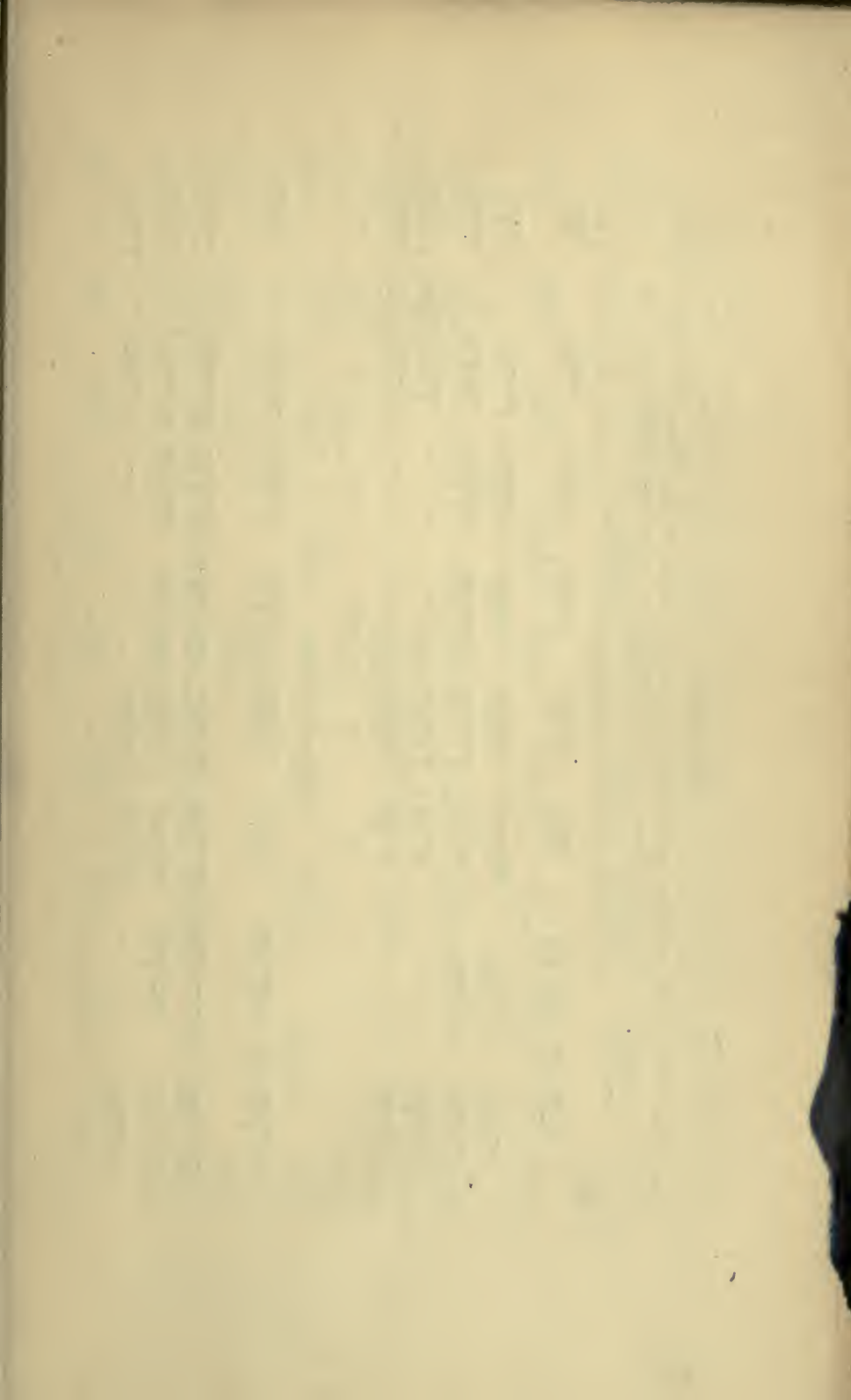
אֶפְקֹד	תִּפְקֹדֶי	תִּפְקֹד	תִּפְקֹד	יִפְקֹד
<i>I will visit.</i>	<i>thou (f.) will visit.</i>	<i>thou (m.) will visit.</i>	<i>she will visit.</i>	<i>he will visit.</i>
{ אֶפְקֹדְנָו (נו)	תִּפְקֹדֶיהוּ	{ תִּפְקֹדְנָו (נו)	{ תִּפְקֹדְנָו (נו)	{ יִפְקֹדְנָו (נו)
{ אֶפְקֹדְהוּ		{ תִּפְקֹדְהוּ	{ תִּפְקֹדְהוּ	{ יִפְקֹדְהוּ
{ אֶפְקֹדוּ		{ תִּפְקֹדוּ	{ תִּפְקֹדוּ	{ יִפְקֹדוּ
{ אֶפְקֹדְנָה (נה)	תִּפְקֹדֶיהָ	{ תִּפְקֹדְנָה (נה)	{ תִּפְקֹדְנָה (נה)	{ יִפְקֹדְנָה (נה)
{ אֶפְקֹדְהָ		{ תִּפְקֹדְהָ	{ תִּפְקֹדְהָ	{ יִפְקֹדְהָ
{ אֶפְקֹדְהָ		{ תִּפְקֹדְהָ	{ תִּפְקֹדְהָ	{ יִפְקֹדְהָ
{ אֶפְקֹדְהָ	_____	_____	{ תִּפְקֹדְהָ	{ יִפְקֹדְהָ
{ אֶפְקֹדְהָ	_____	_____	{ תִּפְקֹדְהָ	{ יִפְקֹדְהָ
_____	_____	_____	תִּפְקֹדְךָ	יִפְקֹדְךָ
_____	תִּפְקֹדֶינִי	תִּפְקֹדֶינִי	תִּפְקֹדֶינִי	יִפְקֹדֶינִי
אֶפְקֹדְכֶם	תִּפְקֹדֶיכֶם	תִּפְקֹדְכֶם	תִּפְקֹדְכֶם	יִפְקֹדְכֶם
אֶפְקֹדוּ	תִּפְקֹדוּן	תִּפְקֹדוּן	תִּפְקֹדוּן	יִפְקֹדוּן
אֶפְקֹדְכֶם	_____	_____	תִּפְקֹדְכֶם	יִפְקֹדְכֶם
אֶפְקֹדְכֶם	_____	_____	תִּפְקֹדְכֶם	יִפְקֹדְכֶם
_____	תִּפְקֹדֶינוּ	תִּפְקֹדֶינוּ	תִּפְקֹדֶינוּ	יִפְקֹדֶינוּ

(δ) We find the ם (called 'Epenthetic ם'), between Verb and Affix, also in other Persons; thus, יַעֲבֹרְנָהוּ Jer. v. 22 *he* (or *it m.*) *will pass-over it (m.)* from יַעֲבֹר אֶתְנִקְנָהוּ; Jer. xxii. 24 *I will pluck thee (m.)* from נתק [the Dag. L. in ך is in accordance with Pt. I, § 47 (2) & § 55 (7)].

(ε) Besides the Affix-forms given above, there are some others. Thus (i) הָ instead of הֶ *her*, as in הִתְחַמְּנָהּ Ex. ii. 3 *and she daubed it (f.)*. (ii) The הָ *thee (m.)* is in Pause :הָ (also :הָ); and (iv) the Affix הָ—, with ה after it, has the form הָהּ—. (v) The 2 s. *f.* הָ has ' sometimes after it, thus הָהּ. (vi) Instead of הָ *me*, we have sometimes הָ (p. :הָ). (vii) Instead of הָ *them (m.)*, we have (1) sometimes הָ and (2) sometimes הָ, and so (viii) הָ (rarely הָ) for הָ *them (f.)*. Rarely (ix) הָ for הָ *us*. (x) הָ *me*, has Dageesh for the ם of (δ).

(ζ) For the ' Slight'-vowel in some forms see Obs. XLIII (p. 210).



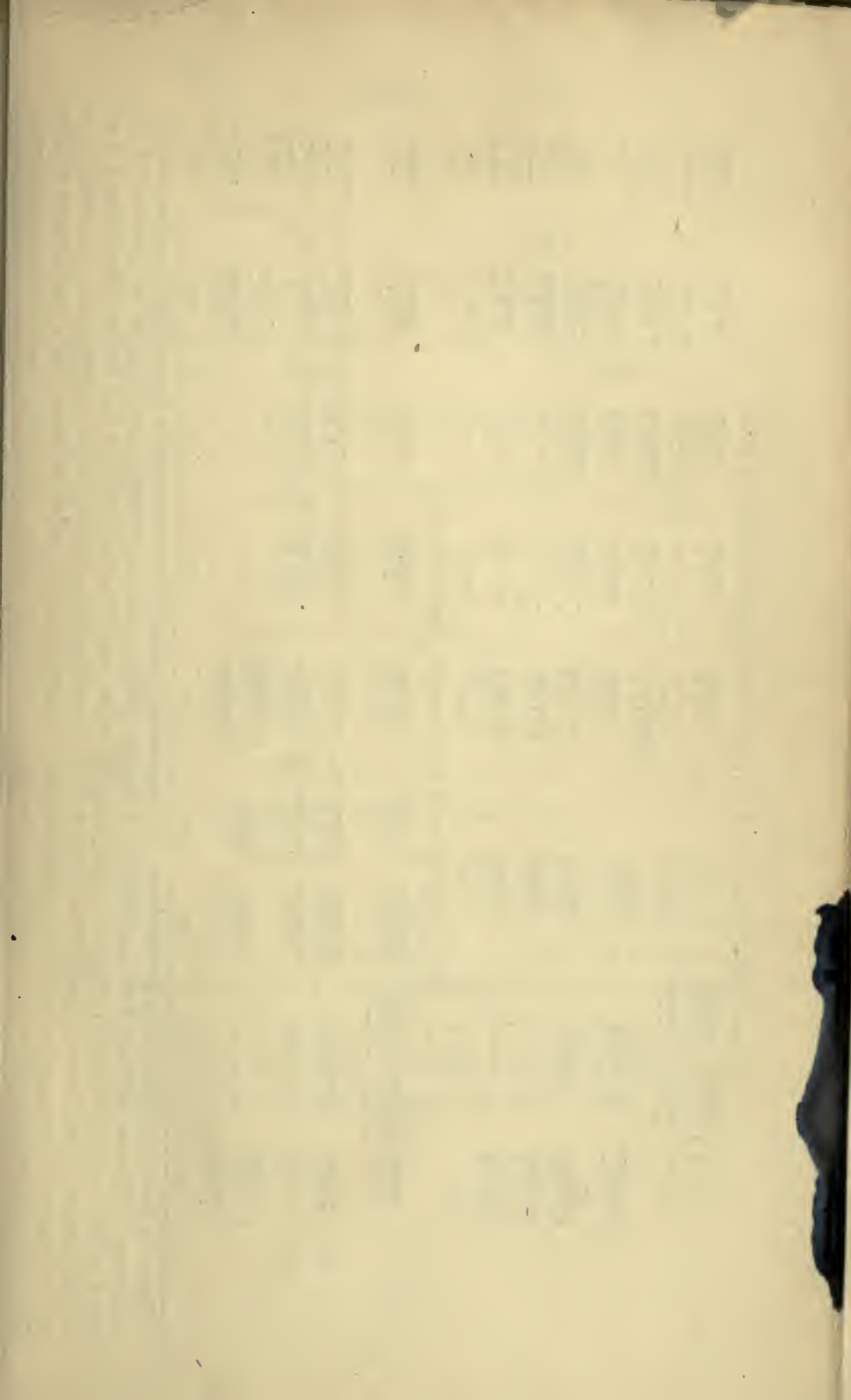












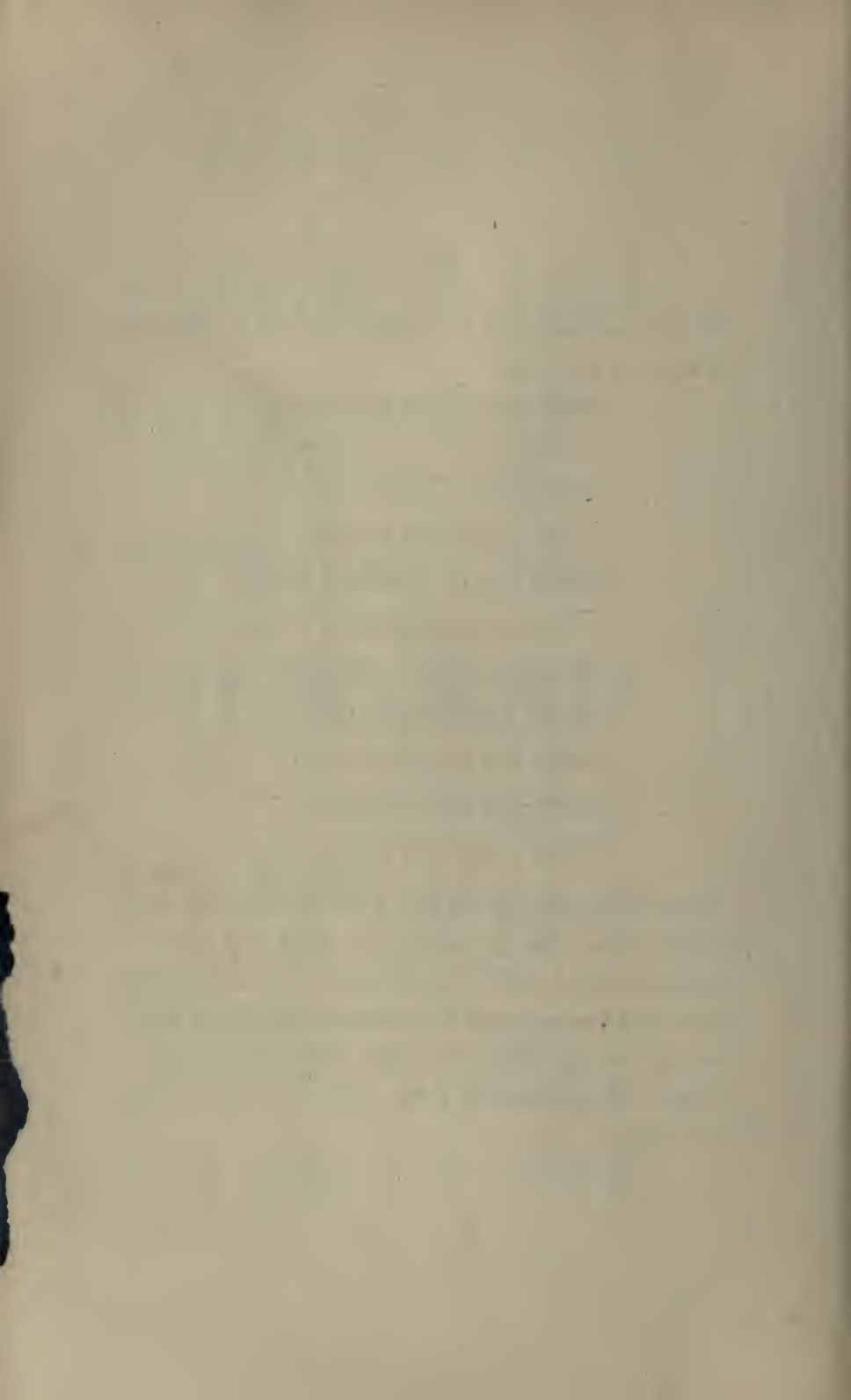


## NOTE.

The forms of the Future *K.* of עשה w. Pron. Affs. (Obj. etc.) which *actually occur* are

יעשהו	he will make him (or it m.),
יעשה	} he will make her (or it f.),
יעשנה	
יעשם	he will make them (m.),
תעשנני	thou (m.) shalt make it (m.),
תעשנה	thou (m.) shalt make it (f.),
אעשנה	I will make, or do, it (f.),
אעשך	I will make thee (m.),
יעשוה	they (m.) will do it (f.),
יעשני	they (m.) will make me,
נעשנה	we will do it (f.).

Many of the words given in Tab. XXX are, therefore, merely Paradigm-forms. The proper form to begin with would, in accordance with Tab. XXVIII, have been the נני form [יעשנני]. As this word does not occur, we preferred to begin with יעשהו. Then, for the sake of the uniformity which is necessary in a Paradigm, the *corresponding* forms had to be given first in other places.



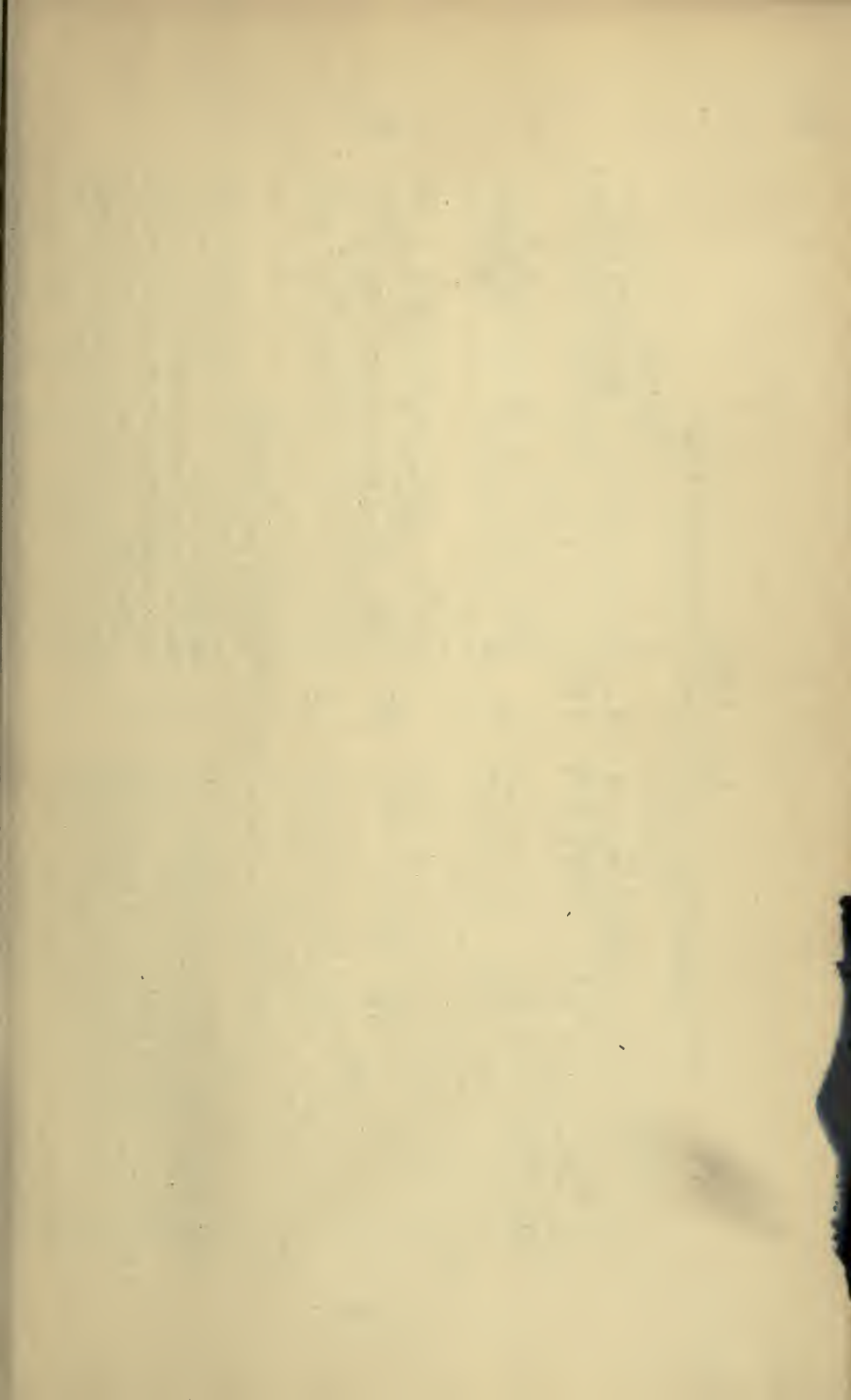


TABLE XXXI.

FORMS OF PRON.-AFFIXES (OBJECTIVE) ATTACHED TO VERBS.

First Person.	Second Person.	Third Person.
$^{13}$ נָנִי, $^{12}$ נִי, $^{14}$ נִי, $^{15}$ נִי, $^{16}$ נִי	$^{17}$ נִי, $^{18}$ נִי, $^{19}$ נִי, $^{20}$ נִי, $^{21}$ נִי	$^{22}$ נִי, $^{23}$ נִי, $^{24}$ נִי, $^{25}$ נִי, $^{26}$ נִי
$^{27}$ נִי, $^{28}$ נִי, $^{29}$ נִי, $^{30}$ נִי	$^{31}$ נִי, $^{32}$ נִי, $^{33}$ נִי, $^{34}$ נִי, $^{35}$ נִי	$^{36}$ נִי, $^{37}$ נִי, $^{38}$ נִי, $^{39}$ נִי, $^{40}$ נִי

\*\* Attention may also be directed to Note (F) on pages 378 & 379.

<sup>1</sup> As in Tabs. XXIV (Inf.), XXV (Past), XXVI (Partic.).  
<sup>2</sup> CONSONANTAL:—as in (a) נִי (נִי) Tab. XXV, (β) נִי for Plu. Participles [Tab. XXVI].  
<sup>3</sup> UNACCENTED:—as in (a) נִי Tab. XXV (Past); (β) נִי Tabs. XXVII (Imper.) & XXVIII (Fut.); (γ) נִי Tabs. XXV (2 s. f. & 1 s.), XXVII & XXVIII; (δ) נִי Tabs. XXV, XXVII & XXVIII; (ε) נִי & contracted נִי (נִי) Tab. XXV.

• Either (A) ACCENTED after  $\bar{\text{}}$ , ordinarily [see Tabs. XXIV, XXV (3 s. m. & f.), XXVII & XXVIII], but see also below (B,  $\gamma$  &  $\delta$ ); Or (B) UNACCENTED:—as in (a)  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXV, (b)  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV & XXVIII; ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) thus  $\bar{\text{}}^{\text{}}$  Ps. xci. 12 [Comp. Tab. XXVIII, Note ( $\gamma$ )], and ( $\delta$ ):  $\bar{\text{}}^{\text{}}$  thus:  $\bar{\text{}}^{\text{}}$  Song viii. 5, rarely; ( $\epsilon$ ):  $\bar{\text{}}^{\text{}}$ ; and ( $\zeta$ )  $\bar{\text{}}^{\text{}}$  Tab. XXVI.

<sup>10</sup> Jer. xxii. 24; Comp. Tab. XXVIII, Note ( $\delta$ ).

<sup>11</sup> Either (A) at the end of an ACCENTED syllable, as in (a)  $\bar{\text{}}^{\text{}}$  Tab. XXV (sometimes); ( $\beta$ )  $\bar{\text{}}^{\text{}}$  Tabs. XXIV, XXV, XXVI & XXVIII; ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXV; ( $\delta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV & XXVIII;

Or (B) at the end of an UNACCENTED syllable, as in (a)  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXV; ( $\beta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXVIII, Note ( $\gamma$ ); ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXVI.

<sup>12</sup> This  $\bar{\text{}}^{\text{}}$  is not often used Objectively [Tabs. XXIV & XXVI], but rather  $\bar{\text{}}^{\text{}}$  (see Notes 13-16, below). The  $\bar{\text{}}^{\text{}}$  after Partic. s. f., and the  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) after Partic. pl., Tab. XXVI, may be as in Tab. VIII.

<sup>13</sup> UNACCENTED:—as in (a)  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) &  $\bar{\text{}}^{\text{}}$  Tabs. XXIV & XXV; ( $\beta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXIV, XXVI, XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) and ( $\delta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV, XXVII & XXVIII; ( $\epsilon$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXV.

\* Defective LONG-KĤERIK (Pt. I. § 12).

<sup>14</sup> Thus in  $\bar{\text{}}^{\text{}}$  (Gen. xxvii. 19)  $\bar{\text{}}^{\text{}}$  Fut. 3 s. f. fr.  $\bar{\text{}}^{\text{}}$ , and  $\bar{\text{}}^{\text{}}$  (Job vii. 14)  $\bar{\text{}}^{\text{}}$  Fut. 2 s. m. fr.  $\bar{\text{}}^{\text{}}$ , each w. Aff. me. [For the  $\bar{\text{}}^{\text{}}$  of  $\bar{\text{}}^{\text{}}$  see Pt. I. § 72. The Dagesh in the  $\bar{\text{}}$ , in these two words, is supposed to imply the  $\bar{\text{}}$  of Tab. XXVIII, Note ( $\delta$ ).]

<sup>15</sup> In  $\bar{\text{}}^{\text{}}$  (Job xix. 2)  $\bar{\text{}}^{\text{}}$  Fut. 2 pl. m. w. Aff. me fr.  $\bar{\text{}}^{\text{}}$  [Comp. Tab. XXVIII, Note ( $\gamma$ )].

<sup>16</sup> As in  $\bar{\text{}}^{\text{}}$  (Ps. l. 23)  $\bar{\text{}}^{\text{}}$  Fut. 3 s. m. w. Aff. me fr.  $\bar{\text{}}^{\text{}}$  [Comp. Tab. XXVIII, Note ( $\delta$ )].

<sup>17</sup> ACCENTED:—as in (a)  $\bar{\text{}}^{\text{}}$  Tabs. XXIV, XXV, XXVI; ( $\beta$ )  $\bar{\text{}}^{\text{}}$  Tabs. XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tab. XXV, XXVII & XXVIII; ( $\delta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV, XXVII & XXVIII.

<sup>18</sup> UNACCENTED:—in (a)  $\bar{\text{}}^{\text{}}$  Tab. XXV, and ( $\beta$ )  $\bar{\text{}}^{\text{}}$  in  $\bar{\text{}}^{\text{}}$  see p. 378.

<sup>19</sup> ACCENTED:—as in (a)  $\bar{\text{}}^{\text{}}$  Tabs. XXIV, XXV, XXVI; ( $\beta$ )  $\bar{\text{}}^{\text{}}$  Tabs. XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV, XXVII & XXVIII; ( $\delta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV, XXVII & XXVIII; ( $\epsilon$ )  $\bar{\text{}}^{\text{}}$  (rare).

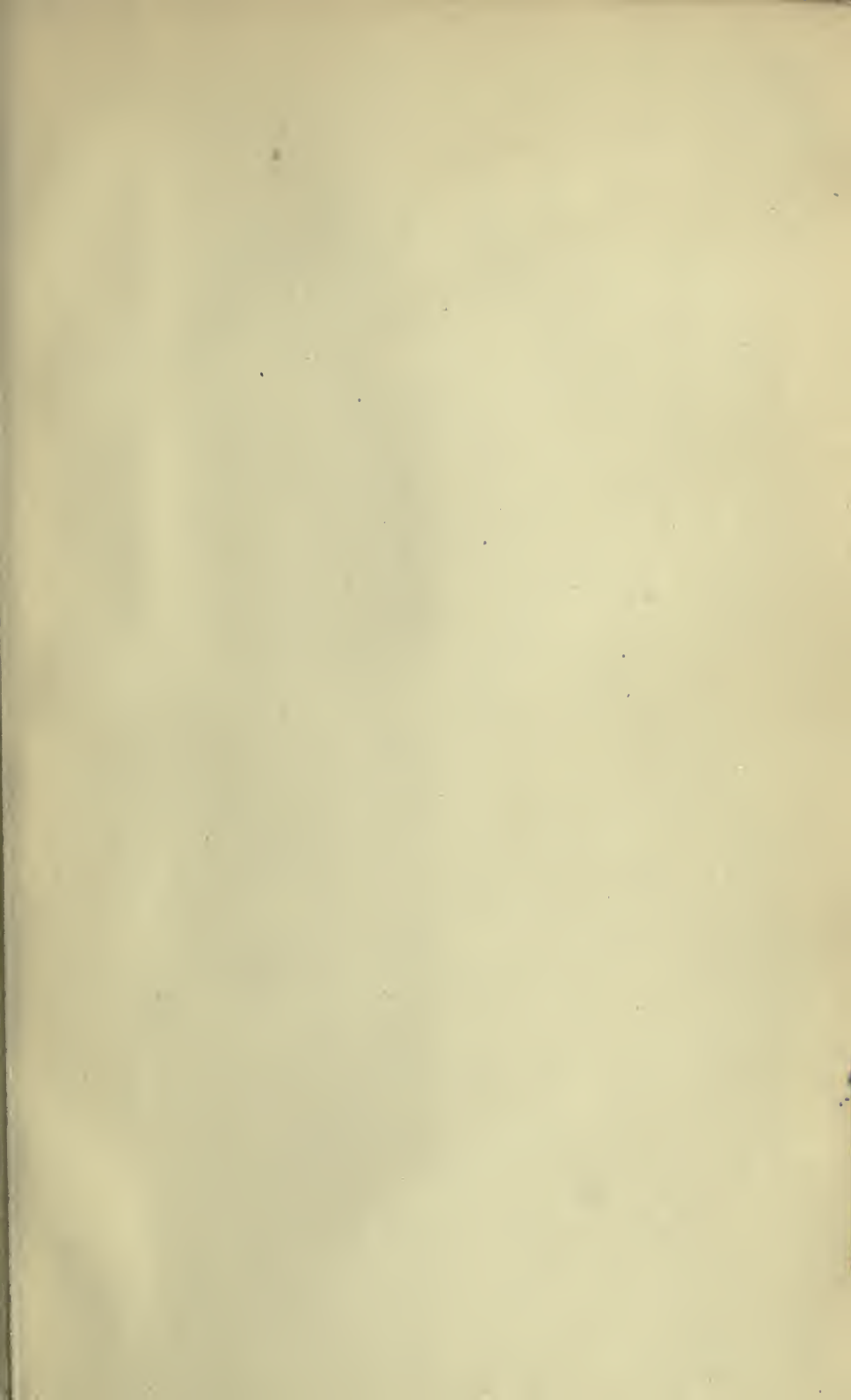
<sup>20</sup> UNACCENTED:—in  $\bar{\text{}}^{\text{}}$  Tab. XXV.

<sup>21</sup> UNACCENTED:—as in (a)  $\bar{\text{}}^{\text{}}$  Tabs. XXIV, XXV; ( $\beta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXIV, XXVI, XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) and ( $\delta$ )  $\bar{\text{}}^{\text{}}$  ( $\bar{\text{}}^{\text{}}$ ) Tabs. XXV, XXVII & XXVIII.

† Defective SHURUK (Pt. I. § 14).

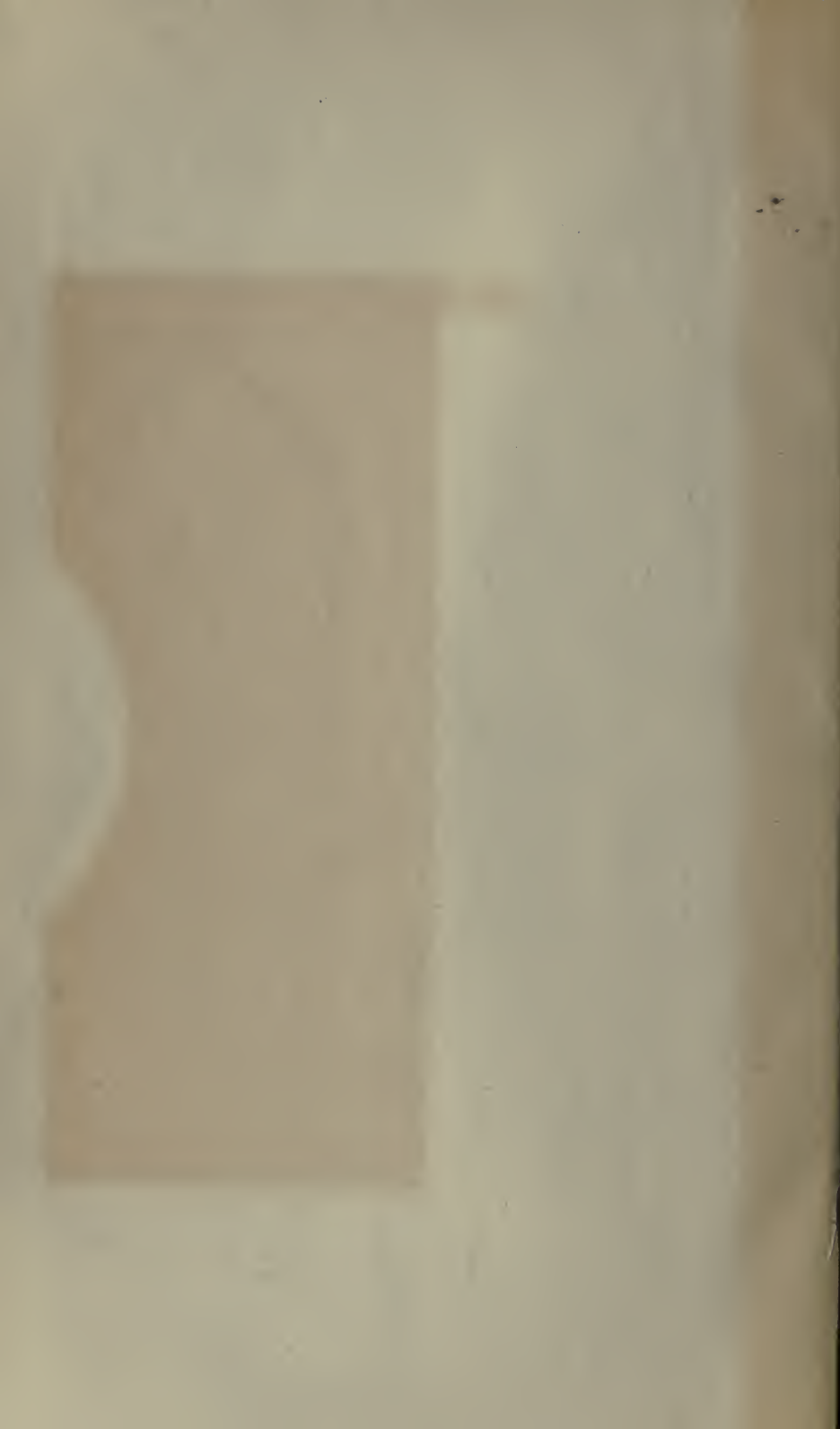












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